



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

### Beitzah Daf Chuf Tes

#### MISHNA

- One may ask another to fill up a certain keili with an item (e.g. food or wine), as long as he doesn't reference a particular measurement. **R' Yehuda** says, if the keili is a measuring cup (a keili used for measuring) it may not be used.
  - **Abba Shaul ben Batnis** would fill all his measures (that he intended to sell on Yom Tov) before Yom Tov, and give the pre-filled measures to his customers on Yom Tov. **Abba Shaul** said that he would even do that for Chol Hamoed (he would pre-fill and measure the night before so that the foam from the pouring would settle and a true measure would be made). The **Chachomim** say, he would even do this on a typical weekday to make sure that all the product that would cling to the sides of his keili would drip into the customer's keili.

#### GEMARA

- **R' Yehuda in the name of Shmuel** said, the **T"K** means to say that a keili used for measuring during the week may not be used on Yom Tov, however, a backup measuring keili may be used, and **R' Yehuda** then says that even a backup may not be used.
  - **Q:** According to this, the **Rabanan (T"K)** are more lenient regarding simchas Yom Tov (they allow the backup to be used for measuring) and **R' Yehuda** is more machmir. We have learned just the opposite in an earlier Mishna, where **R' Yehuda** allowed weighing meat against a keili and a cleaver, and the **Rabanan** didn't allow one to use a scale at all!? **A:** The shitos of **R' Yehuda** are not contradictory, because in that case the keili is not the type used for measuring and is therefore allowed, whereas here it is a measuring keili, and is therefore not allowed. The shitos of the **Rabanan** are not problematic, because using a keili or cleaver on a scale is sometimes done during the week and is therefore considered to be a weekday activity. On the other hand, using a backup measuring keili is not done during the week and is therefore not considered to be a weekday activity.
- **Rava** said, the **T"K** means to say that no mention of a measurement may be made, but even a regular measuring keili may be used, and **R' Yehuda** says that a measuring keili may not be used.
  - **Q:** According to this, the **Rabanan (T"K)** are more lenient regarding simchas Yom Tov (they allow a measuring keili to be used for measuring) and **R' Yehuda** is more machmir. We have learned just the opposite in an earlier Mishna, where **R' Yehuda** allowed weighing meat against a keili and a cleaver, and the **Rabanan** didn't allow one to use a scale at all!? **A:** The shitos of **R' Yehuda** are not contradictory, because in that case the keili is not the type used for measuring and is therefore allowed, whereas here it is a measuring keili, and is therefore not allowed. The shitos of the **Rabanan** are not problematic, because using a keili or cleaver on a scale is sometimes done during the week and is therefore considered to be a weekday activity. On the other hand, asking to fill a keili without reference to a particular measurement is not done during the week in a business transaction, and is therefore not considered to be a weekday business activity.

#### MA'ASEH B'ABBA SHAUL BEN BATNIS

- A Braisa explains, he would do this on Chol Hamoed, so as not to take away time from learning in the Beis Medrash during the day (people wouldn't work and would have time to learn and ask him questions, so he wanted to be available all day).

- A Braisa says, **Abba Shaul ben Batnis** and his friends were extremely honest. He once calculated that he had 300 barrels of wine that accumulated from not “topping off” the measurements that he sold to customers (because of the foam of the wine, and the customers being unwilling to wait until the foam dissipated), and his friends calculated that they had 300 barrels of oil that accumulated from the oil that clung to their keilim when they poured it into the keilim of their customers (who were unwilling to wait until it fully dripped out). They took these barrels and wanted to give them to hekdesh. The **Chachomim** told them that they need not give these away. They insisted that they wanted no part of something that they felt didn’t completely belong to them. The **Chachomim** told them, if so, use them (or their value) for public use. This is based on a Braisa that says that if one stole and doesn’t know who he stole from, he should donate funds for public use. **R’ Chisda** said, this can refer to the digging of public wells.
- **R’ Chisda** darshened, a person should not measure out barley on Yom Tov to give to his animal to eat, however, he may scoop up a bunch and give it to the animal to eat. A cook, may measure out his spices so that he does not over spice the food.
  - **R’ Yirmiya bar Abba in the name of Rav** said, a woman may measure the amount of flour she is using for her dough, so that she knows how much dough she has and will give a generous amount of challah. **Shmuel** said she may not measure.
    - **Q:** A Braisa taught in the yeshiva of **Shmuel** said that it may be done!? **A: Abaye** said, based on this, it must be that the Halacha is that she may measure, but we do not pasken that way for the public.
- A Braisa says, one may not resift flour (this accomplishes to make the flour lighter and less clumpy) on Yom Tov (even though any impurities were already removed with the first sifting). In the name of **R’ Papayus and R’ Yehuda ben Beseirah** it was said that resifting is permitted. All agree that if a rock or piece of wood fell into the flour on Yom Tov, that one may resift to remove it.
  - A Braisa was taught to **Ravina**, that one may not resift on Yom Tov, and if a rock or piece of wood fell into the sifted flour on Yom Tov, it may be taken out by hand. **Ravina** said, that would surely be assur because it is “borer”.
  - **Rava bar R’ Huna Zutei** paskened that flour may be resifted on Yom Tov.
    - **R’ Nachman** said this psak was unnecessary, because everyone in Neharda’ah was already doing so.
  - **R’ Yosef’s** wife resifted flour on the back of the sifter (to do it somewhat differently than it is done during the week). **R’ Yosef** told her, I would like good bread (meaning that the resifting can be done in the usual way).
  - **R’ Ashi’s** wife resifted the flour on the back of the table (to do it differently than during the week). **R’ Ashi** said, she is the daughter of **Rami bar Chama**, who was exact in what he did. Therefore, she must have seen this by him and it must be the way that it should be done.

#### MISHNA

- On Yom Tov, a person may go to a storeowner that he is familiar with and ask him for a specific number of eggs or nuts, because that is how one refers to them in his house (it is not considered to be strictly a measure of sale).

#### GEMARA

- A Braisa says, on Yom Tov a person may go to a shepherd he is familiar with and ask him for an animal, to a butcher and ask for a thigh or a shoulder, to a poultry farmer and ask for a bird, to a baker and ask for a loaf, or to a store owner and ask for a particular number of eggs, nuts, or fruit. This may all be done provided that no measurement is mentioned. **R’ Shimon ben Elazar** says, this may be done as long as no price is mentioned.

**HADRAN ALACH PEREK EIN TZADIN!!!**