

## OVERVIEW of the Daf

### 1) Eggs (cont.)

The Gemara continues to challenge the Beraisa's allowance to purchase eggs from a gentile and Shmuel's father's explanation that the Beraisa refers to where the gentile identifies the species of the egg.

R' Zeira suggests that the characterization of kosher birds is not Biblical and as such may not be relied upon to establish that the eggs are kosher.

Based on this assertion the Gemara is forced to revise its explanation of the significance of providing characteristics of kosher and non-kosher eggs.

Rav Ukva bar Chama suggests an explanation for the Beraisa that discusses the halacha when one observes an egg whose albumen and yoke are mixed together.

Ravina successfully challenges this explanation and Rava offers an alternative explanation for the Beraisa.

Rava's explanation is unsuccessfully challenged.

A Beraisa teaches non-kosher eggs do not give off taste that is prohibited and then discusses unfertilized eggs.

R' Yirmyah qualifies the last ruling of the Beraisa.

Dostai the father of R' Aftoriki cites a Beraisa that adds another qualification to the Beraisa.

Another reading of the Beraisa is noted.

### 2) Eggs from non-kosher birds

Chizkiyah provides the source that eggs from non-kosher birds are not kosher.

This explanation is successfully challenged and an alternative explanation of the source for this halacha is suggested. ■

## REVIEW and Remember

1. Under what conditions may one sell an egg from a tereifah bird to a gentile?  
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2. What is the significance of knowing the signs of an egg from a kosher bird?  
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3. If one cooks kosher and non-kosher eggs together, what is the status of the kosher eggs?  
.....
4. What is the source that an egg from a non-kosher bird is itself non-kosher?  
.....

## Distinctive INSIGHT

*Relying upon a non-Jew who is selling us an egg*

בסתמא לא תסמוך עליהם דאיכא דעורבא דדמי לדיונה

It is permitted to buy an egg from a non-Jew, and one does not have to suspect that the egg is from a non-kosher bird or from a kosher bird that was a neveilah or tereifah. This is true provided the non-Jew informs us that the egg came from a particular bird, which we know to be a kosher one. By identifying which type of bird laid the egg, the non-Jew is assured to not lie, because he knows that we can compare the egg we are buying to another egg from that same type and verify that he is not lying.

The Gemara explains that if the non-Jew does not tell us which bird laid the egg, it would not be sufficient for us to rely upon standard comparative methods to identify whether the egg is kosher. Another Beraisa is cited in which the description of eggs from kosher birds and those of non-kosher birds is given. In general, kosher-bird eggs are tapered at one end and rounded at the other. Also, in a kosher egg, the albumen is on the outside and the yolk is on the inside, while it is the reverse for a non-kosher bird.

Nevertheless, the Gemara concludes that these descriptions are only general guidelines, and they were not given to Moshe at Sinai as part of our Oral Tradition. This is why the earlier Beraisa requires that the non-Jew inform us which bird laid the egg, and it does not allow us to rely upon identifying the egg by visual inspection. We must understand, though, why the Beraisa provides the guidelines regarding how to identify an egg of a kosher bird if we are not allowed to rely upon these rules. The Gemara explains that this information is essential to know so that we do not rely upon a non-Jew in a case where he tries to sell us an egg which is pointed or tapered on both ends and he claims that it is from a kosher bird. Also, we may rely upon a non-Jew and eat an egg purchased from him if it is sharp on one end and tapered on the other and he tells us that it is from a kosher bird.

In the case where the non-Jew says that the egg is from "a kosher bird," and he does not identify it specifically, we cannot rely upon him. The Gemara says that the reason for this is that the egg of a pigeon, which is kosher, has some similarities to the egg of an *oreiv*, which is not kosher. Rashba explains that some say that this issue is only

# HALACHAH Highlight

## Blood spots found in eggs nowadays

ביצים מוזרות נפש יפה תאכלם

Regarding unfertilized eggs a person who is so inclined may eat them

**A** Beraisa teaches that a person who is not squeamish may eat unfertilized eggs even if they have a blood spot. The reason is that the blood does not represent a developing embryo since the egg was unfertilized and one is only required to dispose of the blood spot and the rest of the egg may be consumed. This halacha is codified in Shulchan Aruch<sup>1</sup> where he writes that eggs with blood spots that come from chickens that do not have males nearby may be consumed after one disposes of the blood. Dayan Yitzchok Yaakov Weiss and Rav Moshe Feinstein<sup>2</sup> write that nowadays that chickens that lay eggs are isolated from any males there is no concern that blood spots found in their eggs represent a developing embryo and one could just throw away the spot and consume the remainder of the egg.

