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

Bechoros Daf Chuf Tes

MISHNA

- If someone takes payment for judging, his psak is batel. If he takes payment for testifying, his testimony is batel. If he takes payment for sprinkling or making the parah adumah waters, the water has the status of water of a cave and his ashes have the status of regular ashes from burning something. However, if the person was a Kohen and someone needed him to do one of these things and by doing so the Kohen had to pass through a place where he became tamei and could not eat his terumah, the person may give the Kohen food to eat and drink and oil to anoint himself with. If the person needed for these things was an older person, the person who needs him may provide him with a donkey to ride on. Also, the person may be paid as a worker.

GEMARA

- **Q:** How do we know that one may not take payment to pasken or to teach Torah (Rashi)? **A: R' Yehuda in the name of Rav** said, the pasuk says "re'ei limadti eschem…", where Moshe Rabbeinu was teaching that just as he was taught the Torah by Hashem without payment, so too must Torah always be taught without payment.
    - A Braisa says this idea as well. The Braisa says, the pasuk says "kasher tzivani Hashem Elokay", which teaches that just as Moshe was taught the Torah by Hashem without payment, so too must Torah always be taught without payment. How do we know that if one can't find someone who is willing to teach him for free, that he must pay to learn Torah? The pasuk says "emes kinei" (purchase Torah). How do we know that this person should not then say that just as he had to pay to learn so too he will only teach for a fee? The pasuk says "emes kinei v'ahl timkor".

LIHAZOS ULIKADESH MEIMAV MEI ME'ARA EFRO EIFER MAKLEH

- **Q:** A Mishna says that if one is mekadesh a woman with the parah adumah water or the ashes, it is an effective kiddushin even if the man is a Yisrael. Now, this shows that a fee may be taken, because if not, what is he being mekudeshes her with!? **A: Abaye** said, that Mishna is referring to a fee for bringing the ashes or the water. Our Mishna is referring to a fee for the act of sprinkling or making it kadosh.

IHM HAYA KOHEN V'TIMAHU MITRUMASO…

- **Q:** If going to do this function will make the Kohen become tamei meis, how is the Kohen allowed to go and do it!? **A:** The Mishna is discussing where the Kohen must pass through a "beis hapras" which is only tamei D'Rabanan, and as **R' Yehuda in the name of Rav** said, a person may blow on the ground to uncover any bones and then walk through the beis hapras, or as **R' Yehuda bar Ami in the name of R' Yehuda** said, that a beis hapras which has been trampled by many people is tahor (and that is the case the Mishna refers to). **A2:** The Mishna is referring to other tumos (not tumas meis).

IHM HAYA ZAKEIN MARKIVO AHL HACHAMOR

- A Braisa explains, he is paid like a laborer who is not working. **Abaye** said, this means he is paid like a laborer who is not working the particular work that he would have otherwise done.

MISHNA

- If someone is suspect regarding bechor (e.g. he is suspected of inflicting a mum on a bechor) we may not even buy deer meat (which is not subject to bechor) from him, or unworked animal skins. **R' Eliezer** says, we may buy the skins of a female animal from him. We may also not purchase wool from him, whether it is whitened or dirty, but we may buy spun woolen threads and woolen garments.

GEMARA

- The reason we may not buy deer meat from him is that it is easily confused with calf meat (which is subject to bechor).
- The Mishna implies that we may buy from him animal skins that were worked out. The reason is, if it was of a bechor he would not have spent the effort to work out the skins on the fear that he would be caught and have the skins confiscated from him.

R' ELIEZER OMER LOKCHIN MIMENU OROS SHEL NIKEIVA

- **R' Eliezer** permits female skins, because they are recognizable and not confused with male skins. The **T"K** holds that if we permit female skins the person will cut off the skin around the area of the male eiver and will pass off the rest of the skin as that of a female, claiming that the missing piece was simply eaten by mice. **R' Eliezer** holds that it would be noticeable and people would not be fooled.

V'EIN LOKCHIN MIMENU TZEMER MELUBAN V'TZO'I

- **Q:** If we may not buy whitened wool from him (even though he went through the effort of whitening it) it is obvious that we can't buy dirty wool from him!? **A:** It should be read as one statement in the Mishna – we may not even buy from him wool that was whitened from its dirtiness.

AVAL LOKCHIN MIMENU TAVI UBEGADIIM

- **Q:** If we may even buy spun threads from him, it is obvious that we may buy garments from him!? **A:** The Mishna is referring to felt garments (that are not made from spun threads).

MISHNA

- If one is suspect regarding shmitta, we may not buy even flax from him, even if it has been combed. However, we may buy flax that was spun into linen threads and woven linen material.

GEMARA

- **Q:** If we may buy spun threads from him, it is obvious that we may may buy woven material from him!? **A:** The Mishna is referring to braided chains that are made from unspun flax.

MISHNA

- If one is suspected of selling terumah as chullin, **R' Yehuda** says we may not even buy water and salt from him. **R' Shimon** says, anything that has a connection to terumos and maaseros may not be purchased from him.

GEMARA

- **Q:** What is **R' Shimon** coming to include? **A:** He comes to include fish innards, which are mixed with olive oil and the olive oil is subject to terumah.
- There was a butcher who was suspected of selling cheilev as mutar fats. **Rava** penalized him and said it was assur for him to even sell nuts. **R' Pappa** asked **Rava**, you seem to be following the view of **R' Yehuda** in the Mishna. If so, it should even be assur for him to sell salt and water!? **Rava** said, I actually follow **R' Shimon**, and therefore I only say that related items are assur. However, since he used nuts to entice the children to bring him the assur fats that he would then pass off as kosher fats, the nuts are considered to be related items and I therefore said it is assur for him to even sell nuts.