

דף יומי • בכורות • דף כ"א

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

THE SUGYA

We begin the daf by continuing our deep dive into the fascinating shakla v'tarya regarding Rabbi Shimon's shitta that a single kid can yield enough offspring to be subject to ma'aser behemah within its very first year of life. The Gemara explores several brilliant terutzim to explain the exact point of dispute between Rabbi Shimon and the Rabbis, analyzing whether a murky discharge delays pregnancy, whether an animal can give birth after incomplete months of gestation, and whether we say "part of the day is like the whole of it" in this context.

Additionally, the Gemara transitions into a beautiful lomdishe discussion regarding whether an animal that is "מחוסר זמן"—meaning it is under eight days old and not yet fit for the Mizbe'ach—can still enter the pen to be tithed. We also begin a new sugya defining the exact nature of a "murky discharge" that exempts a mother animal from the law of the firstborn, bringing down the practical definitions of Rava and Shmuel.

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

עמוד א' DAF 21A

QUESTION

לימא קסבר: מטנפת אינה חוזרת ויולדת בתוך שנתה.

Shall we say that the Tanna of our baraisa holds that an animal that expels a murky discharge, which is a sign of a miscarriage, does not return and give birth again within its first year? This would mean that even a miscarriage prevents pregnancy for the rest of the year, which is why the first Tanna does not allow for ten offspring in the first year.

ANSWER

אם תימצי לומר: מטנפת חוזרת ויולדת בתוך שנתה — יולדת ודאי אינה חוזרת ויולדת בתוך שנתה.

The Gemara rejects this: No, if you want to say that an animal that expels a murky discharge indeed returns and gives birth within its year, because a miscarriage does not delay her so long, yet an animal that gives birth to a definite live offspring certainly does not return and give birth within its year. Since the mother goat in our case actually gave birth to the second generation, she cannot give birth again so quickly, and that is why the first Tanna holds it is impossible.

משנה MISHNAH

MISHNAH

אמר רבי שמעון: אני ראיתי גדייה כוי.

The Gemara quotes the next part of the baraisa: **Rabbi Shimon said: I saw a single kid** that yielded enough offspring to be subject to the tithe within its first year of life, **etc.**, whereas the first Tanna did not add the words "within its first year."

גמרא GEMARA

QUESTION

מאי איכא בין תנא קמא לרבי שמעון?

The Gemara asks: **What practical difference is there between** the view of **the first Tanna** and that of **Rabbi Shimon**? Since both agree that a kid can produce ten offspring in its first year if we count the mother's births, what is the exact case of their dispute?

ANSWER

איכא ביניהו דזעירי. תנא קמא אית ליה דזעירי, ורבי שמעון לית ליה דזעירי.

The Gemara answers: **There is** a difference **between them** regarding the ruling of **Ze'eiri**, who said that a murky discharge prevents pregnancy for thirty days. **The first Tanna holds of** the ruling of **Ze'eiri**, and therefore the second-generation goats, having discharged on the first day of their seventh month, cannot conceive until the eighth month, making birth in the first year impossible; **and Rabbi Shimon does not hold of** the ruling of **Ze'eiri**, so they can conceive immediately in the seventh month and give birth in the twelfth month.

ANSWER

ואיפעית אימא: דכולי עלמא אית להו דזעירי, והכא ביו לדת למקוטעין קא מיפלגי. לתנא קמא אינה יולדת למקוטעין, לרבי שמעון יולדת.

And if you want, say instead: Everyone holds of the ruling of **Ze'eiri**, **and here they disagree about** whether an animal gives birth after **incomplete months** of pregnancy. **According to the first Tanna**, an animal **does not give birth after incomplete months**, so she must carry for a full five months; **according to Rabbi Shimon**, she **gives birth** even after incomplete months, so she can give birth slightly early, within the first year.

