Bechoros 47 – Good Morning Raboisai

1️⃣ Children Born Before Geirus – Do They Count?

The Daf opens with a fundamental question:

A non-Jew had children and later became a Ger. He then had another son after his Geirus.

👉 Does the child born before Geirus count as his Bechor?

Rebbi Yochanan says:

👉 The later child is not a Bechor L'Nachalah – the father already had a firstborn son.

Reish Lakish disagrees:

👉 Ger Shenitgayer K'Katan Shenolad – after conversion he begins a new Halachic existence, so the first Jewish son can be considered his Bechor.

2️⃣ The Same Machlokes by Pru U'Rvu

The same basic Machlokes appears regarding Pru U'Rvu.

If a man had children before converting:

👉 Rebbi Yochanan considers Pru U'Rvu fulfilled.

Why?

The purpose of the Mitzvah is to populate the world, and practically:

👉 He brought children into the world.

Reish Lakish holds that after Geirus his previous family status does not count in the same way.

3️⃣ Why Do We Need Both Machlokes?

Why repeat the same dispute regarding both:

👉 Bechorah.

and:

👉 Pru U'Rvu?

Because each has a unique consideration.

Regarding Pru U'Rvu:

👉 The children actually exist and the world has been populated.

Regarding Bechorah:

👉 Children born before Geirus do not inherit their father in the ordinary Jewish system of Yerushah.

Therefore, we could not automatically derive one case from the other.

Previous Births Before Geirus

4️⃣ A Woman Who Gave Birth Before Becoming Jewish

The Gemara returns to the Mishnah's case of a woman who:

👉 Gave birth while she was a non-Jew or Shifchah.

👉 Later converted or became free.

👉 Then gave birth again.

Does her first birth count as having already opened the womb?

This affects whether her later Jewish son is:

👉 Peter Rechem and obligated in Pidyon HaBen.

5️⃣ Does Geirus Reset the Womb?

One view treats Geirus as a completely new beginning.

According to this approach:

👉 Even if she had children previously, her first son after Geirus can be considered her first Halachic Peter Rechem.

The opposing view says:

👉 The physical reality cannot be ignored.

Her womb was already opened by a previous birth.

Therefore, the later child is not Peter Rechem.

6️⃣ Rebbi Yosi HaGlili

This discussion is connected to the opinion of Rebbi Yosi HaGlili.

His approach gives greater significance to:

👉 Peter Rechem B'Yisrael – the opening of the womb while she has Jewish status.

According to this view, a previous birth before Geirus does not necessarily prevent the first Jewish son from becoming obligated in Pidyon HaBen.

The Gemara uses this to explain why the cases of Geirus are specifically mentioned.

A Levi Mother and Pidyon HaBen

7️⃣ Why Does the Mother Matter?

The Daf turns to an important rule regarding a Bas Levi.

Suppose:

👉 The mother is a Leviyah.

👉 The father is a Yisrael.

Their son is a Yisrael, since family status generally follows the father.

Nevertheless:

👉 The child is exempt from Pidyon HaBen.

Why?

Because Pidyon HaBen depends specifically upon:

👉 Peter Rechem.

That focuses attention on the mother whose womb the child opens.

8️⃣ The Mother's Status Is Different Here

Normally:

👉 Mishpachosam L'Beis Avosam – family identity follows the father.

But Pidyon HaBen is different because the Torah defines the obligation through:

👉 Peter Rechem.

Therefore, being born to a Kohenes or Leviyah can exempt the child even when the father is a Yisrael.

Kohenes Versus Leviyah

9️⃣ A Kohenes Who Conceives From a Non-Jew

The Gemara discusses an unusual case:

👉 A Kohenes becomes pregnant from a non-Jew.

The Daf distinguishes sharply between:

👉 A Kohenes.

and:

👉 A Leviyah.

A Kohenes can lose her Kehunah status through a forbidden relationship.

Therefore:

👉 Her firstborn can become obligated in Pidyon HaBen.

🔟 A Leviyah Retains Her Status

A Leviyah is different.

Even following such a relationship:

👉 She retains her status as a Leviyah.

Therefore:

👉 Her son remains exempt from Pidyon HaBen because his mother is still a Leviyah.

This gives us an important distinction:

👉 A Kohenes can become a Zarah through a forbidden relationship.

👉 A Leviyah does not lose her Levi status in the same way.

1️⃣1️⃣ Why the Mishnah Calls Her a Kohenes

The Gemara examines a Mishnah referring to a “Kohenes.”

It clarifies that in the relevant case the exemption can actually come through:

👉 The father being a Kohen.

The terminology does not necessarily mean that the mother's personal Kehunah status is what creates the exemption.

