

Bechoros – Simanim

פרק ג – הלוקח בהמה

דף 21 – כא

1. *Machlokes* whether **נכנס לדיר להתעשר** is מחוסר זמן

In a Baraisa on the previous Daf, the Tanna Kamma and Rebbe Shimon discussed a goat which gave birth to three goats, each of whom gave birth to three goats. If all were born within a single year, they all enter the pen for מעשר to be separated from them. On this Daf, the *machlokes* between the Tanna Kamma and Rebbe Shimon is explained in four ways (the first three were mentioned on the previous Daf to explain another *machlokes*). The fourth explanation is: *they disagree whether a "premature" animal enters the pen to be tithed*. The case is where the three "sister" goats soiled at the end of their sixth month, and therefore could not give birth until the end of the twelfth month. Thus, their nine offspring were less than seven days old at the end of the first year, and not yet fit for a *korban*. The Tanna Kamma holds these nine cannot be tithed together with their mothers, since they were not fit to be *korbanos* within the first year. Rebbe Shimon holds that even a *pen* can enter the pen for מעשר בהמה, which he derives from *bechor*, which is קדוש לפני זמנו – *sanctified before its time* to be fit as a *korban*.

2. An animal purchased from a Yisroel: three opinions

The Mishnah and Gemara have thus far discussed an animal purchased from an idolator. Amoraim debate the *halachah* of an animal purchased from a Jew. Rav says its subsequent offspring is a definite *bechor*, because if the animal had already given birth to its firstborn, ליה – *אישתבחי הוה מישתבח ליה* – [the seller] *would certainly have praised it* to the purchaser as being exempt from *bechor* status. Shmuel says it is a ספק בכור, because perhaps the seller assumed the buyer needs it for *shechitah* rather than for bearing offspring, and therefore did not mention that it had already given birth. Rebbe Yochanan says it is definitely *chullin*, because if the animal had never given birth before, since there is a prohibition against using a *bechor*, ליה – *אודועי הוה מודע ליה* – [the seller] *would have informed him* that its first offspring will be a *bechor*. His silence is taken as evidence that its offspring is not a *bechor*.

3. A **מקבל טומאה** discharged by a **בהמה גסה** must be buried, although it is not

In the next Mishnah, Rebbe Eliezer ben Yaakov says: *בהמה גסה ששפעה חררת דם* – if a *large animal* which had not previously given birth *discharged a cake of blood*, הרי זו תקבר – [the cake] *must be buried*, and the animal is exempt from future *bechoros*. Rebbe Chiya taught a Baraisa which states that this חררה is not *metamei* through מגע – *contact* or משא – *being carried*, because it does not have the status of a נבילה. It must be buried not because it may contain a dissolved *bechor* fetus which requires burial, but rather *in order to publicize that* [the mother] *is exempt from law of bechor*.

Siman – Car (Bostonians pronounce car as "ca")

The man blocking the **motorcade of cars** containing a sheep and her ten offspring from entering the *maaser* pen because some of them were just born and are מחוסר זמן, who allowed a man who bought a cow from a yid to pass remarking that its offspring will definitely be *chullin* because the seller didn't inform the buyer that the next one would be a *bechor*, almost got hit by the bulldozer burying the **בהמה גסה** from a חררת דם.

דף כא | DAF 21

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3 things to remember

1. **Machlokes** whether **מחוסר זמן** נכנס לדיר להתעשר
2. An animal purchased from a Yisroel: three opinions
3. A **חררת דם** discharged by a **בהמה גסה** must be buried, although it is not **קבל שומא**

