Bechoros 26 – Good Morning Raboisai

1️⃣ Chazarah – A Baal Mum Mixed into the Herd

We continue the Sugya from yesterday.

A Baal Mum became mixed among many animals that were otherwise fit for the Mizbeach. The obvious solution seems to be:

👉 Examine the animals, find the Baal Mum and remove it.

The Gemara discusses what happens when the animals were checked but the problematic animal could not be identified.

2️⃣ A Lost Grave in a Field

The Gemara compares this to a field where we know a grave was once located, but its position has been forgotten.

One opinion says that if the field was searched and the grave was not found:

- The Tumah concern remains.

The Chachamim allow the field to be thoroughly examined until one reaches:

- Bedrock, or
- Ground which clearly has never been disturbed.

👉 A known Safek cannot simply be ignored; it requires a proper Bedikah.

3️⃣ What If a Grave Was Found?

Another version says the Machlokes is specifically where:

- The field was checked,
- And a grave was actually found.

Rebbi says:

👉 We can assume that this is the grave that had originally been lost.

Rabban Shimon ben Gamliel disagrees:

👉 The entire field still needs to be checked.

Perhaps there was more than one grave.

Finding one does not necessarily prove that the original concern has been resolved.

4️⃣ Why the Baal Mum May Be Different

The Gemara compares this back to our animals.

If:

- One Baal Mum entered the group,
- We searched,
- And found one animal with a Mum,

there is a strong reason to say:

👉 This is the animal we were looking for.

There is less reason to assume that another Baal Mum is still somewhere in the group.

Wool Removed from a Bechor

5️⃣ A Mum Requires a Mumcheh

The Gemara returns to wool removed from a Bechor.

Reish Lakish had taught that the Machlokes concerning detached wool applies where:

- A Mumcheh has already ruled that the Bechor has a permanent Mum.

Until the Mum has been properly established:

👉 Halachically, the animal is still treated as a Tam.

It is not enough merely to look at the animal and decide for yourself that it has a Mum.

6️⃣ Three Opinions About the Detached Wool

The Gemara analyzes several versions of the Machlokes concerning wool which became detached from a Bechor Baal Mum.

The central question is:

👉 What happens to that wool when the animal is later Shechted or dies?

This depends on whether the later Heter of the animal can also permit wool that became detached earlier.

7️⃣ Shechitah vs Natural Death

There is an important difference between:

- Shechitah, and
- The animal simply dying.

After a proper Shechitah of a Bechor Baal Mum:

- The animal becomes permitted,
- And there is a stronger basis to permit the detached wool.

If the Bechor simply dies:

- Its attached wool does not receive that same Heter.

👉 Shechitah is therefore much stronger than death.

8️⃣ Akavya and the Chachamim

The Sugya discusses the Machlokes between:

- Akavya ben Mahalalel,
- And the Chachamim.

Akavya is more lenient regarding wool that became detached from a Bechor.

The Chachamim are concerned that allowing such wool will encourage the owner:

- To save and accumulate wool,
- And eventually deliberately remove more from the Bechor.

9️⃣ The Different Versions of the Machlokes

The Gemara works through several ways of understanding exactly where they argue:

- When the Bechor was later Shechted,
- When it later died,
- Or potentially both.

The practical difference is whether:

👉 The later status of the Bechor can permit wool that had already separated while it was alive.

🔟 Halachah Like Rebbi Yehudah

Rav Nachman rules:

Halachah K'Rebbi Yehudah.

The Gemara gives an important reason:

👉 The ruling appears in Maseches Eduyos, which carries special weight in determining the Halachah.

This establishes the framework for the Machlokes concerning the detached wool.

Wool Still Tangled in the Fleece

1️⃣1️⃣ Detached – But Still Inside the Wool

The Mishnah discusses an unusual case.

Some wool has:

- Already detached from the animal's skin,

but it remains:

- Tangled inside the surrounding fleece.

The question is whether we view it as:

- Part of the wool still on the animal,

or:

- Wool that has already separated.

1️⃣2️⃣ Nir'eh Im HaGizah

The Mishnah distinguishes based on its appearance.

If the detached wool:

- Still appears to be part of the normal fleece,

it can have one status.

If it visibly appears:

- Separate and detached,

it can have a different status.

👉 Appearance reveals whether we treat the wool as still belonging to the animal's fleece or as previously detached wool.

