

Bechoros – Simanim

פרק ב – הלוקח עובר פרתו

דף יד – Daf 14

1. Redeeming *Kodashim* designated after a מום vs. *kodashim* designated before a מום

The next Mishnah states: *all consecrated [animals] which had a permanent blemish before their consecration* (and therefore only attain קדושת דמים – *monetary sanctity*), *and were redeemed*, are subject to the laws of *bechor* and מתנות (giving the זרוע לחיים וקיבה to a Kohen). Their redemption permits them even to be shorn and worked, and their offspring and milk are permitted. A *bechor* and מעשר בהמה are exceptions: they attain קדושת הגוף – *physical sanctity* even if they already have a מום. If animals were declared *hekdes* before developing a permanent מום, and thus already attained קדושת הגוף, they are exempt from *bechor* and מתנות. Even after being redeemed, they remain prohibited for shearing and work, and their offspring and milk are prohibited. The Mishnah's first ruling implies that before פדיון, animals whose מום preceded their *kedushah* are prohibited for גיזה and עבודה. This appears to support Rebbe Elazar's ruling that *kodashim* of בדק הביית are prohibited for גיזה and עבודה. However, the Gemara concludes that perhaps only our Mishnah's case of קדושת דמים למזבח – *monetary sanctity* whose value is designated to be used for the מזבח, might be confused with true קדושת הגוף, and is Rabbinically forbidden.

2. Offspring of קדושת דמים born before the mother's פדיון

The Mishnah taught that offspring of animals with קדושת דמים are permitted. This cannot refer to offspring conceived and born after the mother's פדיון, because they are obviously *chullin*. Rather, they were conceived before the mother's פדיון and born afterward, and became permitted through the mother's פדיון. This implies that if they were born before its redemption, they would be prohibited until they themselves were redeemed. Nevertheless, since their *kedushah* is derived from קדושת דמים, they cannot be brought as a *korban*. A Baraisa teaches that such offspring may be sold (i.e., redeemed) without a מום, שאין קדושה חלה עליהן – *because physical kedushah does not take effect on them*, because the subsidiary (the offspring) should not be stricter than the primary (the mother). The Gemara infers that where the *kedushah* is not derivative, it would attain קדושת הגוף. This supports Rava's ruling: *if one was makdish a male unblemished [animal] for its value*, קדוש קדוש – *it automatically attains physical sanctity*, and is brought as a *korban*.

3. Rebbe Elazar: *shechting* a מום on בעל מום is prohibited

The Mishnah taught regarding animals whose מום preceded their *kedushah*: *one who shechts them outside the Mikdash is not liable for shechting a korban outside the Mikdash*, since this animal lacked קדושת הגוף. Rebbe Elazar, however, taught the Mishnah as stating that one is liable, and explains that it refers to *shechting kodashim* on במת יחיד – *a private altar*. Rebbe Elazar explains the transgression: *from where do we know that one who shechts a blemished [korban] on a private במה, during a period when במות are permitted* (for sacrificing *korbanos*), transgresses a תעשה? The *passuk* says: 'לא תזבח לה' – *you shall not offer before Hashem your G-d a cow or sheep* [which has a blemish]. Since this cannot refer to *shechting* a מום on בעל מום on a public במה, which is expressly prohibited in the *passuk* "עורת או שבור וגו'" – *blind or broken, etc.* [you shall not offer these to Hashem], תנהו ענין לבמת יחיד – *give it an application to a private במה*. The Gemara proceeds to explain why this *passuk* cannot instead be teaching the prohibition against sacrificing a בעל מום which is a *bechor*, מעשר בהמה, *temurah*, or offspring of a *korban*.

Siman – Hand (Juggler)

The **juggler who juggled** two sheep, one blemished before consecration that lost its restrictions after פדיון, and one blemished after consecration that kept them watched his **juggling partner juggle** the redemption money in **one hand** for the offspring of קדושת דמים that was born before its mother's פדיון while using his **other hand** to block a מום from going up on his private במה.

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3 things to remember

1. Redeeming *Kodashim* designated after a מום vs. *kodashim* designated before a מום
2. Offspring of קדושת דמים born before the mother's פדיון
3. Rebbe Elazar: *shechting* a בעל מום on a יחיד is prohibited

