



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Bechoros Daf Chuf Aleph

- A Braisa says, if a goat gave birth to female triplets and each of the triplets then gave birth to triplets in their first year as well (there are 12 goats that were born in this same year), they all enter the pen together for purposes of maaser. **R' Shimon** said, I once saw that the offspring of a single goat were together subject to maaser.
 - **Q:** Why does the Braisa have to say that each of the triplets had triplets (for a total of 12)? Why couldn't it say that one of the triplets had triplets and the other two had twins (for a total of 10 animals)!? **A:** Since one of the triplets had to have triplets to produce this result, the Tanna says that all of them had triplets.
 - **Q:** Why couldn't the Tanna say that each of the triplets had twins (for a total of 9 animals) and the original goat then gave birth to another goat again that year (to bring the total to 10)? Shall we say that the Tanna holds that a goat cannot give birth within a year after it had an episode of "tinuf"? **A:** It may be that it can give birth within a year after a tinuf, but it certainly cannot give birth within a year after having given birth.
 - **Q:** What is the difference between the **T"K** and **R' Shimon**? **A:** The difference is that the **T"K** holds of **Ze'iri** (that after a tinuf a goat cannot become pregnant for 30 days) and **R' Shimon** does not. **A2:** All agree with **Ze'iri**, but they argue whether the pregnancy of small animals can be less than complete months – the **T"K** says it cannot be less than 5 complete months and **R' Shimon** says it can. **A3:** All agree that a pregnancy of such an animal cannot be for less than complete months, and the machlokes here is whether a partial day is considered to be a full day – the **T"K** says it is not considered to be a full day and **R' Yehoshua** says that it is. **A4:** All agree that a partial day is considered to be a full day. The machlokes is whether an animal that is not yet old enough to be brought on the Mizbe'ach (a "premature animal") is still counted among the animals of the year for purposes of maaser. In fact, a Braisa says that **R' Shimon ben Yehuda in the name of R' Shimon** says, a premature animal is counted among the animals of the year for purposes of maaser, and this is learned from bechor – just as a bechor becomes kadosh before it can be brought on the Mizbe'ach and is only brought when it becomes eligible to be brought, the same is true with a premature animal for purposes of maaser, it becomes kadosh even when it is premature and is only brought when it is old enough.
 - **Q:** Instead of learning maaser from bechor, we should instead learn maaser from other korbanos and learn that just as they cannot be made kadosh until they are fit to be brought on the Mizbe'ach, the same is true for maaser!? **A:** It is logical to learn maaser from bechor, because they are similar in that they cannot be redeemed, they both can become kadosh with kedushas haguf even if they already have a permanent mum, the temurah of both of them is not offered on the Mizbe'ach, and when they get a mum they may be eaten without redemption.
 - **Q:** Maybe it is more logical to learn maaser from other korbanos, since they are similar in that they need not be a male, they must be made kadosh, are not a gift to the Kohen, and apply to all animals (not just firstborns)!? **A:** **R' Shimon** learns maaser from bechor based on a gezeira shava of "havara".
- **Q:** What is "tinuf"? **A:** **Rava** said, it is the type of discharge regarding which the shepherds of Tzalsa would say "the womb has been squashed and the fetus has disintegrated". **Shmuel** said it refers to bubbles of blood that come from the womb.
 - The discharge must be shown to a chochom to determine whether the blood actually contains parts of a fetus.

- **Q:** How would a chochom be familiar with this? **A: R' Pappa** said, it means it is brought to a shepherd who is an expert in this area.
 - **R' Chisda** said, the **Rabanan** have said that the creation of a human embryo takes 40 days. He asked, how long does it take for the embryo of an animal? **R' Pappa** said to **Abaye**, isn't this what is referred to by **Ze'iri** when he said that a "tinuf" is not less than 30 days? The Gemara says this not what **Ze'iri** meant. He was referring to the fact that after a tinuf the female will refuse to mate for 30 days.
- **Q:** Our Mishna has taught the halachos when buying an animal from a goy. What is the halacha when buying an animal from a Yid? **A: Rav** said, the first offspring it has is considered to be a definite bechor, because if it already had given birth, the seller would have mentioned that as a selling point. **Shmuel** said it is a safek bechor, because it may be that the seller thought it was being sold for slaughter and would not be kept around to produce offspring and that is why he never mentioned it. **R' Yochanan** said it is definitely *not* a bechor, because if it had never given birth the seller would have mentioned this to the buyer to prevent him from being oiver an issur.
 - There is a Braisa that says like **R' Yochanan**. The Braisa regarding oso v'es beno says that if the seller didn't mention that the parent or offspring of the animal being sold was shechted that day, the purchaser does not need to be concerned that it was.
 - **Q:** Shall we say that the Braisa refutes **Rav and Shmuel**? **A:** The cases can't be compared. In the case of oso v'es beno it is the obligation of the seller to notify the buyer (as can be darshened from the pasuk), whereas in the case of bechor it is the obligation of the owner (the buyer) to determine whether the animal is a bechor.