

דף יומי • בכורות • דף כ"ז

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THE SUGYA

We start off on this daf by delving deeper into the concept of **tovah hana'ah**—the benefit of discretion that an owner has in choosing which Kohen receives his priestly gifts. The Gemara explores the practical **nafka minas** of this concept, discussing whether an Israelite can accept payment to direct these gifts to a specific Kohen, and why this halacha applies differently to **teruma** than to other priestly gifts like the foreleg, cheeks, and abomasum.

From there, the sugya moves into a beautiful and highly practical discussion regarding the leniencies of **teruma** from **Chutz la'Aretz**. Since its status is only **mid'Rabbanan**, the Sages were much more lenient, allowing a Kohen to assist at the threshing floor to receive it, and permitting it to be nullified in a simple majority. We will see how the **Amoraim** behaved in practice with these leniencies, including how they handled the halachos of **tumah** and **taharah** regarding eating **teruma** and separating **challah** outside of **Eretz Yisrael**.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

עמוד א' DAF 27A

STATEMENT

טובת הנאה לבעלים.

The Gemara notes that **the benefit of discretion** in choosing which Kohen gets the priestly gifts belongs **to the owners** of the produce, and this benefit has monetary value.

EXPLANATION

כיצד?

How so? How does this play out in practice?

BRAISA

ישראל שהפריש תרומה מפריו, ומצאו ישראל אחר, ואמר לו: "הא לה סלע זה, ותינהו לכן בתי כהן" — מותר.

If an **Israelite** separated **teruma** from his pile of grain, and another Israelite found him and said to him, "Take this sela coin for yourself, and give the teruma to my daughter's son who is a Kohen," it is **permitted** for the owner to accept the money, because the benefit of discretion is his to sell.

BRAISA

אם היה כהן לכהן — אסור.

But if it was a **Kohen** who offered the sela to another **Kohen** to secure the gifts for himself, it is **prohibited**, because Kohanim may not pay to obtain priestly gifts.

QUESTION

וְתַנָּא מַאי טַעְמָא לָא קֹאמֵר מִתְּנֹת כְּהוֹנָה?

The Gemara asks: **And** according to the **Tanna** of this Baraisa, **what is the reason** that **he does not state** that the owners also have the benefit of discretion with regard to the **priestly gifts** of the foreleg, cheeks, and abomasum? Why does he only mention teruma?

ANSWER

אָמַר לָהּ: תְּרוּמָהּ, דְּקְדוּשַׁת הַגּוֹף הִיא, דְּכֵינּוּן דְּלֹא מִתְּחַלָּא — לָא אֵתִי לְמִיטְעִי בֵּהּ.

The Gemara answers: The Tanna could have said to you that **teruma, which has inherent sanctity**, is different; **since it cannot be redeemed**, a person **will not come to err with it** and treat it as non-sacred even if the owner receives payment for it.

ANSWER

הֵינִי, כֵּינּוּן דְּקְדוּשַׁת דָּמִים נִינְהוּ, אֵתִי לְמִיטְעִי בְּהוּן, דְּכֵר מִיתְּחַל קְדוּשַׁתִּיהוּ אֲאַרְבַּעָה זוּזִי, וְאַתָּה לְמִינְהֵג בְּהוּן מִנְהֵג דְּחוּלִין.

But **these** priestly gifts, **since they have sanctity** that inheres only in their **monetary value**—meaning they can be sold by the Kohen—people **might come to err with them**, thinking **that their sanctity can be redeemed for four zuz** (which is one sela), **and they will come to treat them in the manner of non-sacred food**, which is forbidden since they must be eaten in a dignified manner.

STATEMENT

אָמַר רַבָּא: תְּרוּמַת חוּצָה לְאֶרֶץ — אֵין בֵּהּ מְשׁוּם כֵּהֵן הַמְּסִיעַ בְּבֵית הַגִּרְנוֹת.

Rava said: Teruma from outside of Eretz Yisrael is not subject to the prohibition of a Kohen assisting at the **threshing floor** to obtain the gifts; since its status is only Rabbinic, the Sages were lenient and allowed a Kohen to help out in exchange for receiving it.

