Bechoros 25 – Good Morning Raboisai

1️⃣ Davar She'eino Miskavein on Yom Tov

We continue with the case of a Bechor whose wool needs to be moved aside to make room for Shechitah.

Some wool may come out while doing this, but:

- The person does not want the wool.
- His only intention is to prepare the place for Shechitah.

This brings us to the principle of:

Davar She'eino Miskavein – an unintended result of an otherwise permitted action.

2️⃣ Rebbi Shimon and Rebbi Yehudah

There is a fundamental Machlokes:

- Rebbi Shimon permits a Davar She'eino Miskavein.
- Rebbi Yehudah prohibits it.

If the person's intention is only to prepare the animal for Shechitah and some wool happens to come out:

👉 According to Rebbi Shimon, the unintended result does not normally prohibit the action.

3️⃣ Pesik Reisha

The Gemara discusses an important exception:

Pesik Reisha V'lo Yamus?

If the secondary result is guaranteed to happen, it can no longer simply be dismissed as unintended.

The classic idea is:

- Can you cut off an animal's head and say you did not intend for it to die?

Of course not.

👉 If the result is inevitable, Davar She'eino Miskavein does not provide a Heter.

4️⃣ The Plug in the Barrel

The Gemara challenges Rav from the case of a barrel whose opening is plugged with material soaked in liquid.

Pushing the plug tightly into place will:

- Squeeze liquid out.

Even if the person only wants:

- To secure the barrel,

the squeezing is inevitable.

Therefore:

👉 It is treated as a Pesik Reisha and is prohibited.

Plucking vs Shearing

5️⃣ Why May the Bechor's Hair Be Moved?

If Rav follows the stricter view of Davar She'eino Miskavein, why may wool be removed when preparing the Bechor for Shechitah?

The Gemara answers:

- Plucking wool by hand is not the normal Derech of Giza.

Normal shearing is done:

- With an instrument.

Removing a small amount by hand is:

- K'l'Achar Yad – an unusual manner.

👉 Therefore, the case is not ordinary Giza.

6️⃣ What About Plucking Feathers?

The Gemara challenges this distinction from a bird.

A person who:

- Plucks feathers,

- Cuts them to the required size,
- And smooths them,

can be liable for three separate Melachos.

The Gemara associates them with:

- Gozez – plucking the feathers,
- Mechatech – cutting them to size,
- Memachek – smoothing them.

So we see:

👉 Plucking can indeed be considered Giza.

7️⃣ A Bird Is Different

The answer is that a bird is different.

The normal way to remove feathers from a bird is:

- By plucking them.

Therefore:

- Plucking feathers is its normal form of Giza.

But the normal way to remove wool from an animal is:

- By shearing it with a utensil.

Pulling a little wool out by hand is unusual.

👉 What counts as the normal Melachah depends on the animal and the usual method.

Rebbi Yosi ben HaMeshulam

8️⃣ Does He Permit Davar She'eino Miskavein?

The Gemara initially suggests that Rebbi Yosi ben HaMeshulam may agree with Rav that:

- Davar She'eino Miskavein is prohibited.

If so, the reason he permits moving the Bechor's wool would be:

- Because plucking is not normal Giza.

But the Gemara tests whether this is really his position.

9️⃣ The Parah Adumah with Black Hair Tips

A Parah Adumah can be invalidated by hairs of the wrong colour.

The Gemara discusses a case where:

- The main hairs are red,
- But their tips are black.

The black tips can be cut off.

The purpose is not:

- To shear the animal for its hair.

The purpose is:

- To make the Parah suitable.

👉 This appears to be a classic Davar She'eino Miskavein.

🔟 Is Shearing a Parah Adumah Prohibited?

The Gemara considers whether perhaps a cow is different because:

- It does not have wool in the ordinary sense.

But the Torah's prohibition concerning Kodshim extends between the different species:

- Working with a consecrated animal is prohibited,
- And Giza also applies beyond sheep.

So that cannot fully explain the case.

1️⃣1️⃣ Kedushas Damim

The Gemara then considers the special status of Parah Adumah.

Its Kedushah is not identical to ordinary:

- Kedushas HaGuf of a Korban brought on the Mizbeach.

The Gemara discusses whether the prohibition of Giza in such a case is:

- Only Rabbinic.

Because Parah Adumah is also extremely uncommon:

👉 The Chachamim may not have applied their Gezeirah to such an unusual case.

1️⃣2️⃣ Why Not Redeem the Parah First?

The Gemara asks:

Why not simply:

- Redeem the Parah,
- Cut the problematic hairs while it is Chullin,
- And then buy or sanctify it again?

The difficulty is its enormous value.

Proper redemption of Hekdesh should reflect:

- Its actual value.

It would therefore require an enormous amount of money.

1️⃣3️⃣ What About Redeeming It on a Perutah?

Technically, if someone improperly redeemed valuable Hekdesh on:

- A Perutah,

the redemption may take effect.

But that is not the correct procedure for:

- The administrators of Hekdesh.

👉 They are expected to redeem Hekdesh properly according to its value.

1️⃣4️⃣ Rav and Rebbi Yosi ben HaMeshulam

The Gemara concludes that we do not have to say:

- Rebbi Yosi ben HaMeshulam agrees with Rav on Davar She’eino Miskavein.

It can be that:

- Rav agrees with Rebbi Yosi ben HaMeshulam's practical ruling,

without Rebbi Yosi ben HaMeshulam agreeing with Rav's broader reasoning.

