Bechoros 27 – Good Morning Raboisai

1️⃣ New Perek – How Long Must a Yisrael Keep a Bechor?

The new Perek begins with a special obligation on the Yisrael who owns a Bechor.

He should not immediately hand a newborn Bechor to the Kohen. He must first care for it until it reaches an age where it is no longer such a burden.

The Mishnah gives different periods:

- Behemah Dakah – according to the Chachamim, 30 days.
- Behemah Gasah – 50 days.
- Rebbi Yosi says a Behemah Dakah is kept for 3 months, because its teeth are still very delicate and it requires greater care.

2️⃣ What If the Kohen Wants It Earlier?

Suppose the Kohen says:

👉 "Give me the Bechor now. I'm prepared to take care of it myself."

If taking it early is simply relieving the Yisrael of the burden:

- He should not give it early.

However, if the Bechor has a Mum and the Kohen wants it now in order to eat it:

- That is different.

Similarly, when the Beis Hamikdash stands, if the Kohen wants an unblemished Bechor in order to bring it immediately:

👉 It may be given to him.

The key is that the Kohen genuinely wants the Bechor for its proper use, rather than merely doing the Yisrael a favour.

3️⃣ A Bechor Has Its Own Year

The Torah says:

Shanah B'Shanah.

A Bechor must be dealt with within:

- Its own year.

This does not mean the calendar year from one Rosh Hashanah to another.

👉 We calculate the year from the animal's own date of birth.

If the Bechor develops a Mum, the timing rules depend on when during its year that Mum developed.

4️⃣ Where Do 30 and 50 Days Come From?

The Gemara searches for the source of the Mishnah's periods.

The Pesukim place together:

- Bechor of a person,
- Bechor of an ox,
- Bechor of sheep,
- And the laws connected with Bikurim.

Pidyon HaBen is associated with:

- 30 days.

The Gemara attempts to use these comparisons to establish the required periods for the animals.

5️⃣ Ultimately – Chachamim Established the Shiur

The Gemara challenges the precise derivation.

If the words of the Pasuk were simply adding another 30 days, perhaps:

- The ox should be kept for 60 days.

The conclusion is:

👉 The Torah provides the basic framework, while the exact Shiurim of 30 and 50 days were established by the Chachamim.

Giving Kehunah Gifts Properly

6️⃣ Don’t Turn the Kohen into Your Worker

The Daf moves into an important principle regarding