Today we will learn about some of the topics we will learn about today:

The Gemara will continue its discussion about baby chicks that were born on Yom Tov, and other related Halachos in general of,[a][b][c][d] baby chicks.

The Gemara will elaborate on the Machlokes mentioned in the Mishna between Bais Shamai and Bais Hillel regarding the shiur of a Kosher Bird that died without being Shechita. Our Gemara brings a Braisa which discusses which parts of the bird are considered meat to confer Tumah upon the one eating it, and which parts are not considered meat, and therefore would not not confer Tumah on the one eating it.

Some of the key topics and concepts that we will learn about include:

A Business Transaction based on false premises. In case of a business transaction, the transaction is null and void, and both the item and the money are returned to their original owners.

The baby chicks, a Kosher Bird that died without being Shechita, has a unique status in Tumah, in that it is not considered Tamei by contact, rather it is considered Tamei separately, it is to designate a separate Tumah.

This refers to the practice of eating a limb of an animal that was detached from the animal while it was still alive. This is learned from the pasuk in Parshas Rosh Hashana which states that the earth is a hole – even if we did not see it when we did not see it when nightfall, before Yom Tov, and we simply did not see it when nightfall, before Yom Tov. We might think that there is an issue that if we first dig the earth, one might reconsider and not want to perform Shechita on Yom Tov, thereby eliminating the concern that if we first dig the earth, one might reconsider and not want to perform Shechita on Yom Tov. The Gemara now goes on to explain the third Machlokes in this case, where it is a hole in the earth, the earth is a hole – and ends with Rashi explaining: Reb Yakov agrees that the cluster of eggs is not to be considered the same as a full egg. Whereas the other Machlokes consider the cluster of eggs to be a full egg.

The term usually refers to the Mitzvah of destroying any item in our possession before Pesach. However, here the Gemara uses it to refer to the Mitzvah of destroying any item in our possession on Pesach.
The pasuk in the Torah states

ואיש אשר יטוד כדיethyst או דגן ואכילה

From here we learn that a kosher fowl or non-domesticated animal, which is slaughtered, must have its blood covered by earth, or any other similar substance.

Another rule in the Malacha of Shabbos is that one is only if they desire the same result as was done in the Mishkan. If, however, someone performs an act on Shabbos with a different intent as was done in the Mishkan, this is called a Malacha Shanimetah. And there is a Machlokes in the gemara if one is right, and there is a Machlokes for such an action.
So let’s review.....

The Gemara continues with the following statement of Rav cited on the previous Daf:

בן חמשה יש tekhelet
And offers two additional explanations:

ורב
Which agrees with the following statement of Rav

 لبن רוח

If the majority of the egg emerged from the chicken before Yom Tov, it is considered to have been laid, and even if it returns inside the chicken, and is then laid again on Yom Tov, it is permitted on Yom Tov.

Some explain Rav to mean

בן חמישה כולם נכפים
Which does not agree with R’ Yochanan –

רב

Rav holds that only if the egg emerged completely before Yom Tov, is it considered laid and permitted on Yom Tov – but a partial emergence – even a majority – is not considered to have been laid before Yom Tov. Therefore, when it is laid on Yom Tov, it’s considered a ביצה מטמאה - and it’s forbidden.

The Gemara returns to one of the Baisos taught in the previous Daf:

מפני שהשתמע גאולה מובצת בגיד כיסוי חלב
Fully completed eggs found in a chicken, may be eaten with milk, as they are not considered part of the chicken.

ר’ יעקב

Rav Yaakov teaches that if the eggs were connected with sinews to the chicken, they are still considered part of the chicken, and forbidden to be eaten with milk.

The Gemara brings a Braisa to challenge the opinion of Rav Yaakov

דרי אוכל מנבה Nuggets that have

מן הבשר שבלב

יתר המגוון

ם הברה שטלת מניח

A Kosher bird that died without is unique in that it is not שורשיה, - it does not make a person Tamei by contact, rather מטמא בבית הבליעה, - a person becomes Tamei by eating and swallowing the meat of the bird. Therefore the statement that one who eats clusters of eggs is Tahor, because it is not considered part of the bird, would seem to contradict Rav Yaakov.
4 The Gemara answers that Rav Yaakov differentiates between שמנים אסורים:
Rashi explains: Reb Yakov agrees that the cluster of eggs is not fit to eat, and therefore, regarding, one who eats it is Tahor. However, regarding the איסור אכילה of איסור באיסור, it is because it might be confused with the בל יראה.

5 The Gemara proceeds with a related Braisa:
 Begins with analogy – ת倬 כל שנשתמשו בו בום נולדו בום
Species which mate only during the day give birth only during the day – For example, יבש – a chicken. And the ramification would be if on Erev Yom Tov we checked towards evening and did not find an egg, and on Yom Tov morning before daybreak we see an egg, we can be sure that the egg was not laid at night, but rather before nightfall, before Yom Tov, and we simply did not see it when checking, and therefore the egg would be permissible on Yom Tov.