ANSWER

ואיפעית אימא, דכולי עלמא אינה יולדת למקוטעין, והכא במקצת היום ככולו קמיפלגי: לתנא קמא — לא אמרינן מקצת היום ככולו, לרבי שמעון — אמרינן מקצת היום ככולו.

And if you want, say instead: Everyone agrees that an animal **does not give birth after incomplete months**, **and here they disagree about** whether we say a **part of the day is like the whole of it**. **According to the first Tanna**, we **do not say a part of the day is like the whole of it**, so the birth can only happen on the first day of the second year; **according to Rabbi Shimon**, we **do say a part of the day is like the whole of it**, which allows the birth to occur on the last day of the first year.

ANSWER

ואיפעית אימא: דכולי עלמא אמרינן מקצת היום ככולו, והכא במחוסר זמן נכנס לדייר להתעשר קמיפלגי,

And if you want, say instead: Everyone agrees that we say a **part of the day is like the whole of it**, **and here they disagree about** whether an animal **lacking** the proper **time**—meaning a newborn kid under eight days old, which is unfit for the Mizbe'ach

—nevertheless **enters the pen to be tithed**. According to the first Tanna it does not enter, while Rabbi Shimon holds it does enter.

עמוד ב' DAF 21B

BRAISA

וְהִתְנַיָּא: רַבִּי שְׁמַעוֹן בֶּן יְהוּדָה אָמַר מִשּׁוּם רַבִּי שְׁמַעוֹן: מַחוּסֵר זְמַן נִכְנָס לְדִיר לְהִתְעַשֵּׂר,

And indeed it was taught in a braisa: Rabbi Shimon ben Yehuda says in the name of Rabbi Shimon: An animal whose time has not yet arrived to be fit for a korban, meaning it is within its first seven days of life, nevertheless **enters the pen to be tithed** under the law of ma'aser behemah,

BRAISA

וַיַּהֲרִי הֵן כְּבֹכּוֹר — מָה כְּבֹכּוֹר קָדוֹשׁ לְפָנָי זְמַנּוֹ וְקָרֵב לְאַחֵר זְמַנּוֹ, אִךְ מַחוּסֵר זְמַן קָדוֹשׁ לְפָנָי זְמַנּוֹ וְקָרֵב לְאַחֵר זְמַנּוֹ.

and behold they are like a firstborn in this regard: Just as a firstborn is consecrated before its time, meaning it is holy from the moment of birth even though it is not yet fit for the Mizbe'ach, and is sacrificed only after its time has arrived, so too, an animal whose time has not yet arrived is consecrated before its time through the tithing process and is sacrificed after its time.

QUESTION

וְאֵדִילֵיהּ מִכְּבֹכּוֹר, נִילֵיהּ מִקְדָּשִׁים?

The Gemara asks: But rather than deriving the halacha of ma'aser from a firstborn, let us derive it from other sacrificial animals, which cannot be consecrated before their time arrives?

ANSWER

מִסְתַּבְּרָא מִכְּבֹכּוֹר הָיָה לֵיהּ לְמִילָה, שְׁפָן: גּוֹאֵל, מוּם, תְּמוּרָה, אֲכִילָה.

The Gemara answers: It is reasonable that from a firstborn he should have derived it, because they share four unique characteristics, which are represented by the mnemonic: Redeemer, blemish, substitute, eating. Specifically, both firstborn and ma'aser cannot be redeemed; a blemish does not prevent their initial sanctity; their substitute is not offered as a korban; and they are eaten by their owners without redemption.

OBJECTION

אֲדַרְבָּהּ, מִקְדָּשִׁים הָיָה לֵיהּ לְמִילָה, שְׁפָן זָכָר, קָדוֹשׁ, בְּמִתְנּוֹת, פָּשוּט.

The Gemara objects: On the contrary, from sacrificial animals he should have derived it, because they share these four characteristics, represented by the mnemonic: Male, holy, gifts, plain. Specifically, both ma'aser and other kodashim are not limited to males; they are sanctified by human action; they are not given as gifts to the Kohen; and they do not have the unique status of being a firstborn.

