

מסכת

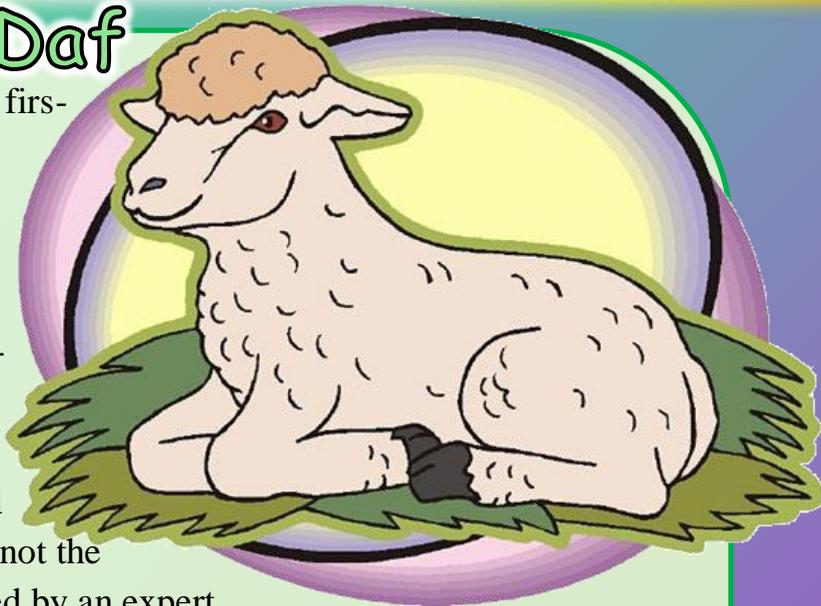
ביצה

דף כו

DAF YOMI⁴
KIDS

Inside the Daf

We find many places in the Torah where firstborn children are considered special. One example is the male firstborn animal (בְּכוֹר) born to a cow, sheep or go-at. This animal is considered to be holy and is given to a כֹּהֵן who offers it as a sacrifice in the Temple. If the בְּכוֹר gets a *permanent* blemish, or מוּם, it may not be brought as a sacrifice. Instead, the כֹּהֵן eats the animal as he would any other type of regular meat. Whether or not the animal has a permanent מוּם must be decided by an expert.



A בְּכוֹר is מְקַצָּה (set aside from use) on Festivals since before the Festival began, one did not intend to eat it, but rather to offer it as a sacrifice.

If a בְּכוֹר animal had a permanent מוּם before the Festival began, it would not be מְקַצָּה since a כֹּהֵן may slaughter it for food on the Festival.

The מְשַׁנֵּה talks about a blemished בְּכוֹר animal that falls into a pit on a Festival. In this case, it has a blemish but has not yet been examined by an expert to see if it is permanent or temporary.

On the one hand, the blemish may be temporary and the animal, מְקַצָּה meaning it may not be moved out of the pit. On the other hand, the בְּכוֹר may have a permanent blemish making it not מְקַצָּה. The animal then may be removed from the pit.

רַבִּי יְהוּדָה says, an expert may be lowered in to check if the animal has a permanent מוּם. If it does, it is not מְקַצָּה. We may raise it out of the pit and slaughter it for the Festival.

רַבִּי שְׁמַעוֹן does not allow the expert to examine the animal. After all, if the expert says the blemished animal may be used, it is as if the expert has "fixed" the creature – and activity not allowed on a Festival!

WORDS OF THE DAY:

מֵהוּ דְתִימָא

"YOU MIGHT SAY"



Did You Know...

In the time of the גְּמָרָא, many texts were quoted from memory. Some sages quoted texts more accurately than others and were more trusted in quoting sources accurately. One of these sages was רַב אֲשֶׁעִיָּא.

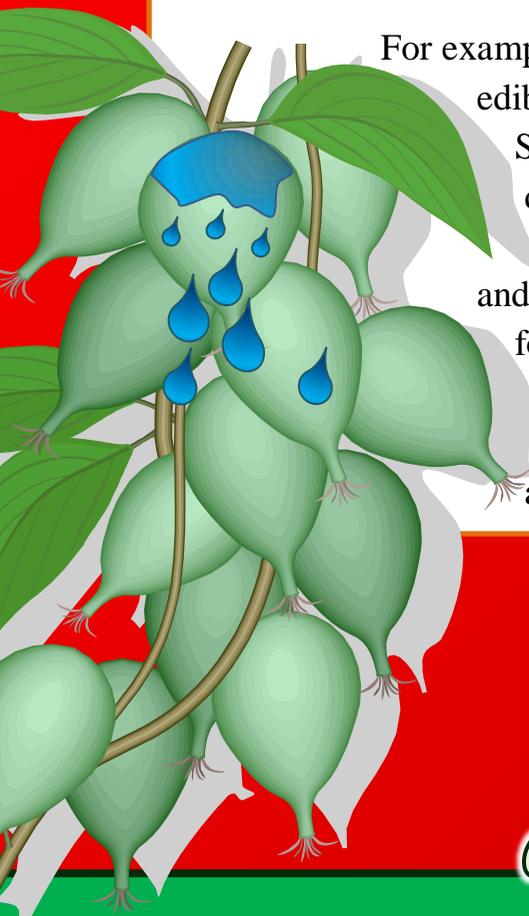
מְקַצָּה for Part of a Day

Anything that cannot be used on the Sabbath or יום טוב (Festival) is called "מְקַצָּה," or "set aside," because they are "set aside" from being used on these holy days.

The Talmudic sage, רבא was asked, if something is מְקַצָּה for part of the Sabbath, does it stay מְקַצָּה for the rest of the Sabbath?

edible again, may they be eaten? Or do we say that since the figs could not be eaten (and were מְקַצָּה) when they were wet in the middle of the Sabbath, they are *still* מְקַצָּה even when they dry off and become edible?

רבא rules that the figs may be eaten once they become dry again. This is because if something was not מְקַצָּה when the Sabbath began, it does not become מְקַצָּה for the entire Sabbath even if it became מְקַצָּה for part of the Sabbath.



For example, if figs were edible when the Sabbath began but during the Sabbath it rained and made them unfit for eating. Later on the Sabbath, the figs dried out and become

A מְדוּת Moment

"Hey, Itzy, the synagogue is trying to collect toys for poor kids. Do you have anything to donate?"

"I'll have to look in my closet to see if I have any old junk to give," Itzy said.

"It's not nice to just give old junk to kids who don't have toys. We learn that an animal with a blemish may not be sacrificed. This is because we should be giving only our best to Hashem and to His causes, like charity. Don't donate something that is poor quality; donate your best!"

(רלב"ג דברים יז, התועלת החמישי)

Games

ביצה דף כ"ו – Review Questions

1. What must usually be done with a firstborn male animal?

2. Can something be מְקַצָּה for part of a holy day?

3. Which sage quoted sources very accurately?

WORD SEARCH

FIND:
יום טוב
ביצה
מום
מוקצה
בריתא
רבא
כהן
בכור

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