1️⃣3️⃣ Proof for Rebbi Yehudah

The Gemara carefully tests whether this Mishnah fits:

- Rebbi Yosi's version,
- Akavya's position,
- Or Rebbi Yehudah's version of the Machlokes.

The wording fits Rebbi Yehudah particularly well.

👉 This supports Rav Nachman's ruling that the Halachah follows Rebbi Yehudah.

Wool from an Olah

1️⃣4️⃣ A New Question – An Unblemished Olah

Rebbi Yanai asks about an animal designated as:

- An Olah,

while it is still a Tam.

Wool becomes detached from it.

Later:

- It develops a Mum,
- And is eventually permitted through the proper process.

What is the status of that earlier wool?

1️⃣5️⃣ Why Chatas and Asham Are Easier

The Gemara says that Chatas and Asham are easier to understand.

Why?

They are brought for:

- Kaparah.

A person who needs Kaparah wants to bring his Korban promptly.

He does not want to leave it around merely so that:

- More wool can accumulate.

Therefore:

👉 There is much less reason for Chazal to make a Gezeirah against saving the wool.

1️⃣6️⃣ Bechor Is the Opposite

A Bechor is different.

The owner is not waiting for:

- Personal Kaparah.

He may therefore be willing to keep the animal around.

That creates the concern that:

- He will save wool,
- Wait for more,
- And perhaps eventually deliberately remove it.

👉 This explains why the Gezeirah is particularly relevant to Bechor.

1️⃣7️⃣ What About an Olah?

An Olah lies somewhere between these cases.

Its primary purpose is not the same type of Kaparah as:

- Chatas or Asham.

However, an Olah does provide a degree of Kaparah, including for:

- Mitzvos Aseh.

So the Gemara asks:

👉 Does that Kaparah make the owner eager to bring it quickly, like a Chatas or Asham?

Or:

👉 Since Kaparah is not its main purpose, might he still leave it around and accumulate wool?

1️⃣8️⃣ Can the Beraisa Resolve It?

The Gemara attempts to prove the answer from a Beraisa discussing:

- Wool deliberately pulled from an unblemished Korban.

But the proof is rejected.

The wording may have been chosen simply to emphasize:

- How strongly Akavya holds his lenient position,

or:

- How strongly the Chachamim maintain their prohibition.

👉 The source therefore does not conclusively resolve the question regarding an Olah.

What Does "Looks Like the Fleece" Mean?

1️⃣9️⃣ Wool Whose Root Has Come Out

The Daf ends by clarifying the Mishnah's description of wool that:

- Looks like it is part of the fleece,
- Or looks detached.

The case involves wool whose root has already:

- Come free from the animal,

but which remains:

- Entangled in the surrounding wool.

2️⃣0️⃣ When It Clearly Looks Detached

If the detached piece sticks out in such a way that:

- Its root is visible,
- And it clearly looks separate from the rest of the fleece,

then it is recognizable as:

- Previously detached wool.

But if it remains blended into the normal fleece:

👉 It can still appear to be part of the ordinary Giza.

This distinction determines its Halachic status.

📌 **Key Chazarah**

- A known Baal Mum mixed into other animals requires a genuine Bedikah.
- A lost grave provides the comparison: finding one grave may or may not resolve the original Safek.
- Rebbi allows us to assume the grave found is the lost grave; Rabban Shimon ben Gamliel requires further checking.
- A Bechor's Mum must be properly established by a Mumcheh.
- The Sugya analyzes wool that detached from a Bechor before the animal's final Heter.
- Proper Shechitah is stronger than the Bechor simply dying.
- Akavya is more lenient with detached wool; the Chachamim are concerned that allowing it will encourage deliberate wool collection.
- Rav Nachman rules like Rebbi Yehudah, with support from Maseches Eduyos.
- Wool already detached but still tangled in the fleece can depend on whether it visibly looks detached.
- Chatas and Asham are generally brought quickly because the owner wants Kaparah, reducing the concern that he will delay to collect wool.
- Bechor can be kept longer, making the Gezeirah more relevant.
- The Gemara asks whether an Olah, which also has an aspect of Kaparah, is treated like Chatas and Asham or like Bechor.
- The source brought does not conclusively resolve the Olah question.
- The Daf ends by defining how detached wool can still appear to be part of the animal's fleece.

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