Bechoros 23 – Good Morning Raboisai

1️⃣ Chazarah – Tzir and Hashakah

The Daf continues the Sugya of Tzir – fish brine containing water.

If the mixture contains:

- A majority of water, Hashakah with Mikvah water can make the water Tahor.
- A majority of Tzir, the minority water becomes Batel to the Tzir, which itself is not one of the seven liquids that are Mekabel Tumah.

The question is:

👉 What happens if more water is later added? Can the original water that became Batel "wake up" and regain its Tumah

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2️⃣ Terumah Temeiah Mixed into Chullin

The Gemara brings a case where:

- One Se'ah of Terumah Temeiah falls into one hundred Se'ah of Chullin.

Rebbi Eliezer says:

- Remove one Se'ah and treat it as the Terumah.

The Chachamim say:

- The Terumah becomes Batel.

The Kohen's financial loss can still be paid for, but the mixture itself may be eaten.

3️⃣ How May the Mixture Be Eaten?

The mixture must be handled so that it does not become Tamei.

It may therefore be eaten:

- Dry,
- Roasted,
- Kneaded with fruit juice,
- Or divided into portions smaller than a Kebeitzah.

The key is to avoid introducing the conditions that would allow the food to become Mekabel Tumah.

Can Something That Became Batel Return?

4️⃣ The Dormant Tumah

The Gemara now develops yesterday's central question.

Suppose a small amount of Tamei material becomes:

- Batel B'Rov.

It has not physically disappeared.

Its Halachic status has simply been neutralized within the majority.

👉 Can a later change cause that Tumah to become significant again?

5️⃣ Adding More Tamei Chullin

Suppose:

- One Tamei part is Batel inside a larger amount of Tahor Chullin.

Later:

- More Tamei Chullin is added.

The newly added Tumah can combine with:

- The original Tamei part that had become Batel.

Together they may now form:

- The majority.

👉 This demonstrates the concept that something which became Batel can later regain significance.

6️⃣ Abaye – Tumah Can Awaken Tumah

Abaye distinguishes this case from the Tzir.

In the Terumah case:

- Tamei material is being added to other Tamei material.

Therefore:

- Im Tumah Orerah Tumah – Tumah can awaken Tumah.

But the Tzir case is different.

There:

- Tahor water is being added.

Abaye asks:

👉 Where do we see that Taharah can awaken Tumah?

This is the key challenge.

Parah Adumah Ashes

7️⃣ Parah Adumah Mixed with Ordinary Ash

The Gemara brings ashes of:

- Parah Adumah,

mixed with:

- Ordinary ash.

If the Parah Adumah ash is the majority:

- We follow the majority and its status remains significant.

If ordinary ash is the majority:

- The Parah Adumah ash becomes Batel.

This again demonstrates the power of:

- Rov.

8️⃣ Maga – Touching the Mixture

If the Parah Adumah ash is the minority and a person touches the mixture:

- We assume he touched the majority ordinary ash.

Therefore:

- The minority does not create Tumah through Maga.

Even if he touches the mixture repeatedly:

👉 Each individual contact is judged according to the Rov present at that moment.

9️⃣ But What About Masa?

The Gemara asks an important question:

Touching is understandable.

But what if he:

- Lifts the entire mixture?

Now he has definitely carried:

- The Parah Adumah ash together with everything else.

If the minority Tumah still physically exists and is merely Batel:

👉 Why shouldn't it convey Tumah through Masa?

The Gemara accepts that this is indeed different.

Neveilah Mixed with Shechutah

🔟 Neveilah Becomes Batel

A similar case involves:

- One piece of Neveilah,
- Mixed with a majority of properly shechted meat.

The Neveilah becomes:

- Batel B'Rov.

If someone touches one piece:

- We follow the Rov and assume he touched the Shechutah.

But if he carries:

- The entire mixture,

the Neveilah is definitely being carried.

👉 Therefore, Masa can still create Tumah even where Maga does not.

Back to the Chararas Dam

1️⃣1️⃣ Why Doesn't It Give Tumah Through Masa?

We now return to the Mishnah from yesterday.

An animal gives birth to:

- A Chararas Dam – a mass of blood containing remnants of a Vlad.

Rebbi Eliezer ben Yaakov says:

- It must be buried.
- The mother is now exempt from Bechorah.
- Yet the Chararas Dam does not convey Tumah.

We understood Maga:

- The Vlad is Batel in the majority.

But now the question returns:

👉 When someone carries the entire mass, he is certainly carrying the Vlad. Why isn't he Tamei through Masa?

1️⃣2️⃣ Tumah Seruchah

The Gemara answers that this case is different because:

- The Vlad has deteriorated and become extremely repulsive.

It is no longer normal edible flesh.

This introduces the concept of:

- Tumah Seruchah – deteriorated or spoiled Tumah.

