

Daf Yomi Summary Sheet Bechorot 33

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Mishna (32b)

בית שמאי	בית הלל
Only Kohanim may eat from a Bechor Ba'al Mum	Yisre'eilim and even Non-Jews can eat from a Bechor Ba'al Mum if invited by the Kohen

Braita (32b)

בית שמאי	בית הלל (סתם)	רבי עקיבא (בשיטת בית הלל)
Only Kohanim may eat from a Bechor Ba'al Mum	Yisre'eilim can eat from a Bechor Ba'al Mum if invited by the Kohen	Even Non-Jews can eat from a Bechor Ba'al Mum if invited by the Kohen
Based on ובשרם יהיה לך כחזה התנופה וכשוק התרומה לך יהיה	ובשרם... applies only to a Tam, for a Ba'al Mum, we follow והטהור יחדיו, which includes non-Kohanim	כצבי וכאיל... teaches that just as non-Jews may eat those, so too may they eat this.
	Q: Isn't Tum'ah Hutra Betzibbur, and if so, how can you allow a non-Kohen just because you allow a Tamei? A: That's for service, not for eating. For eating, a non-Kohen is better than a Tamei Kohen.	The other opinion in Beit Hillel says that this is already used for all three drashos (see Rabbeinu Gershom for more details than Rashi here).

Braita (33a)

בית שמאי	בית הלל
A Niddah cannot eat a Bechor Ba'al Mum	A Niddah can eat a Bechor Ba'al Mum
Based on ובשרם יהיה לך כחזה התנופה וכשוק התרומה לך יהיה	ובשרם... applies only to a Tam, for a Ba'al Mum, we follow והטהור יחדיו, which includes Niddot
ור... only applies to outside sources for Tum'ah, not internal ones, as we see from Korban Pesach.	It is a special exception there because it says "Tamei Nefesh", so internal Tum'ot were not included.

Braita (33a)

No Margilim on Yom Tov	No Margilim on Bechor	No Margilim on general Pesulei Hamukdashim
Potentially Anyone	Rav Chisda – Beit Shammai	Rav Chisda – Rabbi Elazar Berabbi Shimon
Extra Tircha	Rav Chisda – They are stringent about feeding to Niddot (meaning, it retains holiness even after it has a Mum), so they would also be stringent about peeling the skin in this way.	Rav Chisda – He is stringent in double-chattat case with another type of Pesulei Hamukdashin, showing that they have holiness eve after they have a Mum
	(33b) Q: Why not say it's like Rabbi Elazar Berabbi Shimon (and keep the whole braita in his opinion)? A: Perhaps he is only stringent about Pesulei Hamukdashin, which have enough holiness to pass it on to another animal.	(Still 32a) Q: Why not say that it's like Beit Shammai (and keep the whole Braita in their opinion)? A: Perhaps they only are stringent about Bechorim, which are holy from birth.
	Q: But why doesn't he allow it so that people will pay more money, just like in Our Mishna on 31a? A1: Rav Mari Brei Derav Kahana – it damages the meat, so it won't make people pay more. A2: Said in Ma'arava, in the name of Ravina – it looks like you are working holy animals, so you can't. A3: We are scared people will keep their holy animals for a long time waiting until hides are in demand, and they will raise large flocks and not keep the laws of shearing/working.	

Mishna (33b)

רבי יהודה	חכמים	רבי שמעון
No bloodletting.	Bloodletting permitted, but if it causes a Mum, one cannot slaughter it until it gets another one.	Bloodletting permitted, even if it gets a Mum.

Braita (33b)

רבי מאיר	חכמים	רבי שמעון	רבי יהודה
Bloodletting permitted, but only in places where it cannot cause a Mum.	Bloodletting permitted, but if it causes a Mum, one cannot slaughter it until it gets another one.	Bloodletting permitted, even if it gets a Mum.	No bloodletting.
Rabbi Elazar or Rabbi Chiyah said to their son, these Shitos are compared to the following opinions (Braita 33b):			
רבי אליעזר	רבי יהושע	--	רבן גמליאל
Terumah which is Safeik Tamei must still be protected from other Tum'ot (closed).	It must be placed in a position where it will get Tamei certainly in another way (open).		Leave it alone.
Maybe Rabbi Meir only holds this way here because you are inflicting the wound directly, and wouldn't agree with Rabbi Eliezer where it is just Gerama.	Maybe Rabbanan only hold this way here because if you don't bloodlet it will die, but there since there's a chance it's still Tahor, they will agree with Rabbi Eliezer.		Maybe Rabbi Yehudah only prohibits here since it is done directly, but there (Gramma) he would agree with Rabbi Yehoshua.
Maybe Rabbi Eliezer only holds that way because there is a chance it is still Tahor, but in the case of bloodletting it will die if not, so he would agree with the others.	?? *Not sure why this is skipped		Maybe Rabban Gamliel only holds that way since there's a chance it's still Tahor, but in the case of bloodletting, it would die if not, so he would agree with Chachamim.
Maybe these sets of cases cannot be compared, since in the Braita about bloodletting, everyone agrees that one is liable for a second damage (such as Mechametz a second time, or Mesares a second time). The only Machlokes would be:			
בו teaches us that we must be super careful not to make a Mum, even when it already has	תמים יהיה לרצון... teaches that once it already has a Mum, it is not a problem to give it another one.		See Rabbi Meir, but is also Gozer even on those body parts that cannot make a Mum in case one can't differentiate.
However, תמים יהיה לרצון... only applies when it was born with a Mum.	(34a) However, כל מום לא יהיה בו teaches that one may not make a Mum through Grama.		See Rabbi Meir...
Q: We don't need a Passuk for that; it's obvious!			
תמים יהיה לרצון... applies to Pesulei Hamukdashin after they are redeemed, and I might have thought that they retail full holiness.			