

דף יומי • בכורות • דף י"ט

Daf Yomi • The Full Daf • Elucidated Talmud • Navy & Gold Edition • with Rashi

THE SUGYA

We begin this daf by wrapping up the previous perek, "He who purchases the fetus of his cow," with a beautiful discussion on the status of a firstborn animal. The Mishnah brings down a classic machlokes between Rabbi Tarfon and Rabbi Akiva regarding a case of a caesarean section (yotzei dofen). If one offspring is born through the side and the next one is born normally through the womb, what is their status? Rabbi Tarfon is מסופק whether an animal that is a firstborn in only one aspect—either just the first to be born, or just the first to open the womb—is considered a kadosh firstborn, so he rules stringently that both must graze until they get a mum. Rabbi Akiva, however, is completely certain that a firstborn in only one aspect is not kadosh at all, so both are completely chullin.

The Gemara then dives into a deep shakla v'tarya on a baraisa that uses the hermeneutical rules of klal u'prat to derive the halachos of bechor. We analyze the kashas of Rav Sherevyia and Rav Acha of Difti, and look at the teretz of Abaye and Ravina to understand whether a firstborn in only one aspect is halachically considered a firstborn. After concluding the perek, we start the next perek with a new Mishnah discussing one who buys an animal from a non-Jew and doesn't know if it already gave birth. Rabbi Yishmael and Rabbi Akiva argue over the age limits and physical signs, like a murky discharge or an afterbirth, that would exempt an animal from the laws of bechor.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

דף יומי DAF 19A

EXPLANATION

דָּהָה דִּלָּא בִּיבְרָה שְׁבִיחַ טְפִי צְרִיכָא.

The Gemara concludes: Since we might have thought **that this** offspring born to the ewe **that had not** previously given birth is **superior** and more likely to be sanctified, therefore both cases are **necessary** to be taught.

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי' יוֹצֵא דוֹפֵן וְהָבֵא אַחֲרָיו,

MISHNAH: With regard to an animal **born by caesarean section and the** offspring **that follows it** through the womb,

MISHNAH

רַבִּי טַרְפוֹן אוֹמֵר: שְׁנֵיהֶם יֵרָעוּ עַד שֶׁיִּסְתַּאֲבוּ, וַיֵּאָכְלוּ בְּמוֹמָן לְבַעֲלֵיהֶם.

Rabbi Tarfon says: Both of them must graze until they become blemished, and then they may be eaten in their blemished state by the owners, because we are in doubt if either is a firstborn, so they cannot be offered or given to the Kohen.

MISHNAH

רבי עקיבא אומר: שניהן אינן בכור, הראשון — מפני שאינו "פטר רחם", והשני — מפני שקדמו אחר.

Rabbi Akiva says: Neither of them is a firstborn; the first one is not a firstborn because it is not one that opens the womb, since it came through the side, and the second one is not a firstborn because another offspring preceded it.

גמרא GEMARA

QUESTION

גמ' במאי קמיפלגי?

GEMARA: Over what principle do they disagree?

ANSWER

רבי טרפון מספקא ליה: בכור לדבר אחד, אי הוי בכור אי לא הוי בכור,

The Gemara explains: Rabbi Tarfon is in doubt regarding an animal that is a firstborn in one aspect only—either the firstborn to be born, or the first to open the womb—whether it is considered a firstborn or whether it is not considered a firstborn, and therefore he rules stringently that they must graze.

ANSWER

ורבי עקיבא פשיטא ליה: בכור לדבר אחד לא הוי בכור.

And Rabbi Akiva is certain that a firstborn in one aspect is not considered a firstborn at all, so they are completely chullin.

BRAISA

תנו רבנן: מכיל הצריה לפרט ומפרט הצריה לכלל, פיצוד?

The Rabbis taught in a baraisa: The halacha of a firstborn is derived from a generalization that requires a detail, and from a detail that requires a generalization. How so?

BRAISA

"קדש לי כל בכור", יכול אפילו נקבה במשמע? תלמוד לומר "זכר".

The verse says, "Sanctify to Me all the firstborn." From this general statement, I might have thought that even a female is included? Therefore, the verse states in the detail, "male."

BRAISA

אי "זכר", יכול אפילו יצתה נקבה לפניו? תלמוד לומר: "פטר רחם".

If the Torah had only written "male," I might have thought that even if a female emerged before him he is still a firstborn, since he is the first male? Therefore, the verse states: "that which opens the womb."

