Bechoros 15 – Good Morning Raboisai

1️⃣ Temurah – A Tam and a Baal Mum

The Daf continues the distinction between:

- An animal that first developed a Mum and was then made Hekdesh.
- An animal that first became Hekdesh and only afterwards developed a Mum.
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If the animal already had a Mum when it became Hekdesh:

- It only receives Kedushas Damim.
- It cannot create Temurah.

👉 The Pasuk mentions both Tov and Ra. A Tam that has Kedushas HaGuf can create Temurah, while a Baal Mum that only received Kedushas Damim cannot.

2️⃣ Ha'amadah V'Ha'arachah

When certain Hekdesh animals are redeemed, there is a process of:

- Ha'amadah – standing the animal up.
- Ha'arachah – assessing its value.

👉 The question is whether this requirement applies to an animal which:

- Already had a Mum before becoming Hekdesh,
- And therefore only has Kedushas Damim.

This becomes particularly important if:

- The animal dies.

A dead animal obviously:

- Cannot be stood up.

3️⃣ Can a Dead Animal Be Redeemed?

The Mishnah taught that an animal which had a Mum before becoming Hekdesh:

- Can be redeemed even after it dies.

This indicates that according to that view:

- Kedushas Damim does not require Ha'amadah V'Ha'arachah.

However, the Chachamim disagree and require:

- Ha'amadah V'Ha'arachah even in broader cases.

According to them, if the animal dies before Pidyon:

- It cannot undergo this process
- And must be buried.

4️⃣ What Is the Reason for Burial?

👉 The Gemara asks whether burial necessarily proves that:

- Ha'amadah V'Ha'arachah was required.

Perhaps there is another reason:

- We do not redeem Kodashim simply to feed their carcasses to dogs.

The Gemara therefore examines whether:

- The burial comes from the laws of Pidyon,
- Or from the remaining respect and restrictions of Kodashim.

Pesulei HaMukdashim

5️⃣ Hekdesh First, Mum Afterwards

The Gemara returns to the second case:

1. The animal was originally healthy.
2. It became Hekdesh.
3. Afterwards it developed a permanent Mum.
4. It was redeemed.

This animal is called:

- Pesulei HaMukdashim.

👉 Since it originally received Kedushas HaGuf:

- Even after Pidyon it does not become completely ordinary Chullin.

6️⃣ "KaTzvi V'KaAyil"

The Torah compares Pesulei HaMukdashim to:

- A Tzvi and an Ayil.

Just as a deer does not have:

- Kedushas Bechor,

Pesulei HaMukdashim are also exempt from:

- Bechor.

Similarly, the comparison teaches an exemption from:

- Matanos – Zero'a, Lechayayim and Keivah.

👉 Although the animal may now be eaten, it retains a unique status:

- Neither ordinary Kodashim
- Nor completely ordinary Chullin.

7️⃣ Why Do We Need a Special Limud for Matanos?

The Gemara asks:

Why should the exemption from Matanos require its own source?

Perhaps once we know the animal is exempt from:

- Bechor,

we should know the same for:

- Matanos.

The answer is that Bechor is unusual:

- It applies only to the firstborn.

Matanos, however, normally apply:

- Every time an ordinary obligated animal is shechted.

👉 Therefore, we need a separate Limud to exempt:

- Pesulei HaMukdashim from Matanos.

8️⃣ What About Cheilev?

👉 The Gemara pushes the comparison further.

If Pesulei HaMukdashim are:

- Like a Tzvi and Ayil,

then perhaps their Cheilev should also be permitted.

After all:

- The fats of a Chayah do not have the same prohibition as Cheilev of a Behemah.

The Torah therefore provides an additional Limud showing:

- The Cheilev of Pesulei HaMukdashim remains forbidden.

9️⃣ Oso V'Es Beno

Another possible consequence of the comparison is:

- Oso V’Es Beno.

Ordinarily, one may not shecht:

- An animal and its offspring on the same day.

The Gemara asks:

If Pesulei HaMukdashim are compared to a Chayah:

- Perhaps this prohibition should not apply.

👉 The Gemara derives that:

- Oso V’Es Beno still applies to Pesulei HaMukdashim.

🔟 “Ach” – What Does It Exclude?

