



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

### Beitzah Daf Zayin

- The Braisa that was mentioned earlier said, if one shechts a chicken and finds completed eggs inside, they may be eaten with milk. **R' Yaakov** says, if the eggs are still attached to the sinews, they may not be eaten with milk.
  - **Q:** Who is the Tanna of a Braisa that says, that one who eats from the “cluster of eggs” (eggs attached to the sinews), and certain other parts of the neveila of a kosher bird, does not become tamei (the Halacha is that if someone eats the meat of a neveila of a kosher bird, he becomes tamei and his clothing becomes tamei as well)? **A: R' Yosef** said, this does not follow **R' Yaakov**, because he says that such attached eggs are still considered part of the chicken, which would mean that if one eats them from a neveila, they should make him tamei.
    - **Abaye** said, it may be that **R' Yaakov** only holds that way regarding eating them with milk, which is a gezeirah D'Rabanan. However, it may be that regarding tumah, he would say that we should not be goizer, because we try to limit the expansion of tumah.
    - **Others** had a version where **R' Yosef** said that when the Braisa (later on) said that one who eats from the eggs attached to the ovary of the treifa bird, becomes tamei, it follows **R' Yaakov** (because he said that attached eggs are part of the chicken). To this, **Abaye** said, it may be that the Braisa is referring to the eating of the ovary itself, not the eggs attached thereto.
- A Braisa says, species that mate by day give birth by day (referring to the chicken). Species that mate by night give birth at night (referring to the bat). Species that mate by day or night give birth by day or night (referring to humans and other like species).
  - **Q:** What is the Braisa teaching us this about the chicken? **A:** It teaches us the Halacha of **R' Mari the son of R' Kahana**, who said, if one checks a chicken's nest immediately before nightfall (at the onset of Yom Tov) and saw no eggs, and then checked again the next morning before daybreak, the eggs are mutar (because we must say that they were laid during the daytime of the previous day).
    - **Q:** He checked then and found nothing!? **A:** We must say that either he didn't check well, or he did check well, but the egg had exited most of the way during the previous day (which gave it the status as being out), reentered the chicken, and then exited at night (because a chicken does not lay eggs at night, as stated in the Braisa).
    - **Q:** We find that **R' Yose ben Shaul in the name of Rav** said that if one checked at nightfall and again at daybreak on Yom Tov, and only found eggs at daybreak, the eggs are assur!? **A: Rav** was referring to unfertilized eggs, which can be laid at night. The Braisa was discussing fertilized eggs.
    - **Q:** Maybe **R' Mari** should also be concerned for unfertilized eggs? **A:** He was discussing a case where there was a rooster nearby, and **Ravina** said, we have been taught that a chicken will not lay unfertilized eggs when there is a rooster nearby.
      - **Q:** How close must the rooster be to be considered “nearby”? **A: R' Gamda in the name of Rav** said, close enough for the chicken to hear its crow during the daytime.
        - **R' Mari** once paskened that a rooster was close enough when it was 60 houses away.

- The Gemara says, if there is a river in between them, the chicken will lay unfertilized eggs. If there is a bridge over the water, it will not (because the rooster will cross the bridge). If there is only a plank of wood with a rope to hold onto, going over the water, a rooster will not cross it. However, it once happened that a rooster did cross a river on this plank of wood.
- According to **R' Yose ben Shaul**, who we said is discussing an unfertilized egg, why is it only assur if he checked? Even if he didn't check (in which case it would be a safek if it was laid before Yom Tov or on Yom Tov) it should still be assur, because it is a safek on an item which will become mutar after Yom Tov (a davar sheyeish lo matirin), and should therefore be assur!? **A:** If he didn't check, we can say that it was laid before Yom Tov, and will therefore be mutar.
  - **Q:** If we are lenient in that way, why don't we also say that even when he checked before Yom Tov the egg found the next day is mutar, because we can say that a majority of the egg exited before Yom Tov, reentered before Yom Tov, and then fully exited on Yom Tov!? **A:** That is an unusual case, and we therefore will not assume that having taken place, unless we have no other explanation.
  - **R' Yose ben Shaul in the name of Rav** said, it is dangerous to eat ground garlic that has been left uncovered.

