Today we will learn some of the topics we will learn about today:

The Gemara continues the discussion of the first Mishna of the Masechta regarding the egg that was laid on Yom Tov, and brings several related Mishnayos and Brasios to explain the various opinions that interpreted our Mishna on the previous Daf.

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

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

- ספסק דאורייתא: לוחמות
- ספסק דרבנן: לכול

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 Torah law, we take a more lenient approach.

This is an exception to the Halachah of ביטול, A forbidden item, which will eventually become permitted, cannot become nullified. The mixture remains valid until that time of נותר, For example, ביצת טרפה can become permitted by separating and גזירה, and they remain valid.

Another exception to the rule of ביטול is when it is a ספק דרבנן, an 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 מותר or not. They are Assur on Yom Tov or not.

Rabbah said that other cases are in the practice of האיסור even if איסור because ביצת סיפא אסורה. We understand why the Mishna does not discuss the chicken itself.

Rav Yosef said that the Machlokes is based on a פרות of מותר or מותר.

Rav Yitzchak said that the egg laid on Yom Yov is a ביצה חשובה because it is a מותר item and he does not remember which one is Trumah. Now, we must understand why the Mishna does not discuss the chicken itself.

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 כלי, 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.
Rav Yitzchak holds... 
**Egg are 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 as forbidden on Yom Tov because of a mishkan shelichim 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 issur of the egg on Yom Tov is because of

- נוזך פרות ומשק信息安全
- ונוזך משק信息安全

R' Meir says: לא מבטלין למשק信息安全

Rav' Papa explains our Mishna based on the law of Hachanah, whether

- שבת
- בגזרה בין השמשות

The Gemara asks: ר' יוחנן וריש לקיש במליך לא מבטלין למשק信息安全

Rabbe Yosef did not agree with the interpretation of Rav Yitzchak, אלא רב יוסף מאי טעמא לא אמר כר' יצחק

The other opinions did not agree with Rabbah's interpretation, ספיקא דאורייתא לחומרא

Some of the topics we will learn about today:

- מסכת ביצה

Some of the key topics and concepts that we will learn about regarding pressed dates of Teruma, which became mixed with fruit, which is a liquid.

The Gemara will also discuss a Mishna in Mesechte Terumos that says that if a forbidden item became mixed into a law, we take a more lenient approach.

There is a Halachah, that if a forbidden item became mixed into a law, we take a more lenient approach. Our permitted item, the forbidden item can become nullified, and doubt is related to a

- ספק דרבנן לקולא
- ספק טרפה
- ספיקא לקולא
- ספיקא דאורייתא לחומרא

The figs inside the utensil.

The Chachamim say: אינו מקדש אלא ששה דברים בלבד

The figs outside the utensil.

R' Meir says: רבי מאיר וחכמים

The figs inside the utensil.

If there are 100 other utensils – on one of them he pressed figs of Chullin, they can be forbidden.

R' Meir says: רבי מאיר וחכמים

We have two versions of a Machlokes.

The figs outside the utensil.

Rav Yitzchok holds... 
**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 as forbidden on Yom Tov because of a mishkan shelichim, 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 issur of the egg on Yom Tov is because of

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Rabbe Yosef did not agree with the interpretation of Rav Yitzchak, אלא רב יוסף מאי טעמא לא אמר כר' יצחק

The other opinions did not agree with Rabbah's interpretation, ספיקא דאורייתא לחומרא

Some of the topics we will learn about today:

- מסכת ביצה

Some of the key topics and concepts that we will learn about regarding pressed dates of Teruma, which became mixed with fruit, which is a liquid.
We learned in a Braisa:

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

The Gemara asks:

If the egg was laid by a non-kosher bird, and we are in doubt if the egg was laid on Shabbos or Yom Tov, or before, it is forbidden.

And furthermore, if the egg becomes mixed into a batch of even 1,000 eggs or more, all of the eggs become forbidden.

The Gemara answers:

The egg laid, would then be a 1,000 eggs of more, all of the eggs become forbidden.

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

If the egg which is because of, becomes Shulchan before its time, we understand why it does not become entered - because:

An egg which will become permitted sometime later – such as this egg, which will be permitted after Yom Tov – does not become entered. Rashi explains with the words of the Gemara; אפורים

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

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

The Gemara answers:

An egg is a significant item, because it's a item which is sold by count – and therefore, does not become entered.
However, this is subject to Machlokes.

**First – We have a Machlokes:**

R’ Meir says;

- שדריך למונות מצות
  - That which is sold by count, does not become בטל, but only בטל, and forbids the mixture - In other words - רבי שמעון לא בטלי.

The Chachamim say;

- אין פURLRequest או אל שעת דבריبدل
  - Only items WHICH HAVE always be sold ממון - בטל - not in other words - דרבו שמעון לא בטלי.

Only six very exclusive items are considered so significant that they do not become בטל - בטל - but generally דרבו שמעון בטלי.

Now, we have a Machlokes over how to interpret the words of our Gemara.

- רבי יהודה
  -乳腺 ספק
  - Only items ALWAYS sold by count, and never by weight or estimation, are considered ממון.

Eggs do not meet this criterion, and according to R’ Yochanan are not a ספק.

- רבי שמעון בלב
  -乳腺 שמעון באכילה
  - All items -乳腺 שמעון באכילה - are considered ממון.

Items that are generally sold by count - even if they are sometimes sold by weight or estimation - are considered דרבו שמעון.

The Gemara cites a Braisa that agrees with Resh Lakish.

- The scenario of the Shaila is as follows:
  - ליטרא קציעות
  - Dried pressed fig cakes - Litra Kneinis - are dried pressed fig cakes. They were pressed on the mouth, or edge of a round utensil, and then lowered into the utensil.

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 ממון.
We have two versions of a Machlokes.

According to Rav Meir, Rav Meir holds – אמי שיש ממא פומין יעלה
It does not become permitted, because it is a גזירה בין השמשות
It does not become permitted, because it is a גזירה בין השמשות

According to Rav Yosef, Rav Yosef holds – אמי שיש ממא פומין יעלה
It does not become permitted, because it is a גזירה בין השמשות
It does not become permitted, because it is a גזירה בין השמשות

This is what the Gemara means:

The figs inside the כלי are like figs on the mouth, or edge of a round utensil, and then lowered into the כלי, because we consider the figs on the mouth as if they are already inside the כלי.

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