Teshuvos Mishnah Halachos<sup>3</sup> agrees that technically eggs nowadays that have blood spots are kosher and all that is necessary is to throw away the blood spot, however, he ruled that one may not issue a ruling that will give people the impression as if one is permitting something that is pro-

(Insight...continued from page 1)  
relevant when buying an egg of a pigeon, but when buying an egg of any other kosher bird, the non-Jew need not specify the bird from which it came. Rashba himself argues that this rule applies to eggs from all kosher birds. ■

hibited. It would certainly be surprising to people to hear that in the United States the prohibition against blood spots in eggs does not apply. There is also a concern that perhaps circumstances regarding the production of eggs will change and males will be reintroduced to the chickens that produce eggs and people will not realize that the halacha changes as a result. Rav Moshe Sternbuch<sup>4</sup> writes that the custom nowadays is to prohibit eggs that have blood spots and not to permit them as eggs that were produced by a chicken that was heated by the earth. He cites support for this from a teshuvah of Chasam Sofer<sup>5</sup> who writes that authorities prohibit milk that was milked by a gentile even if there aren't any non-kosher animals in the vicinity. The reason is that once a prohibition stems from a custom it is treated very stringently. ■

1. שו"ע יו"ד סי' סעי' ז'.
2. שו"ת מנח"י ח"א סי' קי"ו ושו"ת אג"מ יו"ד ח"א סי' ל"ו וארו"ח ח"ג סי' ס"א.
3. שו"ת משנה הלכות ח"ד סי' צ"ו.
4. שו"ת תשובות והנהגות ח"ב סי' שפ"ד.
5. שו"ת חת"ס יו"ד סי' קי"ג. ■

# STORIES Off the Daf

## The Signs of Eggs

סימני ביצים

**T**oday's daf discusses the halachos of eggs.

Many people wondered at the strange practice of the Divrei Chaim, zt"l, and many other tzaddikim when it came to Shabbos preparations. Although they had a competent kitchen staff, they would personally prepare the eggs and onions prescribed by the Baal Shem Tov, zt"l. No matter how busy they were they made the time to prepare this delicacy.

Not surprisingly many people found this very strange. When they asked the Divrei Chaim about it, he

gave various answers, "In the Gemara we find that various luminaries would at least do something to prepare for Shabbos..."

But when the rebbe of Bobov, zt"l, was asked about this, he explained their intention. "They were fulfilling the verse, **מי ימלל גבורת ה'** — Who can describe the power of God?" As is well known, eggs represent the attribute of judgment. Mourners do not have a mouth to complain about their loss. An egg, which is spherical, also does not have any openings or mouth. Mourners eat eggs to show that they don't have a mouth to speak or because there is a life cycle which goes around for everyone. Onions also allude to din since they are so sharp. Tzaddikim mix these two manifestations of din together to sweeten them

at their source.

He continued, "The Noam Elimelech, zt"l, explains that the avodah of tzaddikim is to grasp judgments to sweeten them. This is like a person who wishes to overcome a powerful warrior. He can only do this after arming himself and going out to war. This means using one's tendencies towards anger and the like to galvanize himself to serve God."

The Bobover Rebbe concluded, "The word **ימלל** means to cut or excise (כריתה) as in **יתמוללו** in Tehillim.<sup>1</sup> Through mixing them in the proper way with the proper intentions, one sweetens the judgments. This is why the early masters were so particular to prepare this dish themselves."<sup>2</sup> ■

1. תהלים, נ"ח:ח'
2. אמי קודש, ע' כ'