The Gemara discusses the word:

- Ach.

One approach uses it to teach:

- The Cheilev remains forbidden.

Rava explains that “Ach” can instead teach:

- Oso V’Es Beno.

According to Rava:

- The prohibition of Cheilev is learned elsewhere.

1️⃣1️⃣ Learning Cheilev from Dam

👉 Rava derives the prohibition of Cheilev from the Pasuk concerning:

- Dam.

The Torah specifically discusses the blood of this animal even though:

- Blood of a Tzvi and Ayil is already forbidden.

Therefore, the extra wording teaches another restriction:

- Its Cheilev is also forbidden.

1️⃣2️⃣ Why Use the Word Dam for Cheilev?

The Gemara asks:

If the Torah wants to prohibit:

- Cheilev,

why speak about:

- Dam?

👉 Because the wording teaches an additional point.

The comparison to a Chayah might have suggested that although the Cheilev is forbidden:

- Perhaps it does not carry the regular severity of Cheilev of a Behemah.

The Pasuk teaches that the Cheilev retains:

- Its normal prohibition and severity.

What May Be Done After Pidyon?

1️⃣3️⃣ “Tizbach” – You May Shecht It

The Torah teaches regarding Pesulei HaMukdashim:

- After Pidyon, it may be shechted and eaten.

But this permission has limits.

The Gemara derives:

- Tizbach – you may shecht it.
- But its wool may not simply be sheared.
- Its milk remains restricted.

👉 Pidyon permits the animal for eating, but:

- Does not erase every aspect of its previous Kedushah.

1️⃣4️⃣ "V'Achalta" – For You, Not for the Dogs

The Gemara discusses whether:

- Pesulei HaMukdashim may be redeemed simply so that the carcass can be fed to dogs.

One interpretation of:

- V'Achalta

is:

- You may eat it,
- But it should not be redeemed merely as food for dogs.

👉 This connects back to the earlier discussion of why an animal that dies before Pidyon may:

- Require burial.

The Offspring of Pesulei HaMukdashim

1️⃣5️⃣ When Did the Pregnancy Begin?

The Gemara again emphasizes that:

- The timeline matters.

Consider an animal which:

1. Was Hekdesh.
2. Became pregnant.
3. Was redeemed.

4. Then gave birth.

The question is:

- What is the status of the offspring?

1️⃣6️⃣ Pregnancy Before Pidyon

👉 If the mother became pregnant:

- Before Pidyon,

the fetus already had a connection to the mother's Kedushah while she was still:

- Kodashim.

Therefore, the offspring may retain:

- Kedushah even though it is born after the mother was redeemed.

This is very different from an animal that:

- Became pregnant only after Pidyon.

1️⃣7️⃣ If the Offspring Was Born Before Pidyon

If the offspring was actually born:

- Before the mother was redeemed,

its Kedushah is even clearer.

The Gemara brings Pesukim concerning:

- Zechar
- Nekeivah

to include:

- The offspring and Temurah of certain Kodashim.

👉 The Kedushah can therefore extend beyond:

- The original mother herself.

📌 Key Chazarah

- An animal that had a Mum before becoming Hekdesh only receives Kedushas Damim and cannot create Temurah.
- A Tam that receives Kedushas HaGuf can create Temurah.
- Ha'amadah V'Ha'arachah means standing an animal up and assessing its value before Pidyon.
- The Gemara discusses whether Kedushas Damim also requires Ha'amadah V'Ha'arachah.
- If Ha'amadah is required, a dead animal cannot undergo the normal Pidyon process.
- Pesulei HaMukdashim are animals that received Kedushas HaGuf and later developed a Mum.
- After Pidyon they may be eaten, but they do not become completely ordinary Chullin.
- The Torah compares Pesulei HaMukdashim to a Tzvi and Ayil.
- This comparison exempts them from Bechor and Matanos.
- Their Cheilev nevertheless remains forbidden.
- Oso V'Es Beno still applies to Pesulei HaMukdashim.
- Pidyon permits Shechitah and eating, but restrictions remain on their wool and milk.
- The timing of pregnancy, Pidyon and birth determines the status of the offspring.
- If pregnancy began while the mother was still Kodashim, the offspring may retain Kedushah even when born after Pidyon.

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