

דף יומי • חלין • דף ס"ד

Daf Yomi • The Full Daf • Elucidated Talmud • Navy & Gold Edition • with Rashi

THE SUGYA

We begin this daf by looking into the simanim (kosher signs) of bird eggs. The Gemara brings a baraisa that teaches us how to identify a kosher egg by its shape—having one sloped, rounded end and one pointed end—and by the placement of its albumen (the white) on the outside and the yolk on the inside. We discuss whether these simanim are d'Oraisa (Torah law) or if we need to rely on a non-Jew's testimony, especially when the eggs are scrambled or cut up.

We also learn about the status of eggs from creeping animals (sheratzim) and the halachic implications of eating their embryos, as well as the status of kosher eggs boiled with non-kosher ones. The Gemara then transitions into the halachos of blood spots found in eggs, discussing where the blood is located—whether on the albumen or the yolk—and how that affects the kosher status of the rest of the egg.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

עמוד א' DAF 64A

EXPLANATION

עוברי דגים.

The Gemara notes that the previous ruling refers to **fish embryos**, i.e., fish eggs found in the fish's innards.

BARAISA

ותניא גבי ביצים:

And it is taught in a baraisa regarding bird eggs:

BARAISA

אלו הן סימני ביצים –

These are the signs of kosher bird eggs:

BARAISA

כל שפודרת ועגולגולת, ראשה אחד כד וראשה אחד חד – טהרה,

Any egg that is sloped and rounded, such that its one end is round and its other end is pointed, is from a kosher bird.

BARAISA

שני ראשיה כדין או שני ראשיה חדין – טמאין.

But if both of its ends are round, or both of its ends are pointed, they are from a non-kosher bird.

BARAISA

חלבון מבחוץ וחלבון מבפנים – טהורה,

If the **albumen**, the white, is **on the outside** and the **yolk** is **on the inside**, it is from a **kosher** bird.

BRAISA

חלבון מבחוץ וחלבון מבפנים – טמאה,

If the **yolk** is **on the outside** and the **albumen** is **on the inside**, it is from a **non-kosher** bird.

QUESTION

חלבון וחלבון מעורבין זה בזה – בידוע שהיא ביצת השרץ.

If the **yolk and albumen** are **mixed with each other**, it is known that it is the egg of a **creeping animal**. The Gemara asks: If we can identify kosher eggs by these signs, why must we rely on a non-Jew's testimony?

ANSWER

לא צריכא, דחתוכות.

The Gemara answers: **No**, it is **necessary** in a case **where** the eggs are **cut** up, so that their outer shape cannot be recognized.

QUESTION

ולידוק בהלבון וחלבון?

The Gemara asks: **But let him inspect the yolk and albumen** to see which is on the inside and which is on the outside!

ANSWER

בטרופות בקערה.

The Gemara answers: We are dealing with a case where they are **scrambled in a bowl**, making it impossible to tell.

QUESTION

וכהאי גוונא מי זבנינן מיניה?

The Gemara objects: **And in a case like this, do we buy eggs from them?**

OBJECTION

והא תנא: אין מוכרין ביצת טרפה לגוי, אלא אם כן טרופה בקערה; לפיכך אין לוקחין מהם ביצים טרופות בקערה.

But surely it is taught in a baraisa: **We may not sell the egg of a tereifah bird to a non-Jew unless it is scrambled in a bowl**, so that he does not resell it to a Jew as a whole kosher egg; **therefore, we do not buy scrambled eggs in a bowl from them**, because they are suspected of being from tereifos!

ANSWER

אלא אמר רבי זירא: סימנין לא דאורייתא,

Rather, Rabbi Zeira said: The **signs** of eggs are **not** valid by **Torah law** to permit them on their own.

PROOF

דאי לא תימא הכי, הא דאמר רב אסי: שמנה ספיקות הן – ליבדוק בביצים דידהו!

For if you do not say so, then as for that which Rav Assi said: There are eight birds whose kosher status is uncertain—let one inspect their eggs to see if they have the kosher signs!

PROOF

אָלאַ שְׁמַע מִינֶה: סִימָנִין לֹא דֹארוּרִיתָא.

Rather, learn from this: The signs are not valid by Torah law.

QUESTION

אָלאַ לָמַאי הִלְכְּתָא קִתְּנֵי לָהּ?

The Gemara asks: But if so, for what halachic purpose does the baraisa teach them?

ANSWER

הָכִי קֹאֲמַר: שְׁנֵי רְאשֵׁיהָ כְּדִין, אוֹ שְׁנֵי רְאשֵׁיהָ חֲדִין, אוֹ חֶלְמוֹן מִבַּחוּץ וְחֶלְבוֹן מִבְּפָנִים – וְדַאי טְמֵאָה.

The Gemara answers: This is what the baraisa is saying: If both of its ends are round, or both of its ends are pointed, or the yolk is on the outside and the albumen is on the inside, it is certainly non-kosher.

ANSWER

רִישִׁיָּהּ חֵד חֵד, רִישִׁיָּהּ חֵד כַּד, וְחֶלְבוֹן מִבַּחוּץ וְחֶלְמוֹן מִבְּפָנִים, וְאָמַר לָהּ שֶׁל עוֹף פְּלוֹנִי וְטָהוֹר הוּא – סָמוּךְ עָלֶיהָ.

But if its one end is pointed and its other end is round, and the albumen is on the outside and the yolk is on the inside, and a non-Jew says to you, "It is of such-and-such bird, and it is kosher," rely on him.

ANSWER

בְּסֵתֶמָא – לֹא תִסְמוּךְ עָלֶיהָ, דְּאִיכָא דְּעוֹרְבָא דְּדָמִי לְדִיוֹנָה.

But without specification, do not rely on the signs alone, as there are eggs of a crow that resemble those of a dove.

STATEMENT

אָמַר מָר: חֶלְבוֹן וְחֶלְמוֹן מְעוֹרְבִין זֶה בָּזָה – בְּדוּעָה שֶׁהִיא בִּיצַת הַשָּׂרִץ.

The Master said above: If the albumen and yolk are mixed with each other, it is known that it is the egg of a creeping animal.

QUESTION

לָמַאי הִלְכְּתָא?

The Gemara asks: For what halachic purpose is this stated? Either way, the egg is forbidden to be eaten.

ANSWER

אָמַר רַב עֲוִקְבָא בַר חֲמָא: לוֹמַר שְׂאֵם רִיקָמָה וְנִיקָבָה בְּכַעֲדָשָׁה – מְטֵמֵא.

Rav Ukva bar Chama said: To say that if the embryo inside **formed tissue**, and the egg was **perforated** with a hole the size of a **lentil-bulk**, and one touched the embryo, it **transmits tumah** like the carcass of a creeping animal.

OBJECTION

מתקיר לה רבינא: ודלמא דנחש היא?

Ravina objects to this: But perhaps it is the egg of a snake, whose carcass does not transmit tumah, even though its yolk and albumen are mixed?

ANSWER

אלא אמר רבא: שאם ריקמה ואכלה – לוקה עליה משום "שרץ השרץ על הארץ".

Rather, Rava said: The halachic difference is that if the embryo formed tissue and one ate it, he is flogged on its account because of the prohibition of "the creeping thing that creeps upon the earth."

QUESTION

אי הכי, מאי איריא דטמאה? אפילו דטהורה נמי!

The Gemara asks: If so, why specifically mention the egg of a non-kosher creeping animal? Even if one eats the formed embryo of a kosher bird, he is also flogged!

PROOF

דתנא: "כל השרץ השרץ על הארץ" –

As it is taught in a baraisa: The verse states, "Every creeping thing that creeps upon the earth" to include embryos that have formed tissue.

צמוד ב' DAF 64B

OBJECTION

לרבות אפרוחים שלא נפתחו עיניהם!

The verse serves to include chicks of kosher birds whose eyes have not yet opened in the prohibition against eating swarming things.

ANSWER

מדרבנן, וקרא אסמכתא בעלמא.

The Gemara answers: That prohibition is only by Rabbinic law, and the verse cited is a mere support.

BRAISA

תנו רבנן: גיעולי ביצים מותרות,

The Rabbis taught in a braisa: Kosher eggs that have been boiled with non-kosher eggs are permitted.

BRAISA

ביצים מוזרות – נפש יפה תאכלם,

Unfertilized eggs are permitted, and one of strong constitution may eat them, even if the hen sat on them for a long time.

BRAISA

נמצא עליה קורט דם – זורק את הדם ואוכל את השאר.

If a drop of blood is found on it, one discards the blood and eats the rest of the egg.

STATEMENT

אמר רבי ירמיה: והוא שנמצא על קשר שלה.

Rabbi Yirmeya said: And this permission applies only when the blood is found on its knot, which is the place where the embryo begins to form.

STATEMENT

תני דוסתאי אבוי דרבי אפטוריקי: לא שנו אלא שנמצא על חלבון שלה, אבל נמצא על חלמון שלה – אפילו ביצה אסורה.

Dostai, the father of Rabbi Aptoriki, taught: They only taught that the rest of the egg is permitted when the blood is found on its albumen, which is the knot; but if it is found on its yolk, even the rest of the egg is forbidden.

EXPLANATION

מאי טעמא? דשדא תכלא בכולה.

What is the reason? Because the decay has spread through all of it.

STATEMENT

אמר ליה רב גביהה מבי כתיל לרב אשי: איפכא תני תנא קמיה דאבאי, ואפיי הוא דתרצה ניה ליה הקי.

Rav Geviha from Bei Ketil said to Rav Ashi: A tanna taught the opposite before Abaye, and it was Abaye who corrected it for him in this manner.

STATEMENT

אמר חזקיה: מנין לביצת טמאה שהיא אסורה מן התורה?

Chizkiyah says: From where is it derived that the egg of a non-kosher bird is prohibited by Torah law?

PROOF

שנאמר: "ואת בת היענה", וכי בת יש לה ליענה? אלא איזו – זו ביצה טמאה.

As it is stated: "And the daughter of the ya'ana." But does the ya'ana have a daughter whose status is different from its mother? Rather, which is this? This is a non-kosher egg.

QUESTION

ודלמא היינו שמיהו?

The Gemara challenges: But perhaps this is their name, and the bird itself is called "bat ya'ana"?

ANSWER

לא סלקא דעתה, דכתיב: "בת עמי לאכזר פועלים במדבר".

The Gemara responds: **This should not enter your mind**, as it is written: "The daughter of my people has become cruel, like the ye'enim in the wilderness," showing that the bird itself is called "ya'ana" or "ye'enim"

QUESTION

ולא? והא כתיב: "אֶעֱשֶׂה מִסְפָּד כְּתָנִים וְאֶבֶל כְּבָנוֹת יַעֲנָה?"

The Gemara persists: **And is** "bat ya'ana" **not** its name? **But isn't it written:** "I will make a wailing like the jackals, and a mourning like the daughters of the ya'ana"?

ANSWER

כַּיַּעֲנָה זוֹ שְׁמֵת־אֶבֶל עַל בָּנֶיהָ.

The Gemara responds: The verse means: **Like this ya'ana that mourns for its children.**

QUESTION

והא כתיב: "וְשָׁכְנוּ שָׁם בָּנוֹת יַעֲנָה?"

The Gemara asks: **But isn't it written:** "And the daughters of the ya'ana shall dwell there"?

ANSWER

כַּיַּעֲנָה זוֹ שְׁשׁוֹכֶנֶת עִם בָּנֶיהָ.

The Gemara responds: Here too, the verse means: **Like this ya'ana that dwells with its children.**

QUESTION

והכתיב: "תִּכְבְּדֵנִי חַיֵּית הַשָּׂדֶה תָּנִים וּבָנוֹת יַעֲנָה", וְאִי סֵלָקָא דַּעְתָּךְ בִּיּעָצָה, בִּיּעָצָה כַּת מִימַר שִׁירָה
היא?

But isn't it written: "The beasts of the field shall honor Me, the jackals and the daughters of the ya'ana"? **And if it enters your mind** that "bat ya'ana" refers to an egg, **is an egg capable of saying song** of praise to Hashem?

ANSWER

אֵלָּא, כְּתִיב "הַיַּעֲנָה", וְכִתִּיב "בֵּית הַיַּעֲנָה".

Rather, we must say that "the ya'ana" is written, and "the daughter of the ya'ana" is also written, and both are names for this bird.

EXPLANATION

וְשֵׂאֵנִי הָכָא, דְּפָסֵק סָפְרָא לְשִׁתִּי תִיבּוֹת, וּמִדְּפָסִיק לָהּ סָפְרָא

And it is different here, as the scribe splits the name into two words: "Bat ya'ana." **And since the scribe splits them**, it teaches us that "bat" refers to the egg of the ya'ana.

SUMMARY

The Gemara clarifies that while egg simanim are helpful, they are not sufficient on their own by Torah law to permit an egg without some level of verification, since some non-kosher eggs (like those of a crow) can resemble kosher ones (like those of a dove). We learn that a blood spot found on the albumen (the knot) can be discarded, allowing the rest of the egg to be eaten, whereas a spot on the yolk renders the entire egg forbidden because the decay spreads. Finally, Chizkiyah derives the

Torah prohibition of eating non-kosher bird eggs from the words "bat ya'ana" in the Torah, analyzing whether the phrase refers to the bird itself or literally to the "daughter" of the bird, meaning its egg.

למעשה WHAT TO TAKE HOME

In today's daf, we learn about the intricate signs of kosher and non-kosher eggs, and how a tiny drop of blood can affect the status of the entire egg. The Gemara discusses how a speck of blood on the yolk can spread its decay throughout the whole egg, rendering it completely forbidden.

This teaches us a profound lesson in our own avodah. Just like a tiny drop of blood can compromise the purity of an entire vessel, a small, seemingly minor negative influence, a cold word, or a moment of anger can seep in and affect our entire day and our relationship with those around us. We must protect our spiritual purity and the warmth of our homes from even the smallest negative influences.

Today, when you check your eggs for blood spots, take a moment to reflect on your own heart. Make a conscious effort to keep even a small speck of negativity, resentment, or lashon hara from entering your thoughts and speech, ensuring your day remains entirely pure and holy.