Bekhorot 57

Daf Yomi · Shabbat, November 14, 2026 · ד׳ כסלו תשפ״ז · Covers 57a (Mishnah on what enters the pen) through 58a (the definition of peras)

Summary

Bekhorot 57 opens with a Mishnah: every animal enters the pen to be tithed except hybrids, *tereifot*, animals born by caesarean section, animals too young, and orphans. An orphan is one whose mother died, or was slaughtered, before it was born; R. Yehoshua says that if the mother's hide remains intact, it is not an orphan. The Gemara traces most of the list to the parallel verse for offerings, "under its mother," linked to the tithe's "under the rod." It then asks what "every animal" adds: a baraita includes animals disqualified through bestiality or idolatry, a harlot's fee, the price of a dog, and the *tumtum* and *androginos*.

If the tithe is learned from offerings, why are those included? The school of R. Yishmael teaches that "corruption" in the Torah means sexual sin and idolatry, and the Torah links them to blemishes. Since a blemish does not disqualify a tithe animal ("he shall not inquire whether good or bad"), neither do these. The *tumtum* and *androginos* enter because the Tanna treats them as doubts, while R. Shimon ben Yehuda excludes them. A second baraita gives a shorter list of exclusions, and the Gemara reconciles it by attributing its views on caesarean births, young animals and orphans to particular Tannaim.

R. Yishmael ben Satriel's testimony explains R. Yehoshua's view: in his town, people flayed a dead mother and clothed her living newborn in its hide, so an intact hide still mothers the young. He adds marvels of his region: lettuce with six hundred thousand leaves, a cedar so wide that sixteen wagons passed abreast on it, and the egg of the *bar yokhani* bird that flooded sixty towns. The second Mishnah sets three "threshing floors" a year for the animal tithe, with R. Akiva, Ben Azzai and R. Elazar and R. Shimon proposing different dates, and records when the tithe year begins. The Gemara explains why there are three, timed to when animals give birth; why before the festivals, so that pilgrims find animals available; why they are called "threshing floors"; and how long the *peras*, the period before a festival, lasts.

Detailed Summary

1. Mishnah: what enters the pen 57a

The first lines of 57a complete the Gemara on brothers and partners (summary of Bekhorot 56). The tithe is separated by driving the year's young animals through a narrow opening in a pen, one at a time, and marking every tenth. The Mishnah lists animals that are not counted.

MISHNAH (BEKHOROT 57a)

הכל נכנסין לדיר להתעשר, חוץ מן כלאים, וטרפה, ויוצא דופן, ומחוסר זמן, והיתום. ואיזהו יתום? כל שמתה אמה, שנשחטה ואח"כ ילדה. ר' יהושע אומר אפי' נשחטה אמה והשלח קיים אין זה יתום.

All enter the pen to be tithed except hybrids, *tereifot*, those born by caesarean section, those too young, and orphans. What is an orphan? One whose mother died (Rashi: at the time of birth), or was slaughtered and then gave birth. R. Yehoshua says: even if its mother was slaughtered, if the hide is intact (Rashi), it is not an orphan.

Tosafot – ד"ה חוץ מן הכלאים כו'

QUESTION. The Mishnah could also have listed the *nidmeh* (an animal resembling another species), which the Gemara excludes by the same derivation from offerings.

ANSWER. Wherever such lists appear, the *nidmeh* is usually omitted, as though included under hybrids, since it somewhat resembles one.

WHY THIS MATTERS. The Mishnah's list is complete in substance though not in wording.

2. The source: "under its mother" and "under the rod" 57a

BARAITA. For offerings: "an ox or a sheep" (Vayikra 22:27) excludes hybrids (Rashi: from a ram and a ewe); "or a goat" excludes the *nidmeh* (Rashi: its mother is a ewe but it resembles a goat); "when it is born" excludes a caesarean birth; "seven days" excludes an animal too young; "under its mother" excludes an orphan.

R. YISHMAEL SON OF R. YOCHANAN BEN BEROKA. It says here (tithe) "under the rod" (Vayikra 27:32), and there (offerings) "under its mother." Just as there all these categories are excluded, so here; and just as here a *tereifah* is excluded, so there.

Rashi – ד"ה פרט לכל השמות הללו

THE ISSUE. How does the *tereifah* enter the list?

RASHI'S EXPLANATION. The tithe verse says "all that passes under the rod," which excludes a *tereifah* that cannot pass, such as an animal whose legs were cut off above the knee joint, one of the eighteen *tereifot*. The analogy carries this exclusion to offerings, and the offerings' exclusions to the tithe.

WHY IT MATTERS. The two verses teach each other in both directions.