#### BEIS SHAMMAI OMRIM SE'OR B'KEZAYIS

- The reasoning of **B" S** is based on the fact that the Torah says that se'or is assur and also says that chametz is assur. In truth, the Torah could have just written the issur regarding chametz, and through a kal v'chomer we would say that if chametz is assur, surely se'or (which makes other things into chametz) is assur as well. The fact that the Torah wrote that se'or is assur must be to teach that there is a different minimum measurement to be "oiver" for chametz and for se'or. **B" H** say, the Torah had to write them both, because if it just wrote about se'or, we would say that it is assur because it makes other things chametz, but chametz itself is maybe not assur. If the Torah would only write regarding chametz, we would say only chametz is assur because it is fit to be eaten, but se'or, which is not fit to be eaten is maybe not assur. Therefore, neither is extra in the pasuk, and not available to teach what **B" S** say we should learn from it.
  - **Q:** How can **B" S** disagree with **R' Zeira's** teaching, that the pasuk begins by discussing se'or and ends by discussing chametz (as if the terms are used interchangeably), to teach that they share the minimum size of a kezayis to be oiver!? **A:** **R' Zeira** is discussing the size needed to be oiver for eating. **B" S** agree that one who eats a kezayis is oiver for eating. The machlokes is only regarding the issur of possessing chametz and se'or on Pesach. **B" S** say that we don't learn the halachos of possession from those of eating, and **B" H** say that we do. **R' Yose bar Chanina** and a Braisa also say that the machlokes is only in this set of circumstances.

#### HASHOCHET CHAYA V'OF B'YOM TOV...

- **Q:** The word "hashochet" implies that the Mishna is only discussing a scenario of b'dieved. However, **B" H** then say that one may not shecht (which implies l'chatchila), which means that **B" S** allow it even l'chatchila!? **A:** **B" H** mean to say that even if one were to have already shechted, he may not cover the blood. **B" S** argue and say that if one *already* shechted, he may cover the blood. However, he does not allow the shechting l'chatchila.
  - **Q:** The Mishna later says that even **B" H** agree that if one already shechted, that he should dig with a shovel and cover the blood. This means that **B" S** allow this even l'chatchila!? **A:** **Rabbah** said, the Mishna is discussing a shochet who comes and asks whether he may shecht a bird or undomesticated animal on Yom Tov when he doesn't have dirt prepared to cover its blood. **B" S** say we tell him to shecht, dig up dirt, and then cover the blood, and **B" H** say we tell him that he may not shecht unless he has prepared dirt. **A2:** **R' Yosef** said, when the shochet comes to ask, **B" S** say we tell him to dig up dirt,

shecht, and then cover the blood, and **B”H** say we tell him that he may not shecht unless he has prepared dirt.

- **Q: Abaye** asked **R’ Yosef**, should we say that you and **Rabbah** argue about the concept of **R’ Zeira in the name of Rav**, who said that there must be loose dirt underneath the blood and then more placed on top of the blood to cover it? You, (**R’ Yosef**) say he should dig first, because you hold of **R’ Zeira’s** Halacha, and **Rabbah** would seem not to hold of it. **A: R’ Yosef** said, we both hold of **R’ Zeira’s** Halacha. However, **Rabbah** says that we can’t allow him to dig before shechting, for the concern that he will dig and then change his mind and not shecht. Therefore, he may only shecht if he already has loose dirt available. I (**R’ Yosef**) say that we can’t be concerned for that, because doing so will prevent him from having Simchas Yom Tov.

UMODIM SHE’IHM SHACHAT SHEYACHPOR B’DEKER VICHASEH

- **R’ Zrika in the name of R’ Yehuda** said, that is only allowed if the shovel was stuck into the earth before Yom Tov began (which removes the issue of plowing and of muktzeh).
  - **Q:** He still must crumble the earth, which is considered to be grinding!? **A: R’ Chiya bar Ashi in the name of Rav** said, we are discussing loose earth, which does not need to be crumbled.
  - **Q:** He is making a hole in the ground, which is considered to be building!? **A:** We will follow **R’ Abba**, who said that one who digs a hole because he needs the earth (not because he wants the hole) is patur.