



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

Beitzah Daf Vuv

- **Rava** said, if one dies and awaits to be buried on the first day of Yom Tov, the burial should be done by goyim. If it happens on the second day of Yom Tov, Yidden may do the burial. This is true even for the 2 days of Rosh Hashana. This differs in Halacha from the way we treat an egg.
 - **Nehardai** said, the 2nd day of Rosh Hashanah is treated leniently with regard to an egg as well. They explain, what would be the concern of allowing the egg on the second day? The concern is that Elul may end up being 30 days, in which case there are 2 days of Rosh Hashanah which are one long kedusha. However, that is not a valid concern, because **R' Chinina bar Kahana in the name of Rav** said, from the days of Ezra and onward, we don't find an Elul that is 30 days.
 - **Mar Zutra** said, when we say that a Yid may do the burial on the second day of Yom Tov, that is only if the meis has been lying around (and there is a concern that the body will begin to decompose). However, if the meis had not been lying around, we push off the burial until after Yom Tov.
 - **R' Ashi** said, even if the meis had not been lying around, we do not delay the burial, because the second day of Yom Tov was given the status as a weekday for dealing with the matters of the meis, to the extent that one may even make tachrichin and cut hadasim for the meis on the second day of Yom Tov.
 - **Ravina** said, since in his days there were goyim who would force the Yidden to work for them (but they did not have to work on Yom Tov), if they would bury a meis on Yom Tov, the goyim would see that they may do work on Yom Tov and would take away their Yom Tov work exemption. Therefore, all burials should wait until after Yom Tov.
 - **Ravina** was sitting with **R' Ashi** on the first day of Rosh Hashanah and saw that he was upset. **R' Ashi** explained that he had forgotten to make an eiruv tavshilin (Yom Tov was Thursday and Friday). **Ravina** told him, **Rava** had said that one can make an eiruv tavshilin on the first day of Yom Tov with a stipulation (if the first day is the true day of Yom Tov, the eiruv is not even needed, and if the second day is the true day of Yom Tov, then the first day is not, and the eiruv tavshilin can be made then). **R' Ashi** said, **Rava** only allowed that for the 2 days of Yom Tov of chutz la'aretz, not for the 2 days of Rosh Hashanah. **Ravina** asked, we see that **Nahardai** said the 2 days of Rosh Hashanah are the same as the 2 days of Yom Tov in chutz la'aretz with regard to an egg laid on the first day!? **R' Mordechai** answered, that **R' Ashi** did not hold like the **Nahardai**.
- **Rav** said that a chick that hatched on Yom Tov is assur, and **Shmuel** said it is mutar.
 - **Rav** said it is assur because it is muktzeh. **Shmuel** said it is mutar, because the hatching removes its status of a sheretz and becomes mutar to eat (with shechita). Similarly, the hatching removes the muktzeh status as well.
 - **Q: R' Kahana** and **R' Assi** asked **Rav**, why is the chick different than a calf born on Yom Tov (which is not muktzeh)? **A: Rav** said, the calf can be eaten before it is born (with the shechita of the mother), and was therefore always fit to be eaten. The chick was not fit to be eaten until it was born, and is therefore muktzeh.
 - **Q:** Why is a chick different than a calf born from a treifah (that cannot be eaten before being born, with the shechita of the mother)? **Rav** remained quiet in response to this question.
 - **Q: Rabbah** asked, why didn't **Rav** answer that the calf is not muktzeh, because even as a treifah it is fit to be given to dogs to eat, whereas an unhatched chick is not!? **A: Abaye** said, **Rav** didn't answer that because

we find that something that is considered to be “prepared” for humans is not considered to be “prepared” for dogs. Surely then, the fact that the calf is “prepared” to be used for dogs will not give it the status of being “prepared” for human consumption.

- **Rabbah** said the extension of that theory is not necessarily true. Something fit for human consumption is not considered to be prepared to be used for dogs, because people don’t take something fit for humans and give it to dogs. However, it may be that something prepared for a dog is considered to be prepared for humans, because a person has in mind to prepare something for all uses (the calf is prepared for dogs before it is born and for humans after it is born).
- There is a Braisa that says exactly like **Rav**, with the explanation given for his shita, and there is a Braisa that says exactly like **Shmuel**, with the explanation given for his shita.
- A Braisa says, a chick that is hatched on Yom Tov is assur (as muktzeh). **R’ Eliezer ben Yaakov** said, it is even assur during the week until it opens its eyes.
- **R’ Huna in the name of Rav** said, an egg becomes completely formed as it exits the chicken.
 - **Q:** What is meant by that statement? It can’t mean that at exit it becomes complete and may then be eaten with milk, but while in the chicken it may not be eaten with milk, because a Braisa says that if one shechts a chicken and finds complete eggs inside, they may be eaten with milk!? **A:** It means that on exit it becomes fully formed and may therefore be eaten if it is laid before Yom Tov. However, if an egg is found in a chicken that is shechted on Yom Tov, it may not be eaten (because of hachana).
 - **Q:** That can’t be what it means, because a Braisa says that such eggs *may* be eaten on Yom Tov!? Don’t say that the Braisa is actually saying something that we don’t find in a Mishna (and should therefore be disregarded), because the machlokes in our Mishna between **B”S** and **B”H** is regarding an egg laid on Yom Tov. This would suggest that they do not argue on an egg found in a shechted chicken on Yom Tov, and would both hold that it would be mutar! You can’t say that **B”H** say the egg found in the chicken would be assur as well, because a Braisa says that eggs found in a shechted chicken are mutar, suggesting that eggs laid on Yom Tov are assur. If that does not follow **B”H**, who does it follow!? **A:** **Rav’s** statement meant to say that an egg is complete upon exit, and if it is a fertilized egg, it is then capable of becoming a chick. However, an egg that is taken from a shechted chicken can never become a chick. The importance of this statement is in regard to business dealings with the egg, meaning that if one purchased an egg under the premise that it can produce a chick, and it cannot, it is a purchase in error and his money must be refunded to him.
 - It once happened that a person asked “Who has eggs from a live chicken” (to produce chicks), and someone sold him eggs from a slaughtered chicken. The purchaser went to **R’ Ami**, and he said that his money must be returned.
 - **Q:** This is obvious!? **A:** We would think that he really wanted the egg for eating, and wanted an egg from a live chicken because they tend to be better (in which case he would only be allowed a refund of the premium normally charged for such an egg). **R’ Ami** therefore taught that it is a complete “mekach ta’us”, and the purchaser is entitled to a full refund.
 - It once happened that a person asked “Who has fertilized eggs for sale” (to produce chicks), and someone sold him unfertilized eggs (which don’t produce chicks). The purchaser went to **R’ Ami**, and he said that his money must be returned.
 - **Q:** This is obvious!? **A:** We would think that he really wanted the egg for eating, and wanted a fertilized egg because they tend to

be better (in which case he would only be allowed a refund of the premium normally charged for such an egg). **R' Ami** therefore taught that it is a complete "mekach ta'us", and the purchaser is entitled to a full refund.

- **A2: Rav's** statement meant that an egg is completed upon exit of even *most* of the egg. This would follow **R' Yochanan**, who said that if most of the egg exited before Yom Tov and then went back into the chicken and reemerged on Yom Tov, it is considered to have been laid before Yom Tov, and is therefore mutar on Yom Tov.
 - **Others** say, **Rav's** statement is meant to say that the egg is only considered to be laid when it exits in its *entirety*. Understood as such, it comes to exclude the view of **R' Yochanan**.