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

Bechoros Daf Nun Hey

R' MEIR OMER HAYARDEN MAFSIK L'MAASER BEHEIMA

- **R' Ami** said, this is only if there is no bridge. If there is a bridge they would be combined for maaser.
    - **Q:** It seems that the reason that without a bridge they are not combined is because they cannot be brought together without the bridge. However, a Braisa says that if one had a group of animals on one side of the Yarden and another group on the other, or in two different provinces of a single kingdom, and certainly if one group was in chutz laaretz and the other was in EY, they will not combine for maaser. Now, chutz laaretz and EY are not separated by water, so the comparable case to that would be when the groups are on opposite sides of the Yarden in a place where there is a bridge that connects them, and yet the Braisa says that they do not combine!? **A:** Rather, **R' Chiya bar Abba in the name of R' Yochanan** said, the reason of **R' Meir** is the pasuk that says "v'haYarden yigbol oso…" (the Yarden was the border). The pasuk gives the Yarden the status of a full border, which therefore separates for purposes of maaser.
        - **Q:** The psukim give borders between the portions of the shevatim within EY and also refers to them as "borders" and yet we don't say that they separate for maaser!? **A:** That is different, because a pasuk says "zos tihiyeh lachem haaretz ligvuloseha saviv", which teaches that all of EY should be considered to be within one border.
            - **Q:** The Yarden is also part of EY and should not be considered as being separate!? **A:** The pasuk says "eretz", which refers to land, not water.
            - **Q:** According to **R' Chiya bar Abba** it makes sense why **R' Meir** spoke specifically about the Yarden, but according to **R' Ami** why didn't he speak of all rivers, why only the Yarden? The Gemara says that this remains a KASHYEH.
        - Whether the Yarden is considered to be part of EY is actually a machlokes among Tanna'im in a Braisa. **R' Yehuda** says that the pasuk of "ki atem ovrim es haYarden artza Kinaan" teaches that it is only the land that is Eretz Kinaan, but the Yarden is not. **R' Shimon ben Yochai** says the pasuk of "mei'eiver l'Yarden Yireicho" creates a comparison between Yericho and the Yarden and teaches that just as Yericho is part of EY, the same is true for the Yarden.
        - **Rabbah bar bar Chana in the name of R' Yochanan** said, the name "Yarden" only refers to the part of the river that is from the area of Yericho and south.
            - **Q:** With regard to what halacha was this said? It can't be for purposes of nedarim, because for that you follow whatever people typically refer to as the Yarden. **A:** Rather, it is for purposes of animal maaser – it is only at that point that the Yarden separates groups of animals from being combined.
        - **R' Chiya bar Abba in the name of R' Yochanan** said, the reason it is called the Yarden is because it is "yoreid miDan" (it comes down and originates from the portion of Dan). **R' Abba** told **R' Ashi** that we learn this from a pasuk. The pasuk says that they called Leshem by the name Dan, and **R' Yitzchak** said that Leshem is Pamayas, and a Braisa says that the Yarden begins at the Pamayas Cave. **R' Kahana** said, the source of the Yarden is the Pamayas Cave, and therefore if someone made a neder not to drink from the water of the Pamayas Cave he may not drink the water of the Yarden.

- The source of blood is the liver, as **R' Yitzchak** said, a dissolved human liver gives off tumas ohel when there is a revi'is.
- The source of all water is the Paras River, as **R' Yehuda in the name of Rav** said, if someone makes a neder not to drink from the Paras waters, he may not drink any water in the world.
    - **Q:** If he said he will not drink from the waters of the Paras he is saying that he may drink from other rivers!? Rather, it must be that he said he will not drink from "waters that come from the Paras" and it is as **R' Yehuda in the name of Rav** said, that all waters in the world come from the 3 rivers that leave Eden, and those 3 rivers are fed from the Paras River.
        - **Q:** There are the mountain springs that are higher than the Paras!? **A:** Those are referred to as the "ladders of the Paras" and are also fed by the Paras.
        - **Q:** The pasuk refers to the Paras as the "nahar harevi'i", which means it is on the same level as the other 3 that leave Eden? **A: R' Nachman bar Yitzchak** (or **R' Acha bar Yaakov**) said, the pasuk is referring back to the Paras that is the source of the other three.
        - A Braisa says, **R' Meir** said, based on a pasuk the true name of the river is the Yuval. The reason it is called the Paras is because its waters are "parim v'ravim".
            - This supports **Shmuel**, who says that a river's waters increase mostly from its source. This argues on **Rav**, who says it is mostly from rain.
            - **Shmuel's** father made a mikveh for his daughters in the Nisson days (rather than have them use the Paras), because he held like **Rav** who held that most of the water during that time of the year was rainwater and flowing rainwater is not a valid mikveh, and in the Tishrei days he would make mats for them to step on when they were toivel in the Paras (at that time it was certainly a valid mikveh).
            - **Shmuel** contradicts himself, because elsewhere he said that flowing water is only valid for a mikveh when it is the Paras in the days of Tishrei, since most of it is not rainwater then.