

Mishnah Beitzah

Chapter 1

Source Sheet by Michael Werbow

Mishnah Beitzah 1

(1) With regard to **an egg that was laid on a Festival** (*Eduyyot* 4:1), **Beit Shammai say: It may be eaten** even on that day, **and Beit Hillel say: It may not be eaten**, as the Gemara will explain at length. Apropos this exceptional case, in which Beit Shammai are lenient and Beit Hillel are strict, the mishna cites additional *halakhot* of the Festivals in which this unusual phenomenon occurs (*Yoma* 79b). **Beit Shammai say: Leaven**, i.e., dough that has leavened to such an extent that it is no longer used as food but as a leavening agent for other dough, is prohibited on Passover in the measure **of an olive-bulk**. However, the measure for edible **leavened bread** is greater, that **of a large date-bulk**. **And Beit Hillel say:** For both **this and that**, the measure is that **of an olive-bulk**.

(2) Furthermore, with regard to **one who slaughters an undomesticated animal or a bird on a Festival** (*Eduyyot* 4:2), in which case there is a mitzva from the Torah to cover the blood after slaughtering (Leviticus 17:13), **Beit Shammai say: He digs earth with a shovel and covers** the blood with that earth *ab initio*. **And Beit Hillel say: He may not slaughter *ab initio*, unless he had earth prepared** for that purpose **while it was still day**. But even Beit Hillel **concede that if one** already **slaughtered** the animal or the bird, **then he should dig with a shovel and cover** the blood. Additionally, they agree **that the ashes of a stove are considered prepared** for the use of covering blood, as will be explained by the Gemara.

(3) **Beit Shammai say: One may not carry a ladder**, which was used for reaching doves, **from one dovecote to another**. **However**, one may move it slightly so that **he tilts it from one window to another** in the same dovecote. **And Beit Hillel permit** even carrying a ladder from one dovecote to another. **Beit Shammai say: One may not take fledgling doves from a dovecote on a Festival, unless he shook** the ones he wished to

משנה ביצה א'

(א) ביצה שנוקדה ביום טוב, בית שמאי אומרים, תאכל. ובית הלל אומרים, לא תאכל. בית שמאי אומרים, שאר בכזית וחרמץ בככותבת. ובית הלל אומרים, זה וזה בכזית:

(ב) השוחט חיה ועוף ביום טוב, בית שמאי אומרים, יחפר בדקר ויכסה, ובית הלל אומרים, לא ישחט, אלא אם כן היה לו עפר מוכן מבעוד יום. ומודים, שאם ישחט, שיחפר בדקר ויכסה, שאפר פירה מוכן הוא:

(ג) בית שמאי אומרים, אין מוליכין את הסלם משוכה לשוכה, אבל מטהו מחלון לחלון. ובית הלל מתירין. בית שמאי אומרים, לא יטל, אלא אם כן נענע מבעוד יום. ובית הלל אומרים, עומד ואומר זה וזה אני נוטל:

take **while it was still day**, thereby preparing them. **And Beit Hillel say:** It is not necessary to shake; rather, it is sufficient if one **stands** the day before **and says:** I will **take this** fledgling **and that** one.

(4) If, on the eve of a Festival, one **designated black** fledglings to be slaughtered, **and** on the following day **found white** ones in the dovecote, rather than the birds he had designated, or if one designated **white** ones to be slaughtered **and found black** ones, or if one designated **two** fledglings to be slaughtered **and found three, they are prohibited**, as these are not the same fledglings he had designated earlier. If, however, one designated **three** to be slaughtered **and found only two, they are permitted**, as it is presumed that one of the fledglings escaped. If one designated them **inside the nest** and the next day he cannot find them there, **and he found** fledglings **before the nest, they are prohibited**, as they might be fledglings other than the ones he designated and left inside the nest. **But if there are only those** fledglings in the immediate vicinity, **they are permitted**, as it can be assumed that these are the ones he designated inside the nest.