A Kohen Who Has a Son Requiring Pidyon

1️⃣2️⃣ A Kohen Marries a Grushah

The Daf presents a fascinating case.

A Kohen marries a Grushah and they have a firstborn son.

The child is:

👉 A Chalal.

Therefore:

👉 He can require Pidyon HaBen.

But the father himself remains a Kohen.

A critical principle:

👉 A Kohen does not personally become a Chalal because he married a woman forbidden to him.

👉 His child from that relationship can become a Chalal.

1️⃣3️⃣ Who Gets the Five Sela'im?

Normally the father gives the five Sela'im of Pidyon HaBen to a Kohen.

But here:

👉 The father himself is a Kohen!

Therefore, the father has a right to the Pidyon money.

This creates the remarkable possibility that:

👉 The money can effectively remain with him.

1️⃣4️⃣ If the Kohen Father Dies

What happens if the Kohen father dies before the Pidyon?

The Gemara distinguishes when he died.

If the father survived until the time when the Pidyon obligation took effect:

👉 He had already acquired the right to the Pidyon money.

That right can then pass to his son.

The son can therefore say:

👉 My father would have been entitled to this money, and I inherit that entitlement.

1️⃣5️⃣ Father Dies Before Thirty Days

The Gemara discusses the harder case:

👉 The Kohen father dies before the child reaches thirty days.

Now the question is whether the father had already acquired sufficient rights in the future Pidyon.

One opinion requires:

👉 The son to redeem himself.

The dispute turns on whether the father had already been Zocheh in the Pidyon before the normal time for redemption arrived.

Safek Father and Bechorah

1️⃣6️⃣ She Did Not Wait Three Months

The Daf returns to the woman who remarried without waiting the required three months.

She gives birth and we do not know whether:

👉 The child is from the first husband.

or:

👉 From the second husband.

The child can definitely be his mother's Peter Rechem.

Therefore:

👉 He requires Pidyon HaBen.

But inheritance is much more complicated.

1️⃣7️⃣ Why He Cannot Claim Double Yerushah

The child cannot approach either possible father's family and demand:

👉 Give me the double portion of the Bechor.

Each family can respond:

👉 Prove that you are our father's son.

Since he cannot establish which man was his father:

👉 He cannot independently claim Bechorah from either estate.

Harsha'ah – Joining the Claims

1️⃣8️⃣ Can the Possible Heirs Work Together?

The Gemara discusses whether the uncertain heirs can solve the problem through:

👉 Harsha'ah – authorizing one another to pursue the claim.

In effect:

👉 Whichever one of us is really entitled to the money, we authorize each other to collect it.

This depends on whether a person can give another party authority over property when his own right to that property is uncertain.

1️⃣9️⃣ Was the Heir Ever Identified?

The Gemara distinguishes between two situations.

If the correct heir was originally known and:

👉 Only later did the identities become mixed up,

there was once a definite right to the Yerushah.

That can provide a stronger basis for Harsha'ah.

But if:

👉 The identity was uncertain from the very beginning,

neither person ever had a clearly established claim.

That makes Harsha'ah much more difficult.

📌 Key Chazarah

- Rebbi Yochanan and Reish Lakish dispute whether children born before Geirus count when determining Bechorah after conversion.
- The same basic Machlokes applies to whether children born before Geirus fulfill Pru U'Rvu.
- Regarding Pru U'Rvu, Rebbi Yochanan emphasizes that the person actually brought children into the world.
- Bechorah and Pru U'Rvu each require their own discussion because inheritance introduces a separate consideration.
- The Daf discusses whether a woman's birth before Geirus prevents a later child from being Peter Rechem.
- Rebbi Yosi HaGlili gives special significance to the opening of the womb while the mother is Jewish.
- A son of a Leviyah can be exempt from Pidyon HaBen even when his father is a Yisrael.
- This is because Pidyon HaBen depends upon Peter Rechem and therefore specifically considers the mother's status.
- A Kohenes and Leviyah differ following certain forbidden relationships.
- A Kohenes can lose her Kehunah status, while a Leviyah retains her Levi status.
- A Kohen who marries a Grushah remains a Kohen, but their child can be a Chalal.
- That Chalal son can therefore require Pidyon HaBen.
- Since the father is himself a Kohen, he can be entitled to the Pidyon money.
- If the Kohen father dies, the timing of his death affects whether the son must redeem himself.
- If the father had already acquired rights to the Pidyon, those rights can pass to the son.
- A child of uncertain paternity can definitely require Pidyon HaBen while being unable to establish a double inheritance.
- The Daf discusses Harsha'ah as a possible way for uncertain heirs to pursue an inheritance claim.

- There is an important difference between identities that were originally known and later confused, and identities that were uncertain from the outset.

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