PROOF

רַב חָמָא יְחִיב לֵיהּ לְשַׁמְעִיהּ.

The Gemara relates that **Rav Chama would give** his teruma from outside of Eretz Yisrael **to his servant**, who was a Kohen, as his wages.

STATEMENT

אָמַר שְׁמוּאֵל: תְּרוּמַת חוּצָה לְאֶרֶץ — בְּטִילָה בְּרֹוב.

Shmuel said: Teruma from outside of Eretz Yisrael that became mixed with non-sacred produce **is nullified in a simple majority** of more than half, unlike Eretz Yisrael teruma which requires a ratio of one hundred to one.

PROOF

רַבָּה מִבְּטֵלָה בְּרֹוב, וְאוֹכֵל לָהּ בִּימֵי טוּמְאָתוֹ.

The Gemara relates that **Rabba**, who was a Kohen, **would nullify** his teruma from outside of Eretz Yisrael **in a majority** ab initio, **and eat it during his days of impurity**.

PROOF

רב הונא בריה דרב יהושע, כי מתרמי ליה חמרא דתרומה, הוה רמי תרי נטלי דחולין וחדא נטלא דתרומה, ושקיל חד.

Rav Huna the son of Rav Yehoshua, when he would happen to have wine of **teruma** from outside of Eretz Yisrael, would pour two cups of non-sacred wine and one cup of **teruma wine** into a vessel to nullify it, and then take out one cup's worth to drink.

PROOF

מיפן ואילך, רמי חדא ושקיל חדא.

From here onward, since there was already a majority of non-sacred wine in the vessel, he would simply pour in one cup of **teruma wine** and take out one cup's worth to drink, relying on the existing majority.

STATEMENT

ואמר שמואל: תרומת חוצה לארץ, אוכל והולך, ואחר כך מפריש.

And Shmuel said: Regarding **teruma from outside of Eretz Yisrael**, one may go on eating the produce first, and afterward separate the **teruma** from what remains.

STATEMENT

ואמר שמואל: אין תרומת חוצה לארץ אסורה אלא במי שהטומאה יוצאה עליו מגופו,

And Shmuel also said: **Teruma from outside of Eretz Yisrael** is prohibited only to a Kohen whose impurity emerges upon him from his own body, such as a baal keri or a niddah.

STATEMENT

והני מילי באכילה, אבל בנגיעה — לית לו בה.

And this applies only to eating it, but as for touching it, we have no problem with it even if the person has impurity emerging from their body.

INFERENCE

אמר רבינא: הילכך, נדה קוצה חלה, ואוכל לה כהן קטן,

Ravina said: Therefore, based on Shmuel's leniency, a **niddah** may separate **challah** from dough outside of Eretz Yisrael, and a **minor Kohen** (who has never experienced a seminal emission and is therefore pure from bodily impurity) may eat it.

INFERENCE

ואי ליפא כהן קטן — שקלה לה בריש מסא, ושדיא בתנורא,

And if there is no **minor Kohen** available, she takes it with the tip of a skewer and throws it into the oven to burn it,

INFERENCE

וחדר מפרשא חלה אחריתי, כי היכי דלא תשתכח תורת חלה, ואוכל לה כהן גדול.

and then she separates another **challah** from the dough, so that the law of **challah** should not be forgotten, and an adult **Kohen** who is impure may eat it, since it is only a symbolic second separation.

STATEMENT

רב נחמן ורב עמרם ורמי בר חמא הוו קאזלי בארפא, סליק רב עמרם לאפנויי,

The Gemara relates: Rav Nachman, Rav Amram, and Rami bar Chama were traveling in a ferry. Rav Amram went ashore to relieve himself.

QUESTION

אתאי קהיא איתתא עלת קמיהו, אמרה להו: טמא מת מהו שיטבול ואוכל בתרומת חוצה לארץ?

Meanwhile, a certain woman came before them and said to them: May one who is impure from a corpse immerse in a mikveh and eat terumah from outside of Eretz Yisrael without waiting for the sprinkling of the ashes of the Red Heifer?

