

Bechoros – Simanim

פרק ד – עד כמה

Daf 31 – לא – דף

1. One may not examine his own *bechor*, but may examine his own *korbanos*

A Baraisa states that a person may examine all *bechoros* for blemishes, חוץ משל עצמו – *except for his own*, because people might suspect that his ruling was biased. However, רואה את קדשיו – *he may examine his own korbanos* and מעשר בהמה, and he may issue rulings about his own טהרות. This case cannot be where a three-person panel permitted the *bechor*, because a single member would not be suspected of bias. Rather, the case is ביחיד מומחה – *with a single expert*, who can judge the case alone. Therefore, he may not examine his own *bechor*. Still, he may examine his own *korbanos* (e.g., שלמים), because his ruling will not be suspected of bias, דאי בעי מיתשיל עלייהו – *because if he wanted to eat it as chullin, he could ask a sage to annul his initial consecration*. Regarding מעשר בהמה there is also no suspicion, עדרה, because if he wanted, he could have inflicted his entire flock with blemishes before separating בהמה, which is permitted. He may rule on his own טהרות without bias, because he could eat his *tamei* foods when he is *tamei*.

פרק ה – כל פסולי המוקדשין

2. The difference between how פסולי מוקדשין are sold vs. how *bechor* and מעשר בהמה are sold

The fifth Perek begins: כל פסולי המוקדשין (הנאתן להקדש) – *for all disqualified korbanos, their benefit is for hekdesh* (i.e., their higher sale price benefits *hekdesh*). Therefore, נמכרין באיטליז – *they may be sold in the open market*, and may be shechted in the market, and may be weighed against a *litra* of weight. Although these methods are degrading for *kodashim*, they are allowed for the benefit of *hekdesh*. However, these are all forbidden for a disqualified *bechor* and *maaser*, שהנייתן לבעלים – *because their benefit is for their owner*. Rather, they must be sold privately, and their value must be estimated, although this may cause some loss. Still, one may weigh a portion of *bechor* meat against another portion of meat (whose weight is already known). The Gemara objects that if *korbanos* are sold after they were already redeemed, the proceeds belong to the owner, not to *hekdesh*!? It concludes that the Mishnah means the higher sale price benefits *hekdesh* in its initial פדיון: since a potential redeemer knows he will be permitted to sell it publicly, טפי ופריק מעיקרא – *he will redeem it for more money initially*.

3. Selling מעשר בהמה through הבלעה

A Baraisa teaches that although מעשר בהמה may not be sold, the יתומים of מעשר בהמה may be sold. It concludes that after one *shechted* מעשר בהמה, מבליעו בעורו בחלבו ובקרניו – *he may include* [the meat] in the sale of its *hide*, *sinews*, and *horns*. Meaning, he incorporates the meat's value into the sale by inflating the price of an inedible component (which is permitted to sell) and gives the meat as a "gift." This Baraisa is explained in two ways: Abaye says it is a single ruling permitting selling the מעשר בהמה of יתומים through הבלעה, but an adult's מעשר בהמה may not be sold at all. Rava says the Baraisa is teaching two separate rulings: the מעשר בהמה of יתומים may be sold outright, and even an adult may sell his מעשר בהמה through הבלעה. He *darshens* that מדאורייתא, it is permitted to sell it after *shechitah*, but it is Rabbinically prohibited so it should not be sold before *shechitah*. Therefore, they never prohibited inedible items, which are not evaluated while the animal is alive. Regarding יתומים, they applied the Biblical law.

Siman - Judge

The **judge** who was not allowed to rule on his own *bechor* ruled his other *kodshim* to be a בעל מום and *shechted* and sold it by weight in the open marketplace, right next to a merchant offering a "Buy the hide and get the meat for free מעשר בהמה special."

דף לא | DAF 31

Judge (Law)



The **judge** who was not allowed to rule on his own *bechor* ruled his other *kodshim* to be a *beal mom* and *shechted* and sold it by weight in the open marketplace, right next to a merchant offering a “Buy the hide and get the meat for free *מעשר בהמה special*.”

3 things to remember

1. One may not examine his own *bechor*, but may examine his own *korbanos*
2. The difference between how פסולי מוקדשין are sold vs. how *bechor* and *מעשר בהמה* are sold
3. Selling *מעשר בהמה* through הבלעה