(5) **Beit Shammai say:** One may not remove the **shutters [terisin]** of a store **on a Festival**, due to the prohibition against building and demolishing. **And Beit Hillel permit** one not only to open the shutters, but **even to replace** them. **Beit Shammai say:** One may not take a large pestle from a mortar, which is normally used for crushing wheat in the preparation of porridge, for any other purpose on a Festival, e.g., **to cut meat on it; and Beit Hillel permit** it. Likewise, **Beit Shammai say:** One may not place an unprocessed hide before those who will **tread on it**, as this constitutes the prohibited labor of tanning on a Festival. **And one may not lift** the hide from its place, as it is considered *muktze*, **unless there is an olive-bulk of meat on it**, in which case it may be carried on account of its meat; **and Beit Hillel permit** it in both cases. **Beit Shammai say:** One may carry out on a Festival **neither a minor child, nor a lulav, nor a Torah Scroll into the public domain**, as none of these are required for the preparation of food; **and Beit Hillel permit** it.

(ד) זמן נְשַׁחֲרִים וּמִצָּא לְבָנִים,
לְבָנִים וּמִצָּא נְשַׁחֲרִים, שְׁנַיִם וּמִצָּא
שְׁלֹשָׁה, אֲסוּרִים. שְׁלֹשָׁה וּמִצָּא
שְׁנַיִם, מִתְּרִים. בְּתוֹךְ הַקּוֹן וּמִצָּא
לִפְנֵי הַקּוֹן, אֲסוּרִים. וְאִם אֵין שָׁם
אֵלָּא הֵם, הֵרִי אֱלוּ מִתְּרִים:

(ה) בֵּית שְׁמַאי אוֹמְרִים, אֵין
מִסְלָקִין אֶת הַתְּרִיסִין בְּיוֹם טוֹב.
וּבֵית הֵלֵל מִתִּירִין אַף לְהַחֲזִיר. בֵּית
שְׁמַאי אוֹמְרִים, אֵין נוֹטְלִין אֶת
הָעֹלִי לְקַצֵּב עָלָיו בֶּשָׂר. וּבֵית הֵלֵל
מִתִּירִין. בֵּית שְׁמַאי אוֹמְרִים, אֵין
נוֹתְנִין אֶת הָעוֹר לִפְנֵי הַדּוֹרְסָן וְלֹא
יִגְבִּיהֶנּוּ, אֵלָּא אִם כֵּן יֵשׁ עִמּוֹ כְּזֵית
בֶּשָׂר. וּבֵית הֵלֵל מִתִּירִין. בֵּית שְׁמַאי
אוֹמְרִים, אֵין מוֹצִיאִין לֹא אֶת הַקָּטָן
וְלֹא אֶת הַלּוּלָב וְלֹא אֶת סֵפֶר תּוֹרָה
לְרִשּׁוֹת הָרַבִּים. וּבֵית הֵלֵל מִתִּירִין:

(6) The separation of *halla* is permitted on a Festival, as one is permitted to prepare dough and bake it on a Festival, and bread may not be eaten without first separating *halla*. **Beit Shammai say: One may not bring separated *halla* or any of the other priestly gifts, i.e., the foreleg, the jaw, and the maw of a slaughtered animal, to a priest on a Festival,** though it is permitted to separate them from an animal slaughtered on a Festival. This is prohibited regardless of **whether they were separated last evening, i.e., before the Festival, or whether they were separated today. And Beit Hillel permit it. Beit Shammai said to Beit Hillel:** This *halakha* can be derived by **an analogy: *Halla* and the other gifts are both considered a gift to the priest, and likewise *teruma* separated from produce is also a gift to the priest. Just as you agree that one may not bring *teruma* to a priest on a Festival, so too, one may not bring the other gifts. Beit Hillel said to them:** No, this analogy is incorrect. **If you said** that you derive the *halakha* from *teruma*, where **its separation is not allowed** on the Festival, how **will you say** the same **with regard to the gifts** from an animal or *halla*, concerning **which their separation is allowed** on the Festival? Since it is not prohibited to separate these gifts, they may likewise be brought to a priest.