STATEMENT

אמר ליה רב נחמן לרמי בר חמא:

Rav Nachman said to Rami bar Chama: Let us answer her query.

עמוד ב' DAF 27B

QUESTION

וכי הוצא יש לנו?

The Gemara asks: **But do we have sprinkling** of the ashes of the Parah Adumah nowadays? Since we do not, how can immersion in a mikveh alone help a corpse-impure person?

STATEMENT

אמר ליה רמי בר חמא: לא ליחוש ליה לסבא.

Rami bar Chama said to him, to Rav Nachman: **Should we not be concerned for** the opinion of the elder, Rav Amram, and wait for him to return before deciding the halacha?

STATEMENT

אדהכי אתא רב עמרם, אמר להו: הכי אמר רב: טמא מת טביל ואוכל בתרומת חוצה לארץ.

Meanwhile, Rav Amram came back, and he said to them: This is what Rav said: One who is impure with corpse-impurity may immerse and eat of terumah of the outside of the Land of Yisrael, because the Rabbis were lenient regarding the impurity of Chutz la'Aretz.

RULING

ולית הלכתא פויתיה,

The Gemara notes: **But the halacha is not in accordance with his lenient opinion.**

STATEMENT

דאמר מר זוטרא משמיה דרב ששת: טמא שרץ טביל ואוכל בתרומת חוצה לארץ, ולית הלכתא כפויתיה.

As Mar Zutra said in the name of Rav Sheshet: One who is impure through contact with a creeping animal may immerse and eat of terumah of the outside of the Land, but the halacha is not in accordance with his opinion either.

משנה MISHNAH

MISHNAH

בְּכוֹר נֹאכָל שָׁנָה בְּשָׁנָה כּוּי.

We learnt in our Mishnah: **A firstborn is eaten year by year**, whether it is unblemished or blemished, etc.

גמרא GEMARA

INFERENCE

מִדֶּקְאָמַר "נֹלַד בּוֹ מוֹם בְּתוֹךְ שָׁנָתוֹ", לְמִימָרָא דְלִשְׁנָה דִּידֵיהּ מְגִינּוּ.

The Gemara infers: **From the fact that** the Mishnah says, "If a blemish developed in it within its year," rather than "within the calendar year," **that is to say that we count according to its own year** from its birth, and not by the calendar year.

QUESTION

מִנָּא הָנִי מִיָּלִי?

The Gemara asks: **From where are these words** derived?

ANSWER

דָּאָמַר רַב יְהוּדָה אָמַר רַב, דָּאָמַר קָרָא: "לִפְנֵי ה' אֱלֹהֶיךָ תֹאכְלֶנּוּ שָׁנָה בְּשָׁנָה",

As Rav Yehuda said that Rav said, as the verse states: "Before Hashem your Elokim you shall eat it year by year [shana b'shana] in the place that Hashem shall choose."

EXPLANATION

אִיזוּהִי שָׁנָה שֶׁנִּכְנְסָתָּ בְּחֶבְרָתָהּ? הֵיאֵלָּהּ אוֹמֵר: שָׁנָה שֶׁל בְּכוֹר.

The phrase "a year in a year" implies: **Which is the year that enters into its fellow** calendar year? **You must say:** This is the **year of the firstborn**, which begins on its birthday and overlaps into the next calendar year.

BRAISA

דְּבֵי רַב תֵּנָא: "שָׁנָה בְּשָׁנָה" — יוֹם אֶחָד בְּשָׁנָה זוֹ, וְיוֹם אֶחָד בְּשָׁנָה זוֹ, לְיָמֵד עַל הַבְּכוֹר שֶׁנֹּאכָל לְשָׁנֵי יָמִים וְלֵילָה אֶחָד.

However, **the school of Rav taught** a different derashah: "Year by year" means **one day in this year, and one day in that year**. This **taught regarding the unblemished firstborn** that it is eaten for two days and one night.

QUESTION

דְּבֵי רַב, מִנָּא לָהּ?

The Gemara asks: According to **the school of Rav**, who use this verse for the eating time, **from where do they** derive that we count the firstborn's year from its birth?

ANSWER

יְלָפִי מִקְדָּשִׁים,

The Gemara answers: **They learn it from** the general rule of **sacrificial animals**, whose age is counted from their birth.

QUESTION

וְקִדָּשִׁים גּוֹפְיָהוּ מִנָּלָן?

The Gemara asks: **And** regarding **sacrificial animals themselves**, **from where do we** derive this?

ANSWER

אָמַר רַב אַחָא בַּר יַעֲקֹב: אָמַר קִרָּא "כִּבְשׁ בֶּן שָׁנָתוֹ" — שָׁנָתוֹ שְׁלֹ, וְלֹא שָׁנָה שֶׁל מִנִּין עוֹלָם.

Rav Acha bar Yaakov said: The verse states regarding a mother after childbirth: "A lamb in its year"—this means its own year from its birth, and not a year of the counting of the world.

QUESTION

וְרַב, נֶאֱכָל לְשָׁנֵי יָמִים וְלַיְלָה אֶחָד, מִנָּא לִיה?

The Gemara asks: **And Rav**, who used "year by year" to teach that we count from its birth, **from where does he** derive that a firstborn is eaten for two days and one night?

ANSWER

נִפְקָא לִיה מִ"וּבְשָׂרָם יִהְיֶה לָּךְ כַּחֲזֵה הַתְּנוּפָה וּכְשׂוֹק הַיָּמִין" — הַקִּישׁוֹ הַפְּתוּב לְחֲזֵה וְשׂוֹק שֶׁל שְׁלָמִים: מָה לְהֵלֵן שְׁנֵי יָמִים וְלַיְלָה אֶחָד, אֵף כָּאֵן שְׁנֵי יָמִים וְלַיְלָה אֶחָד.

The Gemara answers: **He derives it from** the verse: "And their flesh shall be yours, as the breast of waving and as the right thigh, it shall be yours." The verse juxtaposed it to the breast and thigh of peace-offerings: Just as there it is eaten for **two days and one night**, so too here, the firstborn is eaten for **two days and one night**.

SUMMARY

The Gemara clarifies that while an owner may accept payment for directing teruma to a specific Kohen because tova hana'ah is considered to have monetary value, a Kohen is strictly forbidden from paying to secure these gifts. We learn that the Sages instituted various leniencies for teruma of Chutz la'Aretz, such as allowing it to be nullified in a simple majority, permitting one to eat the produce before separating the teruma, and allowing those with certain types of tumah to eat or touch it. Finally, the Gemara transitions to a new discussion based on our Mishnah, deriving from the words "shana b'shana" in the pasuk that the one-year timeframe for eating a firstborn animal is calculated from the day of its birth rather than by the calendar year.

The Gemara is bothered by how we treat teruma from outside of Eretz Yisrael. Because its status is only Rabbinic, the Sages were incredibly lenient, allowing us to nullify it in a simple majority, eat it even when impure, and even eat the produce first and separate the teruma only afterward. Yet, right alongside these leniencies, Ravina teaches us that a woman must still separate a second, symbolic challah "so that the law of challah should not be forgotten."

Think about the deep yesod the Tanna is telling us here. Even when the strict letter of the law is relaxed, and even when we are dealing with a Rabbinic decree outside the Land, we never treat the mitzvah cheaply. We do not say, "Since it is only Rabbinic and full of leniencies, it doesn't really matter." On the contrary, the Sages went out of their way to create a whole extra step, separating a second challah, just to keep the consciousness of the mitzvah alive and burning in our hearts.

This is a powerful lesson for our daily avodas Hashem. Sometimes we find ourselves in situations where, halachically, we are allowed to rely on leniencies, or we are dealing with a minor custom, a "light" halacha, or a detail that is "only" Rabbinic. The yetzer hara whispers that we can treat it lightly or rush through it. But a true Yid knows that the connection to Hashem lies in the care we show. Even when we must rely on a leniency, we must keep the preciousness of the mitzvah alive in our minds.

Today, when you perform a mitzvah that you might usually rush through because it is "only" a custom or a Rabbinic detail, pause for ten seconds. Do it with deliberate care and focus, showing Hashem that every single detail of His Torah is precious to you.