Tosafot – ד"ה פרט לטרפה שאינה עוברת

NOTE. Menachot 6a needs three verses to exclude a *tereifah* from offerings: one from birth, one that became *tereifah* before consecration, and one after. A cut below the knee joint is not a *tereifah*, so such an animal is considered to "pass."

WHY THIS MATTERS. The definition of "cannot pass" is tied to the exact anatomy of a *tereifah*.

3. "All" includes animals disqualified by sin 57a

QUESTION. What does "all" include? A baraita: an animal that lay with a person, one that a person lay with, a *muktzeh* (Rashi: set aside for idolatrous offering), a *ne'evad* (worshipped), a harlot's fee, the price of a dog, and the *tumtum* and *androginos*: all enter the pen to be tithed. R. Shimon ben Yehuda in the name of R. Shimon says: the *tumtum* and *androginos* do not.

DIFFICULTY. And our Tanna: if he derives "under ... under" from offerings, these too should be excluded (Rashi: all are unfit as offerings, Temurah 28a)! And if he does not derive it, from where does he exclude the others?

ANSWER. He does derive it, and the Torah included these: "for their corruption is in them, a blemish is in them; they shall not be accepted for you" (Vayikra 22:25). The school of R. Yishmael taught: wherever "corruption" is said, it refers to sexual immorality and idolatry. Sexual immorality: "for all flesh had corrupted its way" (Bereishit 6:12). Idolatry: "lest you corrupt yourselves and make a graven image" (Devarim 4:16).

Whatever a blemish disqualifies, sexual immorality and idolatry disqualify; whatever a blemish does not disqualify, they do not. The tithe animal is not disqualified by a blemish, for "he shall not inquire whether it is good or bad, nor exchange it" (Vayikra 27:33). So sexual immorality and idolatry do not disqualify it either.

Rashi – ד"ה כל שהמום פוסל בו דבר ערוה ועבודה זרה פוסלין בו

THE ISSUE. Why does a blemish decide this?

RASHI'S EXPLANATION. The Torah compares them to a blemish in one verse: "their corruption is in them, a blemish is in them." So they disqualify exactly where a blemish does.

WHY IT MATTERS. Since a blemished animal is still tithed, so is one disqualified by sin. Rashi (on 57a:11) adds that such animals are tithed and eaten by their owners once blemished, though they cannot be offered.

Tosafot – ד"ה כל שהמום פוסל בו דבר ערוה ועבודה זרה פוסלין בו

NOTE. Everyone accepts this derivation, even the view (Temurah 28a) that excludes these animals from offerings through other verses ("from the animals," "from the cattle").

WHY THIS MATTERS. The comparison to blemishes stands regardless of which verse excludes them from the altar.

CLASSIFICATION. Animals in bestiality are sexual immorality; *muktzeh* and *ne'evad* are idolatry; a harlot's fee is sexual immorality; and the price of a dog is compared to the harlot's fee.

TUMTUM AND ANDROGINOS. The Tanna holds they are doubts (Rashi: either male or female, so either way they are tithed). R. Shimon ben Yehuda holds they are doubts too, but the Torah limited offerings to a certain male and a certain female, excluding the *tumtum* and *androginos*, and the tithe is learned "under ... under" from offerings. (Rashi, explaining the first Tanna, adds that for R. Shimon they are a creature of their own; the Gemara itself grounds R. Shimon ben Yehuda's view in the exclusion from offerings.)

Tosafot – ד"ה זכר ודאי נקבה ודאית לא טומטום כו'

NOTE. This sugya does not follow Rav Chisda and Reish Lakish, as Tosafot explained at the end of *Al Elu Mumin* (42b).

WHY THIS MATTERS. The treatment of the *tumtum* here differs from the conclusion on 42b, where Rav Chisda said the verses exclude only the *androginos*.

4. A shorter list: R. Elazar of Kfar Bartota 57a–57b

BARAITA. All enter the pen to be tithed except hybrids and *tereifot*, say R. Elazar b. R. Yehuda of Kfar Bartota in the name of R. Yehoshua. R. Akiva said: I heard from him also a caesarean birth, one too young, and an orphan.

QUESTION. The first Tanna: if he derives "under ... under" from offerings, these too should be excluded; if not, a *tereifah* is excluded by "all that passes under the rod," but from where does he exclude hybrids?

ANSWER. He does derive it. As for the caesarean birth, he holds as R. Shimon, who says a caesarean is a genuine birth, and not as R. Yochanan.

Rashi – ד"ה ודלא כרי יוחנן · ד"ה ולד מעליא הוא

THE ISSUE. What are R. Shimon's and R. Yochanan's views?

RASHI'S EXPLANATION. In Niddah 40a R. Shimon says a caesarean is a birth and the mother is impure from childbirth; Reish Lakish derives this from "she shall bear," which includes a caesarean, and here "when it is born" likewise includes it. R. Yochanan said there that R. Shimon agrees that for offerings it is not holy, learning "birth" from the firstborn, which requires the womb.

