Bechoros 4 – Good Morning Raboisai

1️⃣ The Geres With Non-Jewish Brothers

👉 The Gemara discusses a woman who converted, while her brothers remained non-Jewish.

Her brothers would give her animals, leaving her with:

- A partnership with non-Jews.

She asked whether the animals were Chayav in Bechorah.

The answer was:

- We do not follow Rebbe Yehudah, who holds that a non-Jewish partnership can remain Chayav.
- We follow the view that such a partnership is Patur from Bechorah. 4_transcript

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2️⃣ Rav Mari bar Rochel Sold the Ear

👉 Rav Mari bar Rochel would transfer:

- The ear of his animals to a non-Jew before the Bechor was born.

This gave the non-Jew:

- A genuine share in the animal

and prevented the newborn from receiving:

- Kedushas Bechor.

However, Rav Mari did not do this simply to benefit himself.

He still:

- Treated the animals with the Chumros of Bechor
- Did not work them or shear them
- Gave them to the Kohanim.

3️⃣ Why Were His Animals Punished?

👉 Despite his care, Rav Mari's animals died.

Why?

Because ultimately he had arranged matters so that:

- Kedushas Bechor would never take effect.

The Gemara compares this with deliberately making a Mum in a Bechor.

There is, however, an important difference.

If a Mum is made while the fetus is still in its mother:

- Certain aspects of Bechorah can remain.

But by giving a non-Jew a share:

- The Kedushas Bechor is prevented completely.

4️⃣ Another Concern – People May Copy Him Incorrectly

👉 Another explanation is that Rav Mari himself:

- Made a valid Kinyan with the non-Jew.

But someone watching him might not understand this.

They could think that merely:

- Saying that the non-Jew owns part of the animal

is enough.

They may then fail to make:

- A proper Kinyan

and later mistakenly treat a genuine Bechor:

- As ordinary Chullin.

Kohanim and Leviim

5️⃣ Why Are Kohanim and Leviim Patur?

👉 The Mishnah teaches that:

- Kohanim and Leviim are Patur from Peter Chamor.

It introduces a Kal Vachomer from what happened:

- In the Midbar.

The Leviim were able to remove the Kedushas Bechor from:

- The Bechorei Yisrael.

If they could exempt others:

- Certainly they should be able to exempt themselves.

6️⃣ The 22,000 Leviim

👉 In the Midbar there were:

- 22,000 Leviim

who corresponded to:

- 22,000 Bechorei Yisrael.

There were an additional:

- 273 Bechorei Yisrael

who did not have a Levi corresponding to them.

Those additional Bechorim were therefore redeemed:

- With money.

This was part of the transfer of the Avodah from:

- The Bechorim to the Leviim.

7️⃣ Was It the Levi or His Animal?

👉 The Gemara challenges the Kal Vachomer.

The Torah describes two separate exchanges:

- The Leviim replaced the Bechorei Yisrael.
- The animals of the Leviim replaced the animals of Yisrael.

So perhaps:

- A Levi himself exempted a person.
- A Levi's animal exempted an animal.

How, then, can we use one to prove:

- The other?

8️⃣ Rava – The Kal Vachomer Is About the Levi Himself

👉 Rava understands the Mishnah as referring primarily to:

- The Levi himself.

If a Levi could remove the Kedushah from:

- A Yisrael Bechor

then certainly:

- He himself should not require Pidyon HaBen.

The Gemara then connects:

- Bechor Adam
- And Bechor Behemah Temeiah

because the Torah places them together.

Therefore, a Levi who is exempt from:

- Pidyon HaBen

is also exempt from:

- Peter Chamor.

9️⃣ Abaye – The Kal Vachomer Is About the Animals

👉 Abaye understands the Mishnah differently.

The animals of the Leviim were able to remove the Kedushah from:

- The animals of Yisrael.

Therefore, certainly the Leviim's animals should be able to:

- Exempt their own Bechorim.

This leads to several questions about:

- Which Leviim were actually included in the redemption in the Midbar.

Who Was Included?

🔟 What If a Levi Had No Sheep?

👉 According to Abaye's approach, we could ask:

What about a Levi who personally:

- Did not own a sheep in the Midbar?

If his animal never redeemed anything:

- Why should his own animals now be exempt?

Similarly, what about:

- A Levi less than one month old

who was not included in the count?

Why should he receive:

- The same exemption?

1️⃣1️⃣ A Bas Levi

👉 Another question concerns:

- A woman from Shevet Levi.

Women were not included in the count of:

- The 22,000 Leviim.

Nevertheless, a Bas Levi retains important:

- Levi status.

For example, where the Din follows the mother, her child can receive:

- The exemption associated with Leviim.

How can this be if:

- She was not included in the original count?

1️⃣2️⃣ What About Aharon?

