

Bechoros – Simanim

פרק ב – הלוקח עובר פרתו

Daf 15 – טו – דף

1. פסולי המוקדשין of עבודה and גיזה the source prohibiting תזבח ואכלת בשר.

The Mishnah taught that *korbanos* which were disqualified with a מום and redeemed do not revert to *chullin* to become permitted for shearing and work, and their milk remains prohibited. A Baraisa *darshens*: תזבח" ולא גיזה – "you shall slaughter it, but it is not permitted for shearing; ולא חלב – "you may eat its meat, but not its milk; מכאן שאין פודין את הקדשים להאכילן – "you may eat it yourself, but you may not feed it to your dogs. ולא לכלבין – "From here we derive that one may not redeem *kodashim* in order to feed them to dogs (i.e., if the meat would only be permitted to dogs, it cannot be redeemed). In another version, the Baraisa *darshens*: תזבח...ואכלת – "you shall slaughter...you shall eat teaches: אין לך בהן היתר אכילה אלא משעת זביחה ואילך – "you have no permit to eat it until the time of shechitah and on (but its fleece and milk, which are removed during its lifetime, are prohibited). אבל. – "But one may redeem *kodashim* in order to feed them to dogs.

2. Rav Huna: offspring born after the mother's פדיון are brought into a כיפה to die

The Mishnah taught that offspring of a *korban* which developed a מום are prohibited even after the mother's פדיון. This refers to where they were conceived before פדיון and born after פדיון. However, those born before the mother's פדיון are themselves קדוש, as derived in a Baraisa. There is a *machlokes* whether offspring born before the פדיון are fit to be brought as *korbanos*, or only לרעייה – "for grazing, i.e., they are unfit as *korbanos* but may not be redeemed until they develop a מום. Amoraim disagree about the *halachah* of offspring born after the mother's פדיון. Rav Huna says: כונסן לכיפה והן מתין – "one brings them into a chamber and they are left to die. He explains that we have no alternative: ליקרבינהו – "should we sacrifice them on the מזבח? We cannot, because מכה קדושה דחוויה קאתו – "they come from rejected sanctity (i.e., they were born from a מום בעלת מום, and after its פדיון). ליפרקינהו – "Should we redeem them? We cannot, because [their *kedushah*] is not strong enough to take hold of their redemption money.

3. Rebbe Chanina: fetuses are designated as *korbanos* shortly before the mother's פדיון

Rebbe Chanina disagrees with Rav Huna's ruling about the *halachah* of offspring born after the mother's redemption. He says: סמוך לפדיון אמן מתפיסן לשם אותו זבח – "shortly before their mothers' redemption, one designates them for that type of *korban*. Because it attains its own קדושת הגוף, the mother's redemption does not effect it, and it must be redeemed independently when it develops a מום. Ravina asked Rav Sheishess: מהו שמתפיסן לכל זבח שירצה – "what is the *halachah* whether one may designate them for any type of *korban* that he wants? Rav Sheishess replied that he cannot, because we derive from a *gezeirah shavah* ("בשעריך בשעריך") from *bechor* that just as a *bechor* cannot be designated for any other type of *korban*, so too this offspring cannot be designated for any other type of *korban*. A Baraisa supports Rav Sheishess's ruling.

Siman – Fruit Bowl (Tu BeShvat)

The man who came running with empty **fruit bowls** to collect the shearing and the milk of פסולי המוקדשין which were redeemed and were rejected because of the *derashah* בשר ואכלת בשר, had taken **the bowls** from in front of **offspring of a *korban* born after the mother's פדיון** because **he held they were supposed to be left to die**, while his friend replaced them because **he had designated them for the same *korban* as the mother just before the פדיון**.

דף טו | DAF 15

Fruit Bowl (Tu BeShvat)



The man who came running with empty **fruit bowls** to collect the shearing and the milk of **פסולי המוקדשין** which were redeemed and were rejected because of the *derashah* **בשר** תזבח ואכלת, had taken the **bowls** from in front of offspring of a *korban* born after the mother's **פדיון** because he held they were supposed to be left to die, while his friend replaced them because he had designated them for the same *korbon* as the mother just before the **פדיון**.

3 things to remember

1. תזבח ואכלת בשר: the source prohibiting **גזיר** and **עבודה** of **פסולי המוקדשין**
2. Rav Huna: offspring born after the mother's **פדיון** are brought into a **כיפה** to die
3. Rebbe Chanina: fetuses are designated as *korbanos* shortly before the mother's **פדיון**