RESOLUTION

אֶלָּא רַבִּי שְׁמַעוֹן "הֶעֱבָרָה" "הֶעֱבָרָה" גָּמִיר.

Rather, Rabbi Shimon learned this halacha through a gezerah shavah, a verbal analogy, of the word "passing" written by firstborn and the word "passing" written by ma'aser.

QUESTION

היכי דמי טינוף?

The Gemara asks: **What is the case of a murky discharge** mentioned in our Mishnah that exempts the mother from future firstborn status?

ANSWER

אמר רבא, כדאמרי רענא: דצלתא אצר חיותא.

Rava said: As the shepherds say in their common terminology: A murky discharge from the womb is a sign of a fetus that the mother dissolved and suppressed in her womb.

ANSWER

ושמואל אמר: בעבועי דדמא.

And Shmuel said: It refers to bubbles of blood.

STATEMENT

וצריך להראותו לחכם.

The Gemara adds: **And one must show it to a Sage** to determine if it is indeed a murky discharge.

QUESTION

חכם מנא ידע?

The Gemara asks: But as for a Sage, from where does he know how to identify such animal discharges?

ANSWER

אמר רב פפא: רועה חכם.

Rav Pappa said: The Mishnah means an expert shepherd who is highly knowledgeable in these matters.

STATEMENT

אמר רב חסדא: הרי אמרו יצירת הוולד באשה ארבעים יום.

Rav Chisda said: Behold, they said that the formation of the fetus in a woman takes forty days.

QUESTION

בעי רב חסדא: בכמה בכה?

Rav Chisda asks: In an animal, in how many days does the formation of a fetus take place?

QUESTION

אמר ליה רב פפא לאביי: לאו היינו דזעירי, דאמר זעירי: אין טינוף פחות משלשים יום?

Rav Pappa said to Abaye: Is this not resolved by that which Ze'eiri said? For Ze'eiri said: There is no murky discharge that occurs less than thirty days after conception, which implies that the fetus is formed by thirty days!

ANSWER

ההוא לקבל איתמר.

The Gemara answers: No, **that was stated regarding receiving** a male. That is, after discharging this fluid, the female animal will not accept a male for thirty days, but it does not resolve the question of fetus formation.

QUESTION

מצינו לוקח מגוי, לוקח מישראל מאי?

The Gemara notes: **We found** in the Mishnah the halacha of **one who purchases** an animal **from a non-Jew**. But if one is **purchasing** an animal **from a Jew** and it is unknown if it gave birth, **what** is the status of the next offspring?

ANSWER

אמר רב: בכור ודאי, דאם איתא דבכרה — אישתבוחי הוה מישתבח ליה.

Rav said: It is a definite firstborn, because if it were so that she had already given birth, the seller would have boasted to him about this fact to make the animal more attractive, since the buyer would not have to give the next offspring to a Kohen.

ANSWER

ושמואל אמר: בכור ספק, סבר לשחיתה קא בעי ליה.

And Shmuel said: It is a doubtful firstborn, because the seller might have thought that the buyer wants it for slaughter, and therefore he did not bother to mention its birthing history.

ANSWER

ורבי יוחנן אמר: חולין ודאין, מאי טעמא? אם איתא דלא בכרה, כיון דאיכא איסורא, אודועי הוה מודע ליה.

And Rabbi Yochanan said: It is definitely non-sacred, meaning it is not a firstborn. What is the reason? If it were so that she had not yet given birth, since there is a prohibition of eating a firstborn without a blemish, the seller would have notified him so that the buyer would not violate the prohibition.

PROOF

תנא פוותיה דרבי יוחנן, דאמר חולין: אם לא הודיעו — הולך ושוחט ואינו נמנע.

The Gemara notes: **It is taught in a braisa in accordance with** the opinion of **Rabbi Yochanan, who says** the offspring is **non-sacred**: Regarding the prohibition of slaughtering an animal and its offspring on the same day, **if** the seller **did not notify him** that he sold the mother or offspring to be slaughtered today, the buyer **may go and slaughter** the animal **and need not refrain**.