👉 Agreement on one Halachah does not mean they share every underlying principle.

Removing Hair Around the Mum

1️⃣5️⃣ L'Chatchilah or Only B'Di'eved?

The Gemara asks whether wool covering a Mum may be removed:

- L'Chatchilah,

or whether the Mishnah only tells us what happens:

- After it has already been removed.

A Beraisa teaches that tangled wool covering a Mum may be moved aside:

- In order to inspect the Mum.

👉 This establishes that it may be done L'Chatchilah.

1️⃣6️⃣ Why the Mum Case Is a Bigger Chiddush

When hair is moved from the neck for Shechitah:

- Anyone watching understands exactly why it is being done.

But if someone is pulling hair away from a Mum:

- An observer might think he simply wants the wool.

Nevertheless:

👉 It is permitted when genuinely necessary to inspect the Mum.

A New Mishnah – Wool That Fell from a Bechor

1️⃣7️⃣ Wool That Falls Off by Itself

The Mishnah moves to wool that:

- Fell from a Bechor Baal Mum while it was still alive.

The owner puts the wool aside.

The question is:

👉 What happens to that wool once the Bechor is eventually permitted?

Does the later Heter of the animal also permit:

- Wool that had already fallen off?

1️⃣8️⃣ The Concern of Saving Wool

There is a possible Gezeirah.

If we allow the owner to keep and eventually use wool that falls off:

- He may begin deliberately collecting it.

Eventually he might become impatient and:

- Shear the Bechor himself.

👉 Chazal therefore had reason to restrict wool that became detached while the animal was still alive.

1️⃣9️⃣ Shechitah Is Better Than Death

The Gemara clarifies an important distinction.

If the Bechor receives a permanent Mum and is properly:

- Shechted,

its wool becomes permitted.

But if the Bechor simply:

- Dies,

the wool still attached to it is not thereby permitted.

Therefore:

👉 Proper Shechitah provides a stronger Heter than the animal merely dying.

2️⃣0️⃣ The Machlokes Is When It Dies

The Gemara therefore explains that there is no dispute where:

- The Bechor was properly Shechted.

The Machlokes concerns wool that:

- Fell off while the animal was alive,

- Was placed aside,
- And the Bechor later died.

The question is whether that detached wool may now be used.

2️⃣1️⃣ A Mum Kavu'a and a Mumcheh

The Gemara connects this to whether the Bechor had:

- A Mum Kavu'a – a permanent Mum,

that had been recognized by:

- A Mumcheh – an expert.

Once an expert establishes that the Mum permanently permits the Bechor for Shechitah:

- The status of the detached wool is stronger.

Without that determination:

👉 There is greater concern about allowing the wool.

A Baal Mum Mixed into Korbanos

2️⃣2️⃣ One Baal Mum Among Many Animals

The Gemara discusses a new case:

- One Baal Mum becomes mixed among many animals fit for the Mizbeach.

The immediate thought is simple:

- Examine all the animals,
- Find the one with the Mum,
- Remove it.

But what happens if:

👉 The problematic animal cannot be identified?

2️⃣3️⃣ Bedikah

The Gemara discusses the instruction:

- Yivaker – examine them.

At first this seems to mean:

- Search for the animal with the Mum and remove it.

But the Sugya ultimately compares the situation to another case where:

- We know a problem exists,
- Yet cannot locate it.

The Lost Grave

2️⃣4️⃣ A Grave Lost in a Field

A person knows that:

- A grave was definitely located somewhere in a field,

but its precise location has been forgotten.

Rebbi Meir says:

- The entire field remains subject to Tumah.

The Chachamim say:

- The field can be examined systematically.

One continues checking until reaching:

- Bedrock,
- Or ground that clearly has never been disturbed.

👉 Once the entire possible area has been properly examined, the uncertainty can be resolved.

2️⃣5️⃣ The Comparison to the Baal Mum

The same idea can apply to the animals.

If we know that:

- A Baal Mum entered the group,

we cannot simply forget about it.

The animals must be:

- Properly examined.

The question is whether the problematic animal can be located or the group sufficiently checked to remove the concern.

👉 A known problem requires a genuine Bedikah before it can be disregarded.

📌 **Key Chazarah**

- Rebbi Shimon permits Davar She'eino Miskavein; Rebbi Yehudah prohibits it.
- Pesik Reisha is different because the unwanted result is inevitable.
- Rav's barrel case is prohibited because squeezing out the liquid is unavoidable.
- Plucking wool by hand can differ from normal Giza because sheep are normally shorn with a utensil.
- Plucking feathers from a bird is considered Giza because that is the normal way to remove feathers.
- Rebbi Yosi ben HaMeshulam permits removing wool needed for Shechitah or inspection of a Mum.
- The Parah Adumah case raises questions of Davar She'eino Miskavein, Giza and its special Kedushah.
- Hair covering a Mum may be removed L'Chatchilah to inspect it.
- Wool that falls from a living Bechor raises a concern that the owner may begin collecting wool and eventually shear the animal.
- Proper Shechitah of a Bechor Baal Mum is stronger than the animal simply dying.
- The status of detached wool can depend on whether a permanent Mum was established by a Mumcheh.
- A known Baal Mum mixed among fit animals cannot simply be ignored.
- The Gemara compares this to a lost grave in a field: a known concern requires a proper Bedikah.

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