(7) **Beit Shammai say: Spices may be pounded** on a Festival in a slightly unusual manner, **with a wooden pestle, and salt** may be pounded only **with** an earthenware **flask or with a wooden pot ladle**, in a manner very different from that of a weekday. **And Beit Hillel say: Spices may be pounded in their usual manner, even with a stone pestle, and as for salt,** although it must be pounded in an irregular manner, a slight modification such as pounding it **with a wooden pestle** is enough to render the act permitted.

(8) With regard to **one who selects legumes on a Festival** by separating the edible and inedible portions, **Beit Shammai say: He may select food and eat** it immediately, while leaving the refuse. **And Beit Hillel say: He may select in his usual manner, in his lap, with a tray, or with a large vessel, but he may not do so with a tablet, nor with a winnow, nor with a sieve,** as these vessels are specially designed for selecting, which gives his action the appearance of a weekday activity. **Rabban Gamliel says: One may even wash** the legumes in

(ו) בית שמאי אומרים, אין מוליכין חלה ומתנות לפניה ביום טוב, בין שהורמו מאמש, בין שהורמו מהיום. ובית הלל מתירין. אמרו להם בית שמאי, גזרה שוה, חלה ומתנות מתנה לפניה, ותרומה מתנה לפניה, כשם שאין מוליכין את התרומה, כך אין מוליכין את המתנות. אמרו להם בית הלל, לא, אם אמרתם בתרומה, שאינו זכאי בהרמטה, תאמרו במתנות, שזכאי בהרמטתן:

(ז) בית שמאי אומרים, תבלין נדוכין במדוך של עץ, והמלח בפף, ובעץ הפרור. ובית הלל אומרים, תבלין נדוכין כדרך כן במדוך של אבן, והמלח במדוך של עץ:

(ח) הבורר קטנית ביום טוב, בית שמאי אומרים, בורר אכל ואוכל. ובית הלל אומרים, בורר כדרך בחיקו, בקננו ובתמחווי, אבל לא בטבלא ולא בנפה ולא בכברה. רבן גמליאל אומר, אף מדיח ושולה:

water **and skim off** the refuse floating on top.

(9) **Beit Shammai say: One may send only portions** of prepared food **on a Festival**, but not any other gifts. **And Beit Hillel say: One may even send** gifts of **domesticated animals, undomesticated animals, and fowl, whether alive or slaughtered**. Similarly, **one may send wines, oils, and** vessels of **flour, and even legumes, but not grain**, which is unfit for use, as one may not grind it on the Festival. **And Rabbi Shimon permits** sending gifts even in the case **of grain**, as it can be made into porridge without being ground.

(10) **One may send clothes, whether they are sewn or whether they are unsewn, and even if they contain diverse kinds**, a prohibited mixture of wool and linen [*sha'atnez*]. **But** one may do so only if **they serve the purposes of the Festival**. **However, one may not send a spiked sandal**, which has nails fixed to it, as the Sages decreed that one may not wear a sandal of this kind on a Shabbat or Festival, **nor an unsewn shoe**, which is not suitable for a Festival. **Rabbi Yehuda says: One may not even send a white shoe**, which people do not usually wear, **because it requires an artisan** to paint it black. **This is the general principle: Anything that one may use on a Festival, one may send it.**

(ט) בית שמאי אומרים, אין משלחין ביום טוב אלא מנות. ובית הלל אומרים, משלחין בהמה חיה ועוף, בין חיים בין שחוטין. משלחין יינות שמנים וסלתות וקטניות, אבל לא תבואה, ורבי שמעון מתיר בתבואה:

(י) משלחין כלים, בין תפורין בין שאינן תפורין, ואף על פי שיש בהן פלאים, והן לצורך המועד, אבל לא סנדל המסמר ולא מנעל שאינו תפור. רבי יהודה אומר, אף לא מנעל לבן, מפני שצריך אמן. זה הכלל, כל שנאותין בו, ביום טוב משלחין אותו: