



Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamot of

Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h

Tzvi Gershon ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Buying Eggs from Idolaters

The *Gemora* cites a *braisa*: We may purchase eggs from idolaters anywhere, and we are not concerned that they come from *neveilos* or *tereifos* (for we may rely on the majority – most eggs are produced from birds that are not a *neveilah* or a *tereifah*).

The *Gemora* asks: But perhaps they are from a nonkosher bird?

The father of Shmuel said that the *braisa* is referring to a case where the idolater said that the eggs come from a certain type of (*kosher*) bird.

The *Gemora* asks: Why couldn't he merely say that they come from a kosher bird (*without specifying the type*)?

The *Gemora* answers: For if he would just say that, it would be easy for him to be evasive (*by claiming that they come from other kosher birds unfamiliar to the Jew*).

The *Gemora* asks: But why can't we simply check the eggs for kosher signs, for it was taught in a *braisa*: The signs of kosher fish are the same as kosher bird eggs. This cannot be, the *Gemora* interjects, as fish require fins and scales! Rather, it means that the signs of kosher fish eggs are the same as kosher bird eggs (*the roe of fish is a group of eggs which are contained within the fish's ovarian membrane*). The signs of kosher eggs are round ones, wide on one side and the other side gets progressively narrow. However, if they are both wide, or both pointy, it is nonkosher. If the white is on the outside and the yoke is on the inside, it is kosher. If it is the other way around, it is nonkosher. If the two are mixed together, this is the egg of a *sheretz*.

The *Gemora* answers: The case is where the eggs were cut up.

The *Gemora* asks: But it still can be checked through the white and the yoke?

The *Gemora* answers: We are referring to a case where the eggs were beaten in a plate.

The *Gemora* asks: But then, would it be permitted? Why, it was taught in a *braisa*: One may not sell to an idolater the egg of a bird that was *tereifah* (for then, they might sell it to a Jew), unless it was beaten up in a plate. Therefore, one may not buy from them eggs beaten up in a plate.

Rather, said Rabbi Zeira: The signs of the eggs of kosher birds do not have a Biblical basis (*they were not taught to Moshe at Sinai*), for if you would not say like this, then when Rav Assi stated that there are eight birds about which there is a doubt (*regarding their kosher status*), it could be asked: Why not examine their eggs? Rather, this proves that the signs of the eggs of kosher birds do not have a Biblical basis.

The *Gemora* asks: To what purpose then was the teaching (*of the signs*) stated above?

The *Gemora* answers: It is to teach the following: If both ends of the egg were rounded, or both pointy, or if the yolk was outside and the white in the inside, it is definitely nonkosher; if, however, one end was pointy and the other rounded, and the white was outside and the yolk in the inside, and if, in addition, the idolater says, "they are from Such-and-such a bird" - which is kosher, he may be relied upon. If he does not specify the bird,

he may not be relied upon, for there are the *oirev's* eggs, which resembles that of a pigeon. (63b – 64a)

Embryo

The master said: If the white and the yolk are mixed together, this is the egg of a *sheretz*.

The *Gemora* asks: What is the reason to say that it is the egg of a *sheretz* (for we already know that it is not from a kosher bird)?

Rav Ukva bar Chama answered: It is coming to teach us that if the embryo inside of it was developed and the shell was punctured (and now there exists the possibility of someone touching the dead embryo), then a lentil's volume of it would convey *tumah*. [It is only the carcass of a *sheretz* that conveys *tumah*; not the carcass of a nonkosher bird.]

Ravina asked: Perhaps it is a snake's egg (which is not from the eight *sheratzim* whose carcasses convey *tumah*)?

Rather, said Rava, It is to teach us that if the embryo inside of it was developed, whoever eats it would incur lashes for transgressing the prohibition against eating from a creeping things that creeps upon the earth.

The *Gemora* asks: If so, why did we mention a nonkosher bird? This prohibition would apply even by a kosher bird! For it has been taught in a *braisa*: for all creeping things that creep on the earth, and this prohibition of eating *sheratzim* includes chicks that have not opened their eyes (which obviously includes unhatched embryos)!?

The *Gemora* answers: This prohibition (regarding the embryo of a kosher bird) is only Rabbinic, and the Scriptural verse quoted is merely a support. (64a – 64b)

Blood Spots

The *Gemora* cites a *braisa*: The exudation of eggs is permitted. [If kosher eggs were boiled together with nonkosher eggs, all the

eggs being in their shell, the kosher eggs are permitted and are not rendered forbidden through the exudation of taste from the nonkosher eggs, for the taste exuded is insignificant.] Unfertilized eggs (the eggs upon which a hen has brooded, but out of which no chicks can develop) may be eaten by a favorable disposed person (who is not particular that the hen had sat on it for a considerably long time). If a spot of blood was found on an egg, the blood must be discarded and the rest of the egg may be eaten.

Rabbi Yirmiyah said: This (that the rest of the egg is permitted) is so, provided that it was found upon the attachment of the egg. [The reference is to the stringy portion on the rounded part of the egg, the *chalaza*, which is the place where the male sperm attaches itself to the egg, and from where the embryo begins to form. The remainder is permitted, for we assume that the embryo was in its very early stages of life, and it did not begin to develop in the other parts of the egg. The spot can be discarded and the remainder is permitted. If, however, the spot is found further in, it is assumed that the nascent embryo is in a more advanced stage, and its development has spread through the entire egg.]

Dostai, the father of Rabbi Aftoriki, taught the following *braisa*: This permission applies only if the blood spot was found on the white part of the egg, but if it was found on the yolk, the entire egg is forbidden, for the decay has spread through the entire egg.

Rav Geviha of Bei-Kasil said to Rav Ashi: A teacher of *braisos* once recited this statement before Abaye in just the reverse form, but Abaye corrected him so as to read this way (like it was stated above).

Chizkiyah said: From where do we know that the egg of a nonkosher bird is prohibited by the Torah? It is because it is written: *And the bas ha-ya'anah* (the 'daughter' of the ostrich). Now, does the ostrich have a daughter? Rather, it can only mean the egg of a nonkosher bird (is forbidden).



The *Gemora* asks: But perhaps this is its (*the ostrich's*) actual name?

The *Gemora* answers: This cannot be, for it is written: *The daughter of my people has become cruel, like the ya'anah's in the wilderness.*

The *Gemora* asks from other verses and concludes that indeed, both *ya'anah* and *bas ya'anah* are written (*and refer to the ostrich*), but in this particular instance it is different, since the scribe (*when writing a Torah scroll*) has divided the word into two (*separate*) words.

The *Gemora* asks: And since he divided it into two words, does that prove that it is two different names (*and not a two-word name*)? But we find the verse: *Kedar Laomer*. Seeing that the scribe has divided it into two words, is it two distinct names? [*Of course, it is not; so here as well!*]

The *Gemora* answers: In that case, it is true that he has divided the word into two, but he has not separated them on two lines, but here, he has even separated them on two lines. [*Obviously, it is two different words – one referring to the ostrich and one referring to its eggs.*] (64b – 65a)

INSIGHTS TO THE DAF

The OU's Article on Blood Spots

By: Rabbi Brun-Kestler

In the past, most eggs came from fertile hens. It was beneficial to the farmers because a fertilized hen's increased hormone levels stimulate more egg production. Of course, fertilized eggs will also, in the right conditions, grow into chickens. In modern commercial egg operations, this hormone enhancement is achieved (and controlled), by artificial means through the feed. The eggs themselves are not fertile; they will never develop into chickens. While in the past, every bloodspot might have signified the beginning of a new embryo (*safek sheretz ha'of*),

today's commercial methods virtually insure that this is not the case.

It is in light of this modern reality that Harav Moshe Feinstein, zt"l, (Igros Moshe, Yoreh Deah 1:36), clarifies that blood spots found in commercially produced eggs do not present any fundamental kosher problem. With respect to fertile eggs in the past, where a significant doubt existed that the blood might represent a new embryo, it was necessary to throw out the entire egg if it had a bloodspot. This is also the reason why a minimum of three eggs were boiled at one time – if one of them had a spot, it would be *batel b'rov* to the other two. Today, however, the only concerns are *maris ayin* or *dam beitzim* (a small amount of blood from a broken blood vessel in the hen, which is not forbidden). As a result, the entire egg is never *assur* and *me'ikar hadin* removal of the blood spot would suffice. Moreover, since the *issur* is not intrinsic to the egg, there is no problem with cooking a single egg in a pot. Rav Moshe, however, writes that it is a proper practice to dispose of the entire egg even today, as eggs are not expensive and a person does not incur any significant loss. Therefore, the requirement to check each egg remains in effect, as does the requirement to dispose of eggs containing actual blood spots. Nevertheless, in cases of doubt, difficulty or error, eggs are kosher, even if checking was not done properly; moreover, if blood spots are discovered during or after cooking, there is no problem with the preparation utensils.

Note: Fertilized eggs are available in the marketplace and are sold at a premium. When purchasing organic or natural eggs, a consumer should be careful to check the carton and/or contact the egg producer. Consumers wishing to consume fertile eggs should consult a competent *Posek* for guidelines. Some *kashrus* agencies will not certify eggs that are intentionally produced as

they were in the past, because of the halachic complexities pertaining to those eggs.

When is Checking Required?

The accepted practice is to check each individual egg prior to use.

- If checking is overly difficult, such as at night on a camping trip, for example, where there is no available good light, one may eat eggs without checking.
- There is no problem with eating eggs cooked in the shell (boiled or roasted), even though these cannot be checked. If one is in doubt whether the eggs have been checked, it is permitted to eat the food.

Blemishes Found in Eggs – What am I Seeing?

Commercial eggs undergo a screening process called ‘candling,’ which identifies eggs that are blemished. Despite candling, a small percentage of eggs found on store shelves still have various blemishes. This is especially pronounced in eggs with colored shells (such as brown eggs). Some definitions:

- **Protein Spots:** By far the most common blemishes found, these are formed by a microscopic “seed” of foreign matter that enters the egg during the early stages of development. Though found in both brown and white eggs, they are more prevalent in brown.
 - o Generally, these look like thick clear jelly in the egg white and may be any size. If the “seed” speck is visible, it looks like a reddish brown piece of dirt at the center of the spot.
 - o When appearing on the egg yolk, one generally only sees the “seed” speck.

Whether in the white or yolk, these blemishes present no halachic concerns and the eggs may be consumed without further action.

- **“Blood” Spots:** Far rarer than protein spots, these generally appear in the egg yolk. When the egg is released it breaks through a membrane containing a large blood vessel. Sometimes, a small amount of blood ends up in the egg. However, this dam beitzim is not forbidden. The spot will

actually look like a drop of blood: red in color with a uniform round shape. When seen, the egg should be discarded.

- * If noted after cracking several eggs, the eggs without the spots may be used after the egg with the blood spot is removed.
- * If the eggs are scrambled prior to removal: If the spot is visible, it should be removed. If not, there is no problem with going ahead and cooking the batch.
- * If the blood spot is noticed after cooking, the individual egg with the spot should not be eaten. However, there is no problem with the utensils or with other eggs cooked in the pan.
- * If separating the egg whites and yolks, if one notices the spot after the white is separated and mixed with others, there is no problem. The yolk with the spot, however, is discarded.
- **Greening:** When eggs are boiled for too long, the yolks will often turn green. This is not an indication of any issue and may be ignored.

The vast majority of commercially available eggs are not fertile. While it cannot be guaranteed that no eggs are fertilized, the incidence is so small as to be halachically insignificant. Therefore, while, as a matter of practice, we are careful not to eat eggs with blood spots, no fundamental issue is associated with blood found in commercial eggs (unless specifically sold as “fertilized”). Moreover, most spots found in eggs are not blood spots and present no halachic problem whatsoever. That said, the position of the Rema to check every egg, as reiterated by Rav Moshe Feinstein remains the accepted and normative position. OU restaurant and catering policy is to check all eggs.