👉 Aharon was also not counted among:

- The 22,000 Leviim.

Would that mean that:

- He and his family were excluded from the exemption?

This gives the Gemara another reason why the exemption cannot depend on:

- Each individual Levi personally participating in the original exchange.

1️⃣3️⃣ All Leviim Are Included Together

👉 The Gemara answers:

- הוקשו כל הלוים זה לזה

All Leviim are treated:

- As one Halachic category.

Therefore it does not matter whether a particular Levi:

- Owned a sheep
- Was under a month old
- Was a woman
- Or was otherwise not personally included in the count.

Once the Torah established the status of:

- Shevet Levi

the exemption applies to:

- The entire Shevet.

What About Kohanim?

1️⃣4️⃣ Kohanim Are Also Called Leviim

👉 We have established the exemption for:

- Leviim.

How do we know:

- Kohanim are included?

The Gemara explains that Kohanim are also referred to in the Torah as:

- Leviim.

Therefore:

- Kohanim receive the same exemption.

1️⃣5️⃣ Does the Exemption Continue Forever?

👉 Perhaps this exemption only applied:

- In the Midbar.

How do we know that Kohanim and Leviim remain exempt:

- In later generations?

The Torah says:

- והיו לי הלוים

The wording indicates that their status:

- Continues.

The exemption established for the Leviim therefore applies:

- For future generations as well.

What Redeemed the Animals in the Midbar?

1️⃣6️⃣ Sheep Were Used for Redemption

👉 The Gemara discusses how the animals of Yisrael were redeemed:

- In the Midbar.

Just as money was used for the extra:

- 273 Bechorei Yisrael

the Gemara establishes that:

- Sheep were also used for the animal redemptions.

This connects directly to the regular Mitzvah of:

- Redeeming a Peter Chamor with a sheep.

1️⃣7️⃣ One Sheep Can Redeem More Than One Donkey

👉 Rebbe Chanina teaches an important Halachah:

- One sheep can be used to redeem many Peter Chamors.

How?

Not by redeeming them:

- All simultaneously.

Rather:

- Redeem one donkey with the sheep.
- Give the sheep to the Kohen.
- If the sheep returns to the owner through a valid arrangement, it can then be used again.

The sheep itself does not acquire:

- Kedushah through the redemption.

Therefore the same sheep can potentially be used:

- Again and again.

1️⃣8️⃣ The Pasuk Hints to One for Many

👉 The Gemara finds support from the wording:

- בהמת הלוים תחת בהמתם

The singular expression for the animals of Levi is placed against:

- The animals of Yisrael.

This suggests that:

- One animal of the Leviim

could exempt:

- More than one animal of Yisrael.

The wording of the Pasuk supports:

- One for many.

Were Bechorim Kadosh in the Midbar?

1️⃣9️⃣ Rebbe Yochanan and Reish Lakish

👉 The Daf ends with a Machlokes:

Were firstborn animals born during the years in the Midbar:

- Kadosh as Bechorim?

One opinion holds:

- Bechorah applied in the Midbar.

The other holds that the special Kedushah applied:

- In Mitzrayim
- And again upon entering Eretz Yisrael

but not to new Bechorim born:

- During the intervening years in the Midbar.

2️⃣0️⃣ What About the Bechorim Who Performed the Avodah?

👉 The Gemara attempts to prove that Bechorah did apply in the Midbar because:

- Bechorim performed the Avodah before the Leviim took over.

But this is not necessarily a proof.

Those performing the Avodah could have been:

- Bechorim who were already born in Mitzrayim.

Their existing Kedushas Bechor may have continued even if:

- New Bechorim born in the Midbar did not receive Kedushah.

The Gemara therefore continues analysing:

- Whether new Bechorim became Kadosh in the Midbar.

📌 Key Chazarah

- A non-Jewish partnership exempts an animal from Bechorah according to the Halachah.
- Rav Mari bar Rochel sold the ears of his animals to a non-Jew before the Bechorim were born.
- Despite observing the Chumros, he was criticized for deliberately preventing Kedushas Bechor from taking effect.
- Another concern was that others might imitate him without making a valid Kinyan.
- Kohanim and Leviim are exempt from Pidyon HaBen and Peter Chamor.
- In the Midbar, 22,000 Leviim corresponded to 22,000 Bechorei Yisrael; the extra 273 were redeemed with money.
- The Gemara discusses whether the Kal Vachomer comes from the Leviim themselves or their animals.
- All Leviim share the same Halachic status even if a particular Levi did not personally participate in the original redemption.
- Kohanim are included because Kohanim are also called Leviim.
- והיו לי הלוים teaches that their status continues for future generations.
- One sheep can be used to redeem more than one Peter Chamor, one after another.
- Rebbe Yochanan and Reish Lakish disagree whether new Bechorim born in the Midbar had Kedushas Bechor.

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