Intro

Today we will learn a Mishna in Masechte Beitzah regarding the egg that was laid on Yom Tov, and brings several related Mishnayos and Braisos to explain the various opinions that interpreted our Mishna on the previous Daf.

The Gemara will also discuss a Mishna in Mesechte Terumos regarding pressed dates of Teruma, which became mixed with dates of מזון, as it relates to Rav Papa’s explanation of our Mishna.

Some of the key topics and concepts that we will learn about include:

- ספק דאורייתא
- ספק דרבנן

When there is a doubt as to whether an item is permitted related to a Torah law, we take the more stringent approach. If the doubt is related to a Dibbur law, we take a more lenient approach.

Another exception to the rule of דביולי

A forbidden item, which will eventually become permitted, cannot become nullified. The mixture remains איסור טרפה until that time of יומ טוב wholly. For example, next to גזירת משקין שזבו can become permitted by separating כל תרומות and איסור טרפה.

Another exception to the rule of רבי ישיש לא מתירין is a דביולי item of substantial significance.
So let’s review…..

The Gemara on the previous Daf brought 4 opinions as to how to interpret the Machlokes of our Mishna.

Rav Nachman said that Bais Shamai and Beis Hillel argue about whether whether Yom Tov or not.

Rabbah said that we are speaking about a case of food, and that Bais Shamai and Beis Hillel are arguing about the law of Hachanah, whether the forbidden item can become nullified.

Rav Yosef said that the Machlokes is based on a Mishna in Mesechte Terumos.

Rav Yitzchak said that the egg laid on Yom Tov is a fruit, which is permanent, and forbids something that’s sold by count – and therefore, does not become nullified.

Our Gemara now continues:

The other 3 opinions did not agree with Rav Nachman because of the Gemara’s question - why did the Mishna not discuss the chicken itself?

The other opinions did not agree with Rabbah’s interpretation, because they do not hold of the concept of Chulah, as being דאורייתא.

Rav Yosef did not agree with the interpretation of Rav Yitzchak, as he holds that eggs are more comparable to fruit, both of which are food, rather than to juice that seeped from the fruit, which is a liquid.
Whereas Rav Yitzchok holds that an egg is actually more comparable to fruit juice, both of which are contained items, the juice within the fruit, and the egg within the chicken, as opposed to an actual fruit, which is not contained, but rather exposed on the tree.

The Gemara shows that Rav Yochanan agrees with the opinion of Rav Yitzchak, that a newly laid egg is permitted on Yom Tov because of a mixture, based on a statement where he compares the two.

The Gemara now questions the opinions of both Rav Yitzchak and Rebbe Yosef, who hold that the reason for the prohibition of the egg is because of a mixture of figs on Yom Tov, or odor. Rav Yitzchak compares the two.

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We learned in a Braisa:

An egg laid on Shabbos or Yom Tov may not be moved at all, because it is Muktzeh.

If the egg was laid on Shabbos or Yom Tov, or before, it is forbidden.

If the egg was laid before Shabbos, we take a more lenient approach.

This Braisa is understandable according to Rabbah, who explained the Mishna based on Hachana, which is permanent, and we go by the Sifrei Torah.

However according to both Rav Yosef and Rav Yitzchak, who explained our Mishna based on a Niddah/Negal, the egg laid on Yom Tov is not permitted.

The Gemara asks:

If so, the Gemara asks, why does this egg not become permitted in the larger batch of eggs?

If the egg was laid before Shabbos, we understand why it does not become permitted - because:

An egg which will become permitted sometime later - such as this egg, which will be permitted after Yom Tov - does not become permitted.

Rashi explains with the sefarim, but we are in doubt.

Why utilize to eat something inherently prohibited, when you can wait and eat it when it is inherently permitted?

But, if we are talking about an item of permanent prohibition which is permanent, why would it not become permitted?

The Gemara answers:

An egg is a significant item, because it's a non-kosher bird, which is in fact a Sifrei Torah.

