



FROM THE TALMUD
SEDER KODASHIM
MASECHET BECHOROT
daf 55

מון התלמוד:
סדר קודשים, מסכת בכורות, דף נ"ה:
”רבי מאיר אומר: הירדן מפסיק
למעשר בהמה. אמר רבי אמי: לא
שנו אלא שאין שם גשר, אבל
יש שם גשר - גשר מצרפן”

Translation

מפסיק ... *Maf'seek* Stops,
or divides
גשר ... *Gesher* Bridge
מצרפן ... *Me'tzar'fahn* ... Combines them

Explanation

Rabbi Meir said that if a person owns herds of animals that each graze on opposite sides of the Jordan, those herds are not counted together as one for purposes of *ma'aser behaymah* (animal tithe). However, Rabbi Ami said that if there is a bridge over the section of the Jordan where the herds graze, then those herds are reckoned as one flock for the purpose of tithing.



Daf 53: פירות שהוקדשו לבית המקדש – Fruit Consecrated to the *Beit HaMikdash*



What is the ruling regarding fruits consecrated to the *Beit HaMikdash* shortly before its destruction? That is, what was to be done with those fruits once the *Beit HaMikdash* ceased to exist?

Halacha stipulates that after the *Beit HaMikdash* was destroyed, nothing could be done with previously

consecrated fruits. Such fruit must remain untouched and left to rot, as everyone is forbidden to benefit from the fruit.

Daf 54: מעשר בהמה – Animal Tithe



When the *Beit HaMikdash* stood, Jews were required to set aside from their herds *Ma'aser Behaymah* (animal tithe). One animal of every ten offspring born into a herd was to be set aside as *Ma'aser Behaymah*. However, if a person owned two separate herds (in two separate locations), and only nine offspring were born into each herd, the owner is *patur*

(exempt) from setting aside any *Ma'aser Behaymah*.

How is it determined whether the animals comprise one large herd or if the animals are considered two separate herds? The *Mishnah* in *Masechet Bechorot* stipulates that if there is a distance of 32 *mil* (19-22.8 miles) or more between such herds, then they are considered to be two separate herds. However, if the distance is less than 32 *mil*, the animals are considered to be one herd.



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דף 55: הַיֹּרְשִׁים וּמִצְוֹת מְעִשֵׂר בְּהֵמָה – Heirs and the *Mitzvah* of the Animal Tithe

A group of family members got up from sitting “*Shiva*” for their late father who had passed away after living well into his golden years. The siblings looked across the vast ranch their father left to them. It was filled with cattle, including a number of pregnant cows. The young heirs pondered over whether they were obligated or exempt from the *mitzvah* of *Ma’aser Behaymah* (animal tithe). *Halacha* states that heirs are, in fact, exempt.

Why are the heirs exempt from setting aside animal tithes.? Because an owner must designate *ma’aser behaymah* only from animals born while in that owner’s possession. Brothers who inherit their father’s estate are like purchasers who bought from a previous owner. In this instance, it was the father’s, not his children’s, obligation to designate *ma’aser behaymah*.

דף 56: וְלִדּוֹת וּמְעִשֵׂר בְּהֵמָה – Unborn Animals and the Animal Tithe

If young animals are purchased, there is no obligation to tithe such animals. Nonetheless, Rav Assi said in the name of Rabbi Yochanan that if ten pregnant animals are purchased, the offspring must be tithed after the tenth one is born. Why? Because the above exemption only holds true when the purchased animals were available to be tithed at the time of the purchase. In this instance, however, the young animals were only fetuses at the time of the purchase and thus unavailable to be tithed. As such, no exemption from the obligation occurs. Instead, the animals must be tithed.



דף 57: עוֹד הַבְּהֵמָה – Animal Hide

We learn on this *daf* that an orphaned calf, i.e., an animal whose mother died while giving birth, is exempt from being set aside for the *Mitzvah* of *Ma’aser Behaymah*. However, the Talmud teaches that Rabbi Yehoshua disagreed and stated: As long as the mother’s hide remains present, and the calf is born alive, then that calf is not considered to have been orphaned during birth, and that baby must be included in the count for *Ma’aser Behaymah*.

מגילת רות

A Megillah of Chesed A Nation of Chesed

“R. Zeira said: The Book of Ruth contains no discussions of ritual purity or impurity, nor does it address prohibitory law. Why, then, was it written? Megillat Ruth was written to teach us about the glorious reward bestowed upon those who perform deeds of kindness.”

(Midrash Ruth Rabbah)



“Magen LaCholeh” Association

The “*Magen LaCholeh*” (*Shield for the Sick*) Association was established in 1991, by Rabbi Binyamin Fisher, with the aim of granting assistance to patients and their families. The association provides counseling to patients through an open phone line, where Rabbi Fisher answers thousands of requests from families and patients in distress, offering them up-to-date information about physicians and treatment plans. “*Magen LaCholeh*” maintains a special department for support and guidance, attempts to overcome any obstacles experienced by these patients and their families in the area of mental health. “*Magen LaCholeh*” helps with transporting patients for tests and treatments, locating and purchasing expensive medical equipment, assisting with the coordination of surgeries abroad and managing all accompanying arrangements, until the patient is able to return to Israel.