Its physical condition can remove or reduce its ability to convey Tumah.

Fit for a Person or a Dog

1️⃣3️⃣ Bar Pada – Tumah Chamurah

Bar Pada distinguishes between two levels.

For the more severe Tumah associated with carrying:

- The Neveilah must still be fit for human consumption.

Once it becomes:

- Unfit for a person to eat,

it no longer conveys this stronger Tumah.

1️⃣4️⃣ Tumah Kalah – Fit for a Dog

For the lighter Tumah of touching:

- The standard continues for longer.

As long as the material is still:

- Fit for a dog to eat,

it can retain Tumah.

Only when it becomes:

- Unfit even for a dog,

does this Tumah disappear.

👉 The level of deterioration therefore matters.

1️⃣5️⃣ Rebbi Yochanan's Approach

Rebbi Yochanan does not accept the distinction in exactly the same way.

The Gemara discusses flesh that:

- Was never fit for human consumption in the first place.

That case can be treated differently from ordinary Neveilah which:

- Was originally edible,
- And only later spoiled.

This distinction helps explain the status of the Chararas Dam.

Back to Tzir

1️⃣6️⃣ When the Water Reawakens

The Gemara returns to Tzir.

If Tamei water had previously become:

- Batel within the brine,

adding enough new water may cause the original water to:

- Regain significance.

The earlier Bitul does not necessarily mean:

- The original water ceased to exist.

Its status can potentially return when the proportions change.

1️⃣7️⃣ Fifty-Fifty

The Gemara also discusses the exact proportions.

Because the Tumah involved with these liquids is:

- Rabbinic,

the rules concerning Rov and equal quantities become important.

A clear majority may be required before:

- The Rabbinic Tumah is applied.

👉 The difference between fifty-fifty and an actual majority can therefore matter.

A New Mishnah – Nursing Proves Maternity

1️⃣8️⃣ An Animal Nursing a Young One

The next Mishnah discusses an animal seen:

- Nursing a young animal.

We assume:

- The nursing animal is its mother.

We do not normally suspect:

- That the offspring belongs to another animal.

👉 What we see is accepted as the natural relationship between mother and offspring.

1️⃣9️⃣ The Effect on Bechorah

If an animal that was not known to have previously given birth is nursing:

- We treat the nursing offspring as its own.

Therefore:

- This establishes that the mother has now given birth.

Likewise, where the nursing offspring itself is the firstborn:

- It receives the appropriate Bechor status.

We do not avoid Bechorah by claiming:

- Perhaps this offspring really belongs to another mother.

Rav's Rule for This Perek

2️⃣0️⃣ Halachah Throughout the Perek

Rav Nachman says in the name of Rav:

- The Halachah follows the rulings throughout this Perek,

except:

- Where the Mishnah itself records a Machlokes.

The Gemara asks:

👉 Which particular Mishnah required Rav to teach this rule?

2️⃣1️⃣ Not the Earlier Mishnayos

The Gemara considers several possibilities.

It cannot simply refer to cases where:

- The Mishnah itself already records opposing opinions.

Nor is there a need to teach separately that:

- The Halachah follows Rebbi Eliezer ben Yaakov,

because there is already a famous principle:

- Mishnaso Kav V'Naki – his teachings are exceptionally authoritative.

2️⃣2️⃣ The Nursing Mishnah

The Gemara concludes that Rav's statement is needed for:

- The Mishnah concerning an animal nursing its offspring.

Although a Beraisa contains:

- A disagreement about this Halachah,

the Mishnah itself:

- Records the ruling without a dispute.

👉 Rav therefore teaches that the Halachah follows our Mishnah.

The exception for a Machlokes means:

- A Machlokes recorded in the Mishnah itself,

not merely a disagreement found elsewhere in a Beraisa.

📌 **Key Chazarah**

- Minority Tamei water can become Batel within a majority of Tzir.
- The Gemara asks whether something that became Batel can later regain its original status.
- Tamei material added later can “awaken” previously Batel Tumah.
- Abaye distinguishes between Tumah awakening Tumah and Taharah awakening Tumah.
- Parah Adumah ash can become Batel within a majority of ordinary ash.
- Maga can follow the Rov because each touch is attributed to the majority.
- Masa is different because carrying the whole mixture means the Tamei component was definitely carried.
- The same distinction applies to Neveilah mixed with Shechutah.
- The Chararas Dam does not convey Tumah through Masa because of its deteriorated condition.
- Bar Pada distinguishes between material fit for human consumption and material fit only for a dog.
- Adding water to Tzir can potentially cause previously Batel water to regain significance.
- An animal nursing a young one is presumed to be its mother.
- Rav rules like the Mishnayos throughout the Perek except where the Mishnah itself records a Machlokes.

- This rule is particularly needed for the Mishnah concerning the nursing animal, despite a disagreement appearing in a Beraisa.

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