Review

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However, this is subject to Machlokes. We will review the various opinions briefly. First – We have a Machlokes רבי מאיר and רבי יוחנן אבר: רבי מאיר holds that this is enough to be בוטל – בсалת, בכסא, and forbids the mixture. In other words – In other words, רבי מאיר says: שדורי למן ממהדס – That which is sold by count, does not become כיון מוקדש allowable, even in a thousand, and forbids the mixture. The Chachamim say: אף כיון מוקדש אלא לשון דרבנן – Only six very exclusive items are considered so significant that they do not become בטל – בсалת. רבי מאיר – דבר שבמנין בטיל ורב יוחנן – דבר שבמנין לא בטיל. Only six very exclusive items are considered so significant that they do not become בטל – בсалת, but generally דרבנן.

Now, we have a Machlokes how to interpret the words of רבי יוחנן רבי מאיר אבר. רבי יוחנן holds that this is enough to be בוטל. R’ Meir says: שדורי למן ממהדס – That which is sold by count, does not become כיון מוקדש allowable, even in a thousand, and forbids the mixture. In other words, אבר – בсалת, בכסא, and forbids the mixture. The Chachamim say: אף כיון מוקדש אלא לשון דרבנן – Only six very exclusive items are considered so significant that they do not become בטל – בсалת. רבי יוחנן – דבר שבמנין בטיל ורב מאיר – דבר שבמנין לא בטיל.

Eggs do not meet this criterion, and according to R’ Yochanan are not a דבר שדורי למן ממהדס. רבי מאיר holds that this is enough to be בוטל. אבר שדורי למן ממהדס – That which is sold by count, does not become כיון מוקדש allowable, even in a thousand, and forbids the mixture. Items that are generally sold by count – even if they are sometimes sold by weight or estimation are considered ברב שדורי למן ממהדס. אבר שדורי למן ממהדס are considered בוטל. אבר שדורי למן ממהדס.

Eggs do meet this criterion, and according to Resh Lakish are a דבר שדורי למן ממהדס. רבי מאיר holds that this is enough to be בוטל. אבר שדורי למן ממהדס – That which is sold by count, does not become כיון מוקדש allowable, even in a thousand, and forbids the mixture. אבר שדורי למן ממהדס.

The Gemara cites a Braisa that agrees with Resh Lakish._Resh Lakish holds that this is enough to be בוטל. אבר שדורי למן ממהדס – That which is sold by count, does not become כיון מוקדש allowable, even in a thousand, and forbids the mixture. אבר שדורי למן ממהדס.

The scenario of the Shaila is as follows: He had many such utensils – on one of them he pressed figs of Trumah, while on the others he had pressed figs of Chullin – and he does not remember which one is Trumah. Now, we must remember that Trumah requires a ratio of 100 to 1 to become בטל.
We have two versions of a Machlokes.

According to Rav Meir, Rav Aliauw holds –

The figs inside the כלי are מכסת, because we consider the figs on the mouth as if they are already inside the כל.

If there are 100 other כלים of Chullin, they can be considered the one כל that is Trumah.

According to Rav Yehudah, Rav Aliauw holds –

It does not become בטל at all, because it is a אס르 like eggs in that they are generally – but not always sold by count. They are sometimes sold by weight. Rav Rav holds, and the Braisa of ליטרא קציעות, hold that this is enough to be considered a ספק.

This is what the Gemara means:

Because we consider the figs on the mouth as if they are already inside the כל,classifier Fig inside the כלי is כלי, because we consider the figs on the mouth as if they are already inside the כל, classifier Fig on the mouth is כלי.

There are two versions of a Machlokes:

1. Rav Aliauw

2. Rav Yehudah

The figs inside the כל are מכסת, because we consider the figs on the mouth as if they are already inside the כל. Rav Yehudah holds, Rav Aliauw holds.

It does not become בטל at all, because it is a אסור like eggs in that they are generally – but not always sold by count. They are sometimes sold by weight. Rav Rav holds, and the Braisa of ליטרא קציעות, hold that this is enough to be considered a ספק.

This is what the Gemara means:

A מכסת is equivalent to selling an item by count. The figs on the mouth of the כל are כלי, because we consider the figs on the mouth as if they are already inside the כל, classifier Fig inside the כלי is כלי, because we consider the figs on the mouth as if they are already inside the кол, classifier Fig on the mouth is כלי.

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