WHY IT MATTERS. The first Tanna's inclusion of a caesarean birth follows R. Shimon as Reish Lakish understands him.

THE OTHER ITEMS. Regarding an animal too young, he holds as R. Shimon ben Yehuda (that it enters the pen). An orphan: where the hide is intact, and R. Yehoshua follows his reasoning, that even if the mother was slaughtered, if the hide remains, it is not an orphan.

5. R. Yishmael ben Satriel's testimony 57b

THE HIDE. R. Yishmael ben Satriel of Arkat Levanah testified before Rebbi: in our place, we flay the dead (mother) and clothe the living (young). Rebbi said: the reason of our Mishnah has been revealed.

Rashi – ד"ה נתגלתה טעמא של משנתינו · ד"ה את המתה

THE ISSUE. How does this explain R. Yehoshua?

RASHI'S EXPLANATION. When the mother dies in a difficult birth, they flay her hide and wrap the living newborn in it, and it survives because of this. Since the hide benefits the young, it is as if its mother still lives, which is why R. Yehoshua says that while the hide is intact, it is not an orphan.

WHY IT MATTERS. A practice of animal husbandry explains the legal definition of "orphan."

FURTHER MARVELS. He also testified: the lettuces of our place have six hundred thousand leaves in their inner part (Rashi: in the stomach-like heart of the plant). Once a cedar fell in our place, and sixteen wagons passed abreast on its side. Once an egg of the *bar yokhani* bird fell, and (its contents) flooded sixty towns and broke three hundred cedars.

QUESTION. Does it drop its eggs? It says, "the wing of the ostrich rejoices" (Iyov 39:13; Rashi: read as teaching that the bird lifts its huge egg and lowers it gently into its nest). **RAV ASHI.** That one was rotten (Rashi: an addled egg, unfit to hatch, so the bird threw it out).

6. Mishnah: three "threshing floors" for the animal tithe 57b

MISHNAH (BEKHOROT 57b)

שלש גרנות למעשר בהמה: בפרס הפסח, ובפרס העצרת, ובפרס החג, והן גרנות של מעשר בהמה, דברי ר' עקיבא. בן עזאי אומר בעשרים ותשעה באדר, באחד בסיון, בעשרים ותשעה באב. ר' אלעזר ורבי שמעון אומרים באחד בניסן, באחד בסיון, בכ"ט באלול. ולמה אמרו בעשרים ותשעה באלול ולא אמרו באחד בתשרי? מפני שהוא יום טוב ואי אפשר לעשר ביום טוב, לפיכך הקדימוהו בעשרים ותשעה באלול. ר' מאיר אומר באחד באלול ראש השנה למעשר בהמה. בן עזאי אומר האלולים מתעשרים בפני עצמן. כל הנולדים מאחד בתשרי עד עשרים ותשעה באלול הרי אלו מצטרפין. חמשה לפני ראש השנה וחמשה לאחר ר"ה אינן מצטרפין. חמשה לפני הגורן וחמשה לאחר הגורן הרי אלו מצטרפין. אם כן למה נאמרו שלש גרנות למעשר בהמה? שעד שלא הגיע הגורן מותר למכור ולשחוט, הגיע הגורן לא ישחוט, ואם שחט פטור.

There are three "threshing floors" (set times) for the animal tithe: in the *peras* (period before) of Pesach, of Shavuot and of Sukkot, says R. Akiva. Ben Azzai says: on 29 Adar, 1 Sivan, and 29 Av. R. Elazar and R. Shimon say: 1 Nisan, 1 Sivan, and 29 Elul. Why 29 Elul and not 1 Tishrei? Because 1 Tishrei is a festival, when one cannot tithe (Rashi: the tenth must be marked with red paint, which is forbidden on a festival), so they moved it earlier. R. Meir says: 1 Elul is the new year for the animal tithe. Ben Azzai says: those born in Elul are tithed by themselves. All born from 1 Tishrei to 29 Elul join (Rashi: per R. Elazar and R. Shimon). Five before the new year and five after do not join; five before a "threshing floor" and five after do join. If so, why were three threshing floors stated? Until the threshing floor arrives, one may sell and slaughter (Rashi: without tithing); once it arrives, he may not slaughter, and if he did, he is exempt.

Rashi – ד"ה מתני' שלש גרנות למעשר בהמה

THE ISSUE. What is a "threshing floor" for animals?

RASHI'S EXPLANATION. Three times a year are set for the animal tithe. Before them, tithing is merely a mitzvah, and one may eat the animals without tithing. Once the time arrives, the Sages required that one not eat them without tithing.

WHY IT MATTERS. The set times are a rabbinic deadline, not the boundary of the tithe year.