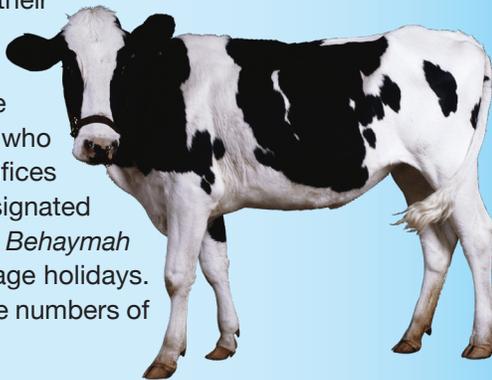
Daf 58: זמן מצות מעשר בהמה – Time Period for Fulfillment of the Animal Tithe Mitzvah

Chazal designated three dates during the year when all animals born since the previous listed date were gathered for *Ma'aser Behaymah* (animal tithe):

- 1) 15 days before Pesach;
- 2) 15 days before the Shavuot;
- 3) 15 days before Sukkot.

If an individual neglected to set aside tithes from his herd after one of the dates above had passed, that individual was prohibited from selling or performing *shechita* on any animal in the herd until after the required tithes had been properly set aside.

Why did Chazal designate three specific dates for separating *Ma'aser Behaymah*? During the time of the *Beit HaMikdash*, individuals were extremely strict and made sure not to sell animals from their herds until they had fulfilled *Ma'aser Behaymah*. To ensure there would be enough animals available to be sold to the *olei regel* (pilgrims) who ascended to Jerusalem to offer sacrifices in the *Beit HaMikdash*, Chazal designated specific times to set aside *Ma'aser Behaymah* in the period right before the pilgrimage holidays. This enabled herd owners to sell large numbers of animals to the pilgrims.



Daf 59: שמונים ושלושה עגלים – Eighty-Three Calves



One year, 83 calves were born into a certain farmer's herd. The farmer placed all of the calves in a cowshed with only one opening. Then, the farmer stood at that opening with a red paintbrush and placed a red marking on every 10th calf, in order to identify those animals as *Ma'aser Behaymah*. What was

the farmer required to do with the last three calves? Since there were only three left-over animals and *Ma'aser Behaymah* is set aside only from groups of ten, the farmer was required to safeguard the three remaining animals and combine them with other calves born later on, and at which point the farmer would be able to count those calves to fulfill the *Mitzvah* of *Ma'aser Behaymah*.



SHAVUOT CUSTOMS

▲ **DECORATE THE SYNAGOGUE** with greenery in recalling Matan Torah, when Mount Sinai miraculously sprouted vegetation.

▲ **SHEVA SHABBATOT TEMIMOT** (Seven complete weeks) – On the night of Shavuot, we wait until three stars appear before reciting the Ma'ariv prayers, so as not to cut short the Omer period even by a small amount of time.

▲ **TIKKUN LEIL SHAVUOT:** Study Torah all night long. Some communities have a liturgy that includes the first and last lines of every book of Tanach and Torah she'be'Al Peh.

▲ **VATIKIN Recite** Shacharit prayers on Shavuot morning at the crack of dawn.

▲ **EAT DAIRY FOODS.** Some explain that after Matan Torah the Israelites ate dairy because they were uncertain about how to prepare kosher meat. Alternatively, we eat dairy because the gematria of חלב is 40, recalling the forty days Moshe Rabeinu was up on Mount Sinai.

▲ **READ MEGILLAT RUTH** – We read the story of Ruth's journey from Moab to Judah and her entry into the Jewish People and acceptance of the Jewish faith.



Look closely at the illustration and answer the following questions:

1. Who is the center person in the illustration, (the figure seen facing the forest)?
2. What did this man do and how is he related to the words on the sign?
3. When did he die and where is he buried?
4. What is the book, standing on the tree trunk in the illustration?



1) Rabbi Israel Ba'al Shem Tov, whose Yartzheit is celebrated on the first day of Shavuos; He founded the Hasidic movement, which promoted joy-filled service of God; He died on 6 Sivan in the town of Medzhybzh; The book "Shivchei Habesht" (In praise of the Ba'al Shem Tov) is an important source on the life and philosophy of the 'Besht'.



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi publication

1. How is a person required to observe the *Mitzvah* of *Ma'aser Behaymah* in a case where 83 calves were born into his herd within one year?
2. What are the three dates during the year designated for setting aside *Ma'aser Behaymah*?
3. Are heirs who inherited unborn baby animals obligated or exempt from the *Mitzvah* of *Ma'aser Beheyamah*?

Please email answers to questions to answers@talmudisraeli.co.il for a chance to win a \$50 Amazon Gift Card!

Dvar Torah NASO

פְּרַשְׁתַּי נָשָׂא

After Moshe had finished counting each of the Levite families (Gershon, Kehat and Merari), he went back and counted all of the Levites together, as one tribe.

Why was it necessary to count the entire tribe together? After all, calculating that number only requires a simple math, which anyone could do. *Midrash Rabbah* answers: "After he added together the number of members of each Levite family, he went back and counted them all together, to make the point that everyone is held in equal affection in *HaShem's* eyes."

Each Levite family performed a different role in the service of the *Mishkan*. Members of Kehat family were responsible for the important holy vessels; while the other families dealt with the more external parts of the *Mishkan*: e.g., the wooden planks and animal hides.

One might think that God had greater fondness for the *Kehatim* who are involved in a more important task. In order to prevent this error, the Torah counted all of the *Leviim* together — to teach — that all of them are equally loved by God.