6 However, this is limited to בדיאלאנין ור בודה – Fertilized eggs, which result from mating, but דיאלאנין רד rá – Non-fertilized eggs are sometimes laid at night.
The Gemara now refers back to the second Machlokes in the Mishnah at the beginning of the Perek:

 плитות אומות באים הרות וקמת חמצ

Bais Shamai holds that the Chametz should be removed from our premises on Pesach day, and a second from our premises for actual consumption, whereas the Chametz in the Mishnah is regarding its cleaning.

 Whereas Bais Hillel holds that both Bais Shamai and Bais Hillel agree that if Chametz has already lodged in the earth – AND – the Chametz is only for the day – we do not learn from this, whereas Bais Hillel holds that if the Chametz is only to be re-covered, because, we do learn from the Mishnah.

 The Gemara asks from the teaching of R' Zeira: We might think only for Shachito, because it's only for a day, and not for a regular day, which is a kedusha for a day.

 We might think only for Shachito, because it's only a fit to eat, but not for a regular day, which is a kedusha for a day.

 Therefore, the Torah needs to specify them both to teach the Shachito.

 The Gemara answers that Rebbe Zeira is discussing, eating Chametz, and both Bais Shamai and Bais Hillel agree that it is a kedusha for a day and for a regular day. Their Mishnah is regarding, removal of the Chametz, both for cleaning and for the day.

 Both have the same name, namely, a day.

 R' Zeira

 Mishna

 All agree: The Pasuk did not need to specify Shachito, because, we would understand it from a day.

 We might think only for Shachito, because it's only a day, and not for a regular day, which is a kedusha for a day.

 We might think only for Shachito, because it's only a fit to eat, but not for a regular day, which is a kedusha for a day.

 The Gemara asks from the teaching of Rav Shimon: Since the day of Shachito is different.

 We tell him not to Shecht.

 And offers two additional explanations:

 1. The Pasuk begins with a day, and ends with a day.

 2. The Pasuk begins with a day, and ends with a day.

 R' Shimon says: In one day.

 Both have the same name, namely, a day.
The Gemara now goes on to explain the third Machlokes in the Mishnah at the beginning of the Perek:

**משנה**

If someone slaughtered fowl or a animal on Yom Tov, both of which are already forbidden on Yom Tov, and we look at the Mishnah at the beginning of the Perek and see that the blood of the slaughter must be covered with earth.

*תלמוד המגילה* - תשביתו על ראשו

Bais Shamai holds that one may dig underground to use the blood of the slaughtered animal and cover it with earth. The Gemara first explains that the reasoning of Bais Shamai is because, there is an additional attachment to the earth below, do we allow him to Shecht, and then dig for earth which is usually forbidden on Yom Tov because of building, we have previously learned that.

We might think that there is an additional *משנה* – ילפינן ביעור מאכילה, but it is because, there is an additional attachment to the earth below, do we allow him to Shecht, and then dig for earth which is usually forbidden on Yom Tov because of building, we have previously learned that.

Rabbah explains that while the word *משנה* usually implies בדיעבד, only after he has performed the reasoning of Bais Shamai, here it is referring to the following situation:

One who is to perform the reasoning of Bais Shamai on Yom Tov, and does not have earth prepared to perform the reasoning, and he's asking for direction;

We tell him to first perform the reasoning of Bais Shamai, and then dig up the earth and perform the reasoning of Bais Shamai, either the earth is not covered with earth or has been fully covered with earth.

We tell him to perform the reasoning of Bais Shamai.

Rav Yosef modifies the opinion of Bais Shamai slightly as being;

First dig up the earth and then perform the reasoning of Bais Shamai.

However, Rabbah holds that on Yom Tov, only if he already has earth below, do we allow him to Shecht, and then dig for additional earth to cover the earth, because, there is an additional concern that if we first dig the earth, one might reconsider and not perform reasoning of Bais Shamai after all, and the digging on Yom Tov will have been for naught.

Rav Yosef allows it, for if we do not allow him to dig before the reasoning of Bais Shamai, he won't Shecht the animal at all, and he will not properly enjoy Simchas Yom Tov.

*משנה* – ילפינן ביעור מאכילה, אומרים ישחוט

If we first dig, he will not perform reasoning of Bais Shamai.
The gemara continues with our Mishnah, and clarifies:
Both Bais Hillel and Bais Shamai agree that if one already performed Shechita on Yom Tov on a chicken or an an, that they may dig up earth with a spade and cover the blood.

He may dig up the earth only in a case where a spade was already lodged in the earth – AND - the earth is a loose type of earth, which would not necessitate digging and crushing on Yom Tov, thereby eliminating the necessity for mentioning of Melachos.

And although, even this minimal process would create a hole in the earth which is usually forbidden on Yom Tov because of building, we have previously learned that:

A spade is a type of Melachah.

Tosfos asks: If it is permitted to dig and cover blood, why is it permitted to dig and cover earth on Yom Tov? The Chachamim allowed it in this case, so that he could have meat for Yom Tov.

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