WHY THREE? Rabbah bar Shila: corresponding to early, late and summer births (חורפי ואפלי וקייטי). Rashi: some animals give birth before Pesach, some between Pesach and Shavuot, some between Shavuot and Sukkot.

WHY THESE TIMES? R. Tanchum son of R. Chiya of Kfar Akko: so that animals will be available for the pilgrims (Rashi: people would keep their animals until tithing time near the festival, and so pilgrims could buy them for food or offerings). And although we learned that before the "threshing floor" one may sell and slaughter, a person prefers to fulfill a mitzvah with his property and then sell and eat.

Tosafot – ד"ה ניחא ליה לאיניש דליעביד מצוה בממוניה

CLARIFICATION. Although one may tithe, slaughter and sell before the set time, once the Sages fixed a time, people tend to wait and tithe everything together.

WHY THIS MATTERS. The set times work in practice because people prefer to wait and tithe together, not because earlier slaughter is forbidden.

WHY "THRESHING FLOOR"? Because it makes the animals forbidden as untithed, like a threshing floor (Rashi: rabbinically, as the Mishnah said, once the time arrives one may not sell or slaughter without tithing).

HOW LONG IS PERAS? R. Yosi b. R. Yehuda explained: no less than fifteen days. Why? R. Abahu: *peras* means half (Rashi: like *perusah*, a slice). Half of what? Half the time for the laws of Pesach, as a baraita teaches: one asks and expounds the laws of Pesach thirty days before Pesach (Rashi: half of thirty is fifteen). Rabban Shimon ben Gamliel says: two weeks.

Tosafot – ד"ה בפרוס הפסח

CLARIFICATION. Ben Azzai, who says 29 Adar, does not disagree with R. Akiva except regarding the Adar before Nisan, which for him is always short, so its date is fixed. This implies that the day before Pesach is included in the fifteen days of *peras*. Rosh Hashanah 7a also implies that teaching the laws of Pesach begins from Purim, thirty days before.

WHY THIS MATTERS. Tosafot connect the *peras* to the thirty days of studying Pesach laws, starting from Purim.

The Gemara's explanation of Ben Azzai's dates and of the other Tannaim continues on 58a and is covered in the summary of Bekhorot 58.

The full picture in plain language

The first Mishnah defines which animals are counted for the tithe. Most exclusions come from the parallel verse for offerings, "under its mother," linked to "under the rod." But animals disqualified from the altar by sexual sin or idolatry still enter the pen, because the Torah ties those disqualifications to blemishes, and blemishes do not affect the tithe. The *tumtum* and *androginos* enter for the Tanna who treats them as doubts. A second baraita's shorter list is matched with specific Tannaim, and R. Yehoshua's view on the intact hide is explained by a local practice of wrapping a newborn in its dead mother's skin, followed by a string of wonders from the same witness.

The second Mishnah moves from which animals to when. Three set times each year, before each pilgrimage festival, require the tithe before animals may be eaten, timed to the animals' birth seasons and to the pilgrims' need for animals. The Tannaim disagree on the exact dates and on when the tithe year begins; the Gemara defines the *peras* as fifteen days, half the period for studying the laws of Pesach.

Glossary

Hebrew	Transliteration	Meaning in this sugya
דיר	*dir*	The pen from which animals are counted out for the tithe.
כלאים	*kilayim*	A hybrid animal, excluded from the tithe.
נדמה	*nidmeh*	An animal resembling another species than its mother's.
טרפה	*tereifah*	An animal with a fatal defect, which cannot "pass under the rod."
יוצא דופן	*yotzei dofen*	An animal born by caesarean section.
מחוסר זמן	*mechusar zeman*	An animal under eight days old.
יתום	*yatom*	An "orphan": an animal whose mother died before it was born.
שלח	*shelach*	Hide; if the mother's hide is intact, R. Yehoshua says it is not an orphan.
רובע, נרבע	*rove'a, nirba*	An animal involved in bestiality; unfit for the altar but tithed.
מוקצה, נעבד	*muktzeh, ne'evad*	An animal set aside for, or worshipped in, idolatry.
השחתה	*hashchatah*	"Corruption": in the Torah, sexual sin and idolatry.
לא יבקר	*lo yevaker*	"He shall not inquire": a blemish does not disqualify a tithe animal.
בר יוכני	*bar yokhani*	A legendary giant bird whose egg flooded sixty towns.
גרנות	*granot*	"Threshing floors": the three set times for the animal tithe.
פרס	*peras*	The fifteen days before a festival, half the thirty days for studying its laws.
סקרתא	*sikrata*	Red paint used to mark the tenth animal; forbidden on a festival.
עולי רגלים	*olei regalim*	Pilgrims going up to Jerusalem for the festivals.

Sources: Gemara with relevant Rashi and Tosafot.