



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

Bechoros Daf Chuf Beis

MISHNA

- **R' Eliezer ben Yaakov** said, if a large animal that had never given birth discharges a "cookie of blood", it must be buried and this animal's future offspring are patur from bechor.

GEMARA

- **R' Chiya** taught a Braisa that added that this blood does not give off tumas neveila through touching or carrying (i.e. there is no tumas neveila).
 - **Q:** If it is not a neveila (which presumably means we do not consider it to be the disintegrated fetus of a bechor) why must it be buried? **A:** We do so to make it known to all that this animal is now patur from bechor (from its future offspring being subject to bechor).
 - **Q:** That means we view the discharge as the fetus of a bechor. If so, why does it not have tumas neveila? **A:** **R' Yochanan** said, it is because the fetus becomes batul is the rest of the discharge. **R' Yochanan** follows his view of elsewhere where he says that **R' Eliezer ben Yaakov** (of our Mishna) and **R' Shimon** say the same thing. The reference to **R' Shimon** is his view in a Mishna where he says that if a woman gave birth to a "shilya" it does not give off tumas ohel, because the baby that is disintegrated in it becomes batul to the rest of the shilya.
- A Mishna says, a "neifel" is not considered to have opened its mother's womb (which would then give off tumas meis of the neifel) unless its head is the circumference of a "pika" (tool used when spinning threads), which **R' Huna** explained to refer to the pika used for wool.
 - **R' Chiya bar Rav** asked **R' Huna**, does this refer to the pika of the "shesi" or the "eirev"? He answered, a Braisa says it is a machlokes – **R' Meir** says it refers to the shesi, **R' Yehuda** says it refers to the eirev, and **R' Elazar the son of R' Tzadok** says the womb is considered to be open when the "tefifiyos" can be seen.
 - **R' Yehuda in the name of Shmuel in the name of R' Elazar the son of R' Tzadok** said that "tefifiyos" was explained in Yerushalayim to refer to the size of the opening of the womb that takes place when a female mule crouches to urinate.
 - **R' Huna** said, I heard two rulings that refer to a pika – one of sheshi and one of eirev – but I don't know what the rulings were. **R' Dimi in the name of R' Yochanan** said that he heard three rulings that refer to a pika – one of sheshi and one of eirev and one of the type used for weaving sackcloth – but I don't know what the rulings were. **Ravin in the name of R' Yochanan** said, with regard to the opening of the womb of a woman we use the pika of the shesi, with regard to an animal we use the pika of the eirev, and the large pika used for sackcloth is used to measure the amount of earth that comes from a "beis hapras" or from chutz laaretz that would give off tumah.
- **Reish Lakish** in the name of **R' Yehuda Nesiah** said, if one buys "tzir" (the liquid exuded by fish when they are salted, which is then mixed with water) from an ahm haaretz (food of an ahm haaretz is considered to be tamei), he may put it into contact with mikvah water and it is then considered to be tahor. There are two possibilities – that the tzir has a majority of water or that the minority is water. In either case this process would make it tahor – if the water is the majority the contact with the mikvah makes it tahor, and if the water is the minority, it would become batul to the rest of the tzir which cannot become tamei and need not even come into contact with the mikvah water.
 - **R' Yirmiya** said, this is only true when the tzir will be used for dipping bread. However, if it will be added as an ingredient to a pot, this process will not work, because the water then combines with the water of the pot and "reawakens" it, so although the water was

the minority and therefore the contact with the mikvah accomplished nothing for it, it now joins with the water in the pot and becomes the majority over the tzir and makes it tamei.

- **R' Dimi** repeated this and **Abaye** asked, does tumah that became batel have the ability to become reawakened!? **R' Dimi** said, don't you agree that it does? A Mishna says that if a se'ah of tamei terumah fell into 100 se'ah of tahor chullin, **R' Eliezer** says we must remove one se'ah from the mixture and it should be left to decay for we say that the one that was removed was the one that fell in. The **Chachomim** say the se'ah that fell in becomes batel, and the entire mixture should be eaten dried, toasted, or kneaded with fruit juice, or may be kneaded with water if it is divided among many doughs as long as there is never a kebeitzah of the tamei terumah in one place. A Braisa asks, according to **R' Eliezer**, how does one eat the remaining 100 se'ah (after removal of the one se'ah)? The Braisa says, it must be eaten dried, toasted, or kneaded with fruit juice, or may be kneaded with water if it is divided among many doughs as long as there is never a kebeitzah of the tamei terumah in one place. **Ulla** explained the Braisa as based on a gezeira that one may add tamei chullin to the mixture thinking it will become batel, when in truth the tamei left in the mixture will be reawakened and will not remain batul. **R' Dimi** asked **Abaye**, surely you agree with this!? **Abaye** said, that is a case of a tamei item reawakening another tamei item. Our case with the water is *tahor* water mixing with the tamei water and yet **R' Yirmiya** is saying that it reawakens it!