BRAISA

אי "פֶּטֶר רָחֵם", יכול אֶפִּילוּ יוֹצֵא אַחֵר יוֹצֵא דוֹפֵן? תְּלִמּוּד לומר: "בְּכוֹר".

If the Torah had only written "that which opens the womb," I might have thought that even an offspring that emerged after one born by caesarean section is a firstborn, since it opened the womb? Therefore, the verse states: "firstborn," to teach that it must be the firstborn in all aspects.

QUESTION

אמר ליה רב שרביא לאביי: רישא לא קנסיב לה תלמודא "בְּכוֹר", אלמא בכור לדבר אחד הוי בכור.

Rav Sherevya said to Abaye: In the first clause of the baraita, the Gemara does not bring proof from the word "firstborn" to exclude a male born after a female. Consequently, we see that a firstborn in one aspect is considered a firstborn, which is why the word "firstborn" alone could not exclude him.

QUESTION

סיפא קנסיב לה תלמודא "בְּכוֹר", אלמא בכור לדבר אחד לא הוי בכור!

Yet in the latter clause, the Gemara does bring proof from the word "firstborn" to exclude one born after a caesarean section. Consequently, a firstborn in one aspect is not considered a firstborn! This is a contradiction in the baraita.

ANSWER

אמר ליה: לעולם בכור לדבר אחד לא הוי בכור, ורישא הכי קאמר: אי זכר, יכול אֶפִּילוּ יוֹצֵא דוֹפֵן? תְּלִמּוּד לומר "פֶּטֶר רָחֵם".

Abaye said to him: Actually, a firstborn in one aspect is not considered a firstborn, and this is what the first clause is saying: If the Torah only wrote "male," I might have thought that even one born by caesarean section is a firstborn, since the word "firstborn" alone cannot exclude him as he is indeed the firstborn. Therefore, the verse states: "that which opens the womb." Once that is written, it also excludes a male born after a female.

ANSWER

רבינא אמר: לעולם בכור לדבר אחד הוי בכור, וסיפא הכי קאמר: אי סלקא דעתך יוצא אחר יוצא דוֹפֵן קדוש, "בְּכוֹר" דכתב רחמנא למה לי?

Ravina said a different teretz: Actually, a firstborn in one aspect is considered a firstborn, and this is what the latter clause is saying: If it enters your mind that an offspring that emerged after one born by caesarean section is sanctified, why do I need the word "firstborn" that the Merciful One wrote? It must be superfluous, and comes to exclude this case.

צמוד ב' DAF 19B

OBJECTION

אי למעוטי היכא דיצתה נקבה לפניו — מ"פֶּטֶר רָחֵם" נפקא!

If you say the word "firstborn" comes to exclude a case where a female emerged before him, that is derived from the phrase "that which opens the womb", which this male is not, since the female opened the womb first!

STATEMENT

אלא שמע מינה "בְּכוֹר" למעוטי היכא דיוצא אחר יוצא דוֹפֵן.

Rather, learn from this that the word "firstborn" is extra, and comes to exclude a case where a normal birth emerges after a sibling that was born by caesarean section.

QUESTION

אמר ליה רב אחא מדפתי לרבינא: אי סלקא דעתך בכור לדבר אחד הוי בכור,

Rav Acha of Difti said to Ravina: If it enters your mind to say that a firstborn in one aspect indeed is called a firstborn, and the only reason this animal is excluded is because the word "firstborn" is extra,

EXPLANATION

תינח היכא דיצא זכר יוצא דופן וזכר דרך רחם, דלא קדוש, דאימעות לידה מ"בכור", דבכור לרחמים איכא, בכור לזכרים ליכא.

this works out well in a case where a male emerged by caesarean section and then another male emerged through the womb, which is not sanctified, because this second birth is excluded from the word "firstborn"; for although there is a firstborn of the womb here, there is no firstborn of the males, since a male was born before him.

OBJECTION

אלא היכא דיצתה נקבה דרך דופן וזכר דרך רחם — ליקדש, דהא איכא בכור לזכרים ובכור לרחם!

But in a case where a female emerged by caesarean section and afterward a male was born through the womb, let it be sanctified! For behold, there is a firstborn of the males, since no male was born before him, and there is a firstborn of the womb, since no offspring opened the womb before him! You cannot exclude both cases from one extra word.

RESOLUTION

אלא מחוורתא כדאביי.

Rather, it is clear as Abaye explained, that a firstborn in only one aspect is not called a firstborn at all.

STATEMENT

הדרן עלה הלוקח עובר פרתו.

May we return to you, "He who purchases the fetus of his cow."

משנה MISHNAH

MISHNAH

מתני' הלוקח בהמה מן הגוי, ואינו יודע אם ביכרה אם לא ביכרה.

MISHNAH: One who purchases an animal from a non-Jew, and he does not know if it had already given birth to its firstborn or if it had not yet given birth,

MISHNAH

רבי ישמעאל אומר: עז בת שנתה — ודאי לפהו, מכאן ואילך — ספק.

Rabbi Yishmael says: A goat within its first year that gives birth to a male is **certainly** given to the Kohen, because it definitely never gave birth before. But **from this point forward**, if it is older than one year, its status is a **doubt**.

MISHNAH

רַחֵל בֵּת שְׁתַּיִם — וְדַאי לַכֹּהֵן, מִכָּאן וְאֵילָּה — סָפֵק.

A ewe within its second year that gives birth to a male is **certainly** given to the Kohen; **from this point forward**, its status is a **doubt**.

MISHNAH

פָּרָה וְחֲמֹר בְּנוֹת שָׁלֹשׁ — וְדַאי לַכֹּהֵן, מִכָּאן וְאֵילָּה — סָפֵק.

A cow or a donkey within their third year that give birth to a male are **certainly** given to the Kohen; **from this point forward**, their status is a **doubt**.

MISHNAH

אָמַר לוֹ רַבִּי עֲקִיבָא: אִילוּ בְּוֹלָד בְּלֶבֶד הַבְּהֵמָה נִפְטָרַת כְּדִבְרֵיךָ,

Rabbi Akiva said to him: If the animal were exempted from the law of the firstborn **only** by giving birth to a viable offspring, then the halacha would be **according to your words**.

MISHNAH

אָלָא אָמְרוּ: סִימָן הַיּוֹלֵד בְּבִהְמָה דָּקָה — טִינוּרָה, וּבְגִסָּה — שִׁילָא, וּבְאִשָּׁה — שִׁפְיָר וְשִׁילָא.

But the Sages said: The sign of a previous offspring in a small animal is a murky discharge from the womb; and in a large animal, it is an afterbirth; and in a woman, it is a fetal sac or an afterbirth. Since these discharges can happen even in the first year and exempt the animal, we cannot be certain it is a firstborn.

MISHNAH

זֶה הַכָּלָל: כָּל שִׁידוּעַ שְׂבִיבָה — אֵין כָּאן לַכֹּהֵן כָּלוּם, וְכָל שִׁלָּא בִיבָה — הָרִי זֶה לַכֹּהֵן, וְאֵם סָפֵק — יֵאָכֵל בְּמוֹמוֹ לְבָעִלִּים.

This is the general rule: Any animal where it is known that it had previously given birth, there is nothing here for the Kohen; and any animal where it is known that it had not previously given birth, behold, this male offspring goes to the Kohen; and if it is a **doubt**, it may be eaten in its blemished state by the owner, and they do not have to give it to the Kohen.

גְּמָרָא GEMARA

QUESTION

גְּמ' מֵיכָן וְאֵילָּה, אִמָּאי סָפֵק?

GEMARA: The Mishnah taught that from **this point forward**, if the goat is older than one year, its status is a **doubt**. The Gemara asks: **Why** is it a **doubt**?

QUESTION

הֲלֹא אַחֵר רֹב בְּהֵמוֹת, וְרֹב בְּהֵמוֹת מִתְּעַבְּרוֹת וְיוֹלָדוֹת בְּתוֹךְ שְׁנָתוֹ נִינְהוּ, וְהָא וְדַאי מִיֵּלָד אוֹלֵיד!

Follow the majority of animals, and the majority of animals become pregnant and give birth within their first year; and if so, **this** animal **certainly** gave birth already before this year, and the offspring should be definitely exempt!

QUESTION

לימא רבי ישמעאל כרבי מאיר סבירא ליה, דחייש למיעוטא?

Shall we say that Rabbi Yishmael holds like Rabbi Meir, who is concerned for the minority, and therefore does not follow the majority here?

ANSWER

אפילו תימא רבנן, כי אזלי בתר רופא ברופא דאיתיה קמן, כגון תשע חנויות וסנהדרין,

The Gemara answers: You may even say he holds like the Rabbis. When do they follow the majority? In the case of a majority that is before us, such as the case of nine shops selling kosher meat and one selling non-kosher, and the case of Sanhedrin where the judges are present and counted.

ANSWER

אבל רופא דליתיה קמן — לא אזלי בתר רבנן כתר רופא.

But in the case of a majority that is not before us, which is based on nature and statistics, the Rabbis do not follow the majority.

OBJECTION

והא קטן וקטנה, דרופא דליתיה קמן, וקאזלי בתר רבנן כתר רופא, דתנן:

The Gemara objects: But behold, the case of a male minor and a female minor in yibum is a majority that is not before us, and yet the Rabbis follow the majority! As we learned in a Braisa:

BRAISA

קטן וקטנה לא חולצין ולא מייבמין, דברי רבי מאיר.

A male minor and a female minor do not perform chalitzah and do not enter into levirate marriage; these are the words of Rabbi Meir.

BRAISA

אמרו לו: יפה אמרת שאין חולצין, "איש" כתוב בפרשה, ומקשינן אשה לאיש.

The Rabbis said to him: You have spoken well that they do not perform chalitzah, because the word "man" is written in the passage of chalitzah, and we compare a woman to a man to require adulthood.

BRAISA

מה טעם אין מייבמין?

But what is the reason they do not enter into levirate marriage?

BRAISA

אמר להם: קטן — שמה ימצא סריס, קטנה — שמה תמצא איילונית, ונמצאו פוגעין בערוה.

Rabbi Meir said to them: In the case of a male minor, lest he be found to be a eunuch when he grows up; and in the case of a female minor, lest she be found to be an ailonit, and they will turn out to have cohabited with a brother's wife where

no mitzvah of yibum applies.

OBJECTION

וְרַבָּנּוּ, זֵיל בְּתֵר רֹבָא קְטַנִּים, וְרֹב קְטַנִּים לֹא סְרִיסִים נִינְהוּ; זֵיל בְּתֵר קְטַנּוֹת, וְרֹב קְטַנּוֹת לֹא אֵילוֹנִיּוֹת נִינְהוּ!

And the Rabbis argue: Follow the majority of minors, and the majority of minors are not eunuchs; follow the majority of female minors, and the majority of female minors are not ailoniyos! This proves the Rabbis do follow a majority that is not before us!

STATEMENT

אֵלָא אָמַר רַבָּא:

Rather, Rava said:

SUMMARY

In this daf, the Gemara resolves the machlokes between Rabbi Tarfon and Rabbi Akiva by establishing that Rabbi Akiva holds a firstborn in only one aspect is not considered a bechor. Through a rigorous analysis of the baraisa's derivations from the pesukim "Sanctify to Me all the firstborn," "male," and "that which opens the womb," Abaye successfully defends the view that a firstborn in only one aspect is completely chullin, which refutes Ravina's alternative approach. We then transition to the next perek, where the Mishnah outlines the rules for buying an animal of unknown birthing history from a non-Jew. Rabbi Yishmael sets age thresholds for goats, ewes, cows, and donkeys to determine when a birth is definitely a firstborn, while Rabbi Akiva argues that because non-viable discharges and afterbirths also exempt an animal from future bechor status, we cannot rely solely on these age limits.

In our sugya, the Gemara is medayek on the definition of a bechor, a firstborn. Rabbi Akiva teaches us a deep yesod: a "bechor l'davar echad", something that is a firstborn in only one aspect but lacks the other necessary conditions, is not considered a bechor at all. To be kadosh as a bechor, the animal must be the first to open the womb and also the firstborn of the males. If it only has one of these qualities, the halacha is clear: it is completely chullin. It lacks the essential wholeness required for kedushah.

This contains a powerful lesson for our own avodas Hashem. Sometimes, the yetzer hara tries to convince us that we can compartmentalize our lives. We might think, "In the bais medrash, I am a ben Torah, but when it comes to business or how I speak to my family, that is a different department." Or we might think we can be meticulous in mitzvos bein adam l'Makom while neglecting bein adam l'chaveiro. The sugya of "bechor l'davar echad" teaches us that true kedushah cannot be halved. Hashem wants the whole person. To be truly kadosh, our commitment must open the womb of our hearts in every single aspect of our lives.

When we strive for consistency, bringing the same yiras Shamayim we have during davening into our daily interactions, our speech, and our business dealings, we create a vessel for real kedushah. We cannot settle for being a "bechor l'davar echad," serving Hashem only when and where it is comfortable. We must strive to be complete, dedicating our entire being to His service.

Today, choose one area of your life that you usually keep separate from your "religious" routine, such as your patience while driving, your honesty in business, or the way you speak to a family member, and consciously bring the kedushah of a ben Torah into that moment.