QUESTION

לימא תיהוי תיובתא דרב ושמואל?

Shall we say this is a refutation of Rav and Shmuel, who do not rely on the seller's silence?

ANSWER

התם במוכר תליא מילתא, הכא בלוקח תליא מילתא.

The Gemara answers: No, **there**, regarding "it and its offspring," **the matter depends on the seller** to notify him. But **here**, regarding a firstborn, **the matter depends on the buyer** to ask, and since he did not ask, the seller's silence is not proof.

MISHNAH

מִתְנִי רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אָמַר: בְּהֵמָה גָּסָה שֶׁשִּׁפְּעָה תִּרְרַת דָּם, הִרִי זֶה תִּקְבֵּר, וּפְטוּרָה מִן הַבְּכוֹרָה.

MISHNAH: Rabbi Eliezer ben Yaakov says: A large animal that discharged a mass of congealed blood, behold this mass **must be buried**, and the mother is **exempt** from the law of the **firstborn** in the future.

גְּמָרָא GEMARA

GEMARA

גְּמִ' תַּנִּי רַבִּי חִיָּיא: אֵינָהּ מְטַמְּאָה לֹא בְּמַגֵּעַ וְלֹא בְּמִשָּׁא.

GEMARA: Rabbi Chiyya taught in a braisa: This mass of blood **does not** impart ritual impurity, neither through contact nor through carrying, as it is not considered a carcass.

QUESTION

וּמֵאַחַר דֵּאִינָהּ מְטַמְּאָה לֹא בְּמַגֵּעַ וְלֹא בְּמִשָּׁא, אֲמַאי תִּקְבֵּר?

The Gemara asks: **And since it does not impart impurity, neither through contact nor through carrying, why must it be buried?**

SUMMARY

The Gemara resolves the dispute between the first Tanna and Rabbi Shimon by offering four distinct ways to understand their machlokes: whether we paskin like Ze'eiri that a murky discharge prevents pregnancy for thirty days, whether an animal can give birth in incomplete months, whether we apply the rule of "part of the day is like the whole of it," or whether a newborn under eight days old can be tithed. Rabbi Shimon's view that it can be tithed is derived via a gezerah shavah of "passing" from a firstborn, which is also consecrated before its time. Finally, the Gemara defines a murky discharge as either a dissolved fetus or bubbles of blood, noting that an expert shepherd must be consulted to identify it, and begins discussing the timeline for fetus formation in animals.

The Gemara on our daf brings down a beautiful machlokes between the Tanna Kamma and Rabbi Shimon regarding a newborn animal that is "mechusar zman", it is within its first seven days of life and not yet fit to be brought as a korban on the Mizbe'ach. Rabbi Shimon is mechadesh that even though it is not yet ready to be offered, it still enters the pen to be tithed. It is already kadosh, holy from birth, just like a bechor. We see a powerful yesod here: even when something is not yet ready for its ultimate purpose, its inner holiness is already fully present.

Lichoira, we often look at ourselves or our children and think, "I am not ready yet. I have so many things to fix, so many areas where I am lacking, so how can my avodah be precious to Hashem?" The yetzer hara tries to convince us that until we reach a level of perfection, our learning and our mitzvos don't truly count. But the Torah is telling us otherwise. A Yid's neshama is kadosh from the very beginning. Even if you are currently "mechusar zman", lacking the spiritual maturity or the clarity you hope to achieve one day, your ratzon and your small steps right now are incredibly holy.

This is the avodah of a Yid. We don't wait for perfect conditions to start serving Hashem. We bring ourselves into the "pen," we dedicate what we have today, and we trust that the inner kedushah we carry will eventually bring us to our ultimate completion.

Today, do not wait for the "perfect" time or the perfect frame of mind to do a mitzvah or learn Torah; take one small, holy action right now, exactly as you are.