



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Beitzah Daf Chuf Ches

MISHNA

- **R' Yehuda** says, a person may weigh meat (on a balance scale) against a keili or against a meat cleaver on Yom Tov. The **Chachomim** say, one may not use a scale at all.

GEMARA

- **Q:** What is meant that a scale may not be used "at all"? **A: R' Yehuda in the name of Shmuel** said, it means that one may not even place items on a scale to put it out of the reach of mice.
 - **R' Idi bar Avin** said, this is only a problem if the scale is hanging from the ring as it does when it is being used to weigh something.
 - **R' Yehuda in the name of Shmuel** also said, a professional butcher may not weigh meat in his hand, or in water (by seeing how high the water rises when the meat is put in), since these are normal methods of weighing for a professional.
 - **R' Chiya bar Ashi** said, one may not make a handle in the meat (for ease of carrying) on Yom Tov.
 - **Ravina** said, it is allowed if it is made by hand.
 - **R' Huna** said, it is mutar to make a marking in a piece of meat (to symbolize that it is kosher), as we find **R' Huna** would have his meat cut into triangles.
- **R' Chiya and R' Shimon the son of Rebbi** would weigh one piece of meat against another piece of meat on Yom Tov (when they were dividing pieces of meat).
 - **Q:** This does not follow **R' Yehuda** (who says one may only weigh against a keili or a cleaver) or the **Rabanan** (who say a scale may not be used at all)!? **A:** They followed **R' Yehoshua**, who says one piece of meat may be weighed against another on Yom Tov.
 - **R' Yosef** said, the Halacha follows **R' Yehoshua**, because we see that a Mishna allows such weighing of the meat of a bechor (which is not allowed to be weighed in the typical fashion, we therefore see that such weighing is not typical and may therefore be done on Yom Tov).
 - **Abaye** said, it may be that **R' Yehoshua** would disagree with that Mishna, because he may hold that such weighing is degrading to the kodashim. Also, the **Rabanan** of that Mishna may disagree with **R' Yehoshua**, because they may hold that it's not a typical method of weighing for a sale (which is why it is allowed by bechor) but is typical when dividing, and would therefore not be allowed on Yom Tov.
 - **Q:** Saying that they weighed in this way means that they were particular to make sure there was an even division. However, we find that **R' Chiya and R' Shimon the son of Rebbi** were very giving to each other and were surely not particular!? **A: R' Pappa** said, it must be that this took place between **R' Chiya and R' Yishmael the son of R' Yose**, or **R' Shimon the son of Rebbi and Bar Kappara**.

MISHNA

- One may not sharpen a knife normally on Yom Tov, however, one may rub one knife against another.

GEMARA

- **R' Huna** said, the Mishna means to prohibit only using a sharpening stone. However, a wood sharpening board would be allowed.
 - **R' Yehuda in the name of Shmuel** said, when he says that a stone is assur, he means to sharpen on it. However, even a stone may be used for wiping off the grease on a knife.
 - This would suggest that one may even sharpen on a wooden board.
 - **Others** say that **R' Yehuda in the name of Shmuel** said, when **R' Huna** said a wooden board is mutar, he meant it is mutar to use to wipe off grease. However, it would be assur to use to sharpen.
 - This would suggest that using a stone even to wipe off grease would be assur.
 - **Others** say that **R' Yehuda in the name of Shmuel** made a statement regarding the Mishna (not **R' Huna**), and said that when the Mishna said one may not sharpen on Yom Tov, it meant to say that removing grease on a sharpener would be mutar.
 - This would suggest that rubbing against another knife even to sharpen would be mutar.
 - **Others** say that **R' Yehuda in the name of Shmuel** made a statement on the end of the Mishna. The statement said that rubbing one knife against another is only allowed to remove grease, but not for sharpening.
 - This would suggest that using a sharpener would be assur, even if just to remove grease.
- **Q:** Who is the shita that says that one may not sharpen a knife on Yom Tov? **A:** **R' Chisda** said, this does not follow **R' Yehuda**, because he says in a Braisa that even a preparatory act (like sharpening a knife) may be done on Yom Tov.
 - **Rava** said to **R' Chisda**, shall we say in your name that we pasken like **R' Yehuda**? **R' Chisda** said, I wish that all correct statements (like this one) would be said in my name.
 - **R' Nechemya the son of R' Yosef** said, he once saw **Rava** rubbing a knife on the edge of a basket. He asked **Rava** if he was wiping the knife or sharpening it. **Rava** responded that he was just wiping it. However, **R' Nechemya** later said that he could tell that **Rava** was sharpening the knife. The reason he denied it must be because he followed **R' Yehuda** but held that one should not rule that way for the public (it will lead to people doing many melachos on Yom Tov that should have been done before Yom Tov began).
 - A similar story took place when **Abaye** saw **Mar** rubbing a knife against a millstone.
- **Q:** May one show a shechita knife to a chochom on Yom Tov? **A:** **R' Mari the son of R' Bizna** allowed it, but the **Rabanan** said it is assur. **R' Yosef** said, a talmid chochom can check his own knife and then lend that out to people (it avoids a knife being brought to him, which degrades the Yom Tov by seeming like it is a regular weekday).
- **R' Yosef** said, if a knife becomes dull on Yom Tov, it may be sharpened on Yom Tov, as long as it was still sharp enough that it could cut if one uses pressure when cutting.
 - **R' Chisda (or R' Yosef)** darshened, if a knife became nicked, or a spit's top broke off, or if an oven needs to be swept out on Yom Tov, the issue of whether any of these may be repaired on Yom Tov would be dependent on the machlokes in a Braisa between **R' Yehuda** (who allows even preparatory acts) and the **Rabanan** (who do not).
 - The **Rabanan** in the Braisa say, the pasuk says "hu levado", and the word "hu" teaches that only actual food preparation may be done on Yom Tov. **R' Yehuda** says, the pasuk says "lachim" which teaches that all food needs may be done, including preparatory acts.
 - The **Rabanan** say that "lachim" teaches that food preparation may only be done for Yidden, not goyim. **R' Yehuda** says, the word "hu" teaches that preparatory acts that could have been done before Yom Tov may not be done on Yom Tov.
 - **R' Yehuda in the name of Shmuel** said, if a spit becomes bent, it may not be fixed on Yom Tov. This is so, even if it can be fixed by hand.

- **R' Yehuda in the name of Shmuel** said, a spit that was used to roast meat becomes muktzeh after being used and may not even be moved. **R' Adda bar Ahava in the name of R' Malkiyo** said, he may move it indirectly and place it in a corner.
 - **R' Chiya bar Ashi in the name of R' Huna** said, that may only be done if there is a kezayis of meat left on the spit.
 - **Ravina** said, even if there is no meat on it, it may simply be moved, because it is a danger to be left where people walk.

MISHNA

- A person may not request a “dinar value of meat” from a butcher on Yom Tov. However, the butcher may shecht and then divide the meat among them.

GEMARA

- Since no reference to money may be made, the butcher should divide based on the standard size pieces used in that locale.