

מסכת

ביצה

דף ה'

DAF YOMI⁴
KIDS

Inside the Daf

There is a מצוה (commandment) us to cover with earth the blood of a slaughtered wild animal or fowl. We are not required to cover the blood of a domesticated animal, such as cattle.

What if we aren't sure if an animal is a wild animal or a domesticated animal? Would we still have to cover its blood as we do for a wild animal?

A כּוֹי is an animal whom we are not sure is a wild animal or domesticated animal (see

"Science and the Daf" to learn more about this creature). The גְּמָרָא teaches that a כּוֹי may not be slaughtered on יום טוב (Festival). This is because we are not sure if we have to dig up earth to cover its blood. If the כּוֹי is really a domesticated animal and we dig up earth on יום טוב to cover its blood, we would be doing a forbidden activity on the Festival.

רַמְי the son of יִבְבָּא gives a different reason for covering the blood of a כּוֹי slaughtered on יום טוב. There are certain animal fats that one may eat if they come from a wild animal, but may not eat if they are from a domesticated animal. Since we are not sure if a כּוֹי is a wild animal or a domesticated one, we may not eat these fats from a כּוֹי.

If we would cover the blood of a כּוֹי, says רַמְי, we would be showing that it is a wild animal whose fats are allowed to be eaten! This may lead onlookers to eat the fats of a כּוֹי which is not allowed.

WORD OF THE DAY:

מוֹכָן

"READY / PREPARED"

Did You Know...

Even though the Torah does not allow one to wear clothing made of a wool-linen mixture, one is allowed to wear צִיצִית made of this mixture. This is because the positive commandment of צִיצִית overrides the negative commandment against wearing wool and linen together.

Ashes

The Torah commands us to cover with earth the blood of a slaughtered wild animal or fowl. Is one allowed to use *ashes* to cover the blood? The גמרא and the commentaries say that ashes may be used as well.

On יום טוב, this isn't so simple. We have learned about the problem of "נוֹלָד" ("born") on יום טוב, that anything that didn't exist before the Festival, but was "born" on that day, may not be used on the Festival. This is because one did not have in mind to use the object when the Festival began. This makes the object "מְקַצָּה", or "set aside" from being used on a holy day.

Therefore, רב יהודה teaches in the name of רב that ashes may be used only if they existed before the יום טוב



began. If the ashes did not exist before the Festival, but were created from wood on יום טוב, they may not be used because they are נוֹלָד.

A מְדוּת Moment

Cantor P. R. Tension sniffed around the synagogue. Completely unacceptable, he thought to himself. Someone would certainly hear about this.

"Does the synagogue meet your standards, Cantor," asked the synagogue president.

"Hardly," Cantor Tension huffed. "There's no seat in the front for me and the ceiling is not high enough for my cantoral hat! I just hope the acoustics do justice to my majestic voice."

"Well, Cantor Tension," the president began, "The גמרא says, 'ashes of the oven are ready.' This can mean, 'you are only ready,' to serve Hashem, 'when you are like ashes of the oven,' when you are very humble. I don't think this synagogue will be very comfortable having a servant of Hashem represent this congregation who can't make himself humble like ashes."

(מרגליות הש"ס)



On today's *daf* we learn about a כּוּי – an animal whom we are not sure is a wild or domestic animal. What is a כּוּי? Some say it is a buffalo (גר"א יו"ד כחז). Others say it is a crossbreed between a deer and a goat (ערוך).

Games

ביצה דף ח' – Review Questions

1. What is a כּוּי?

2. In addition to earth, what may be used to cover the blood of a slaughtered wild animal or fowl?

3. When is one allowed to wear wool and linen together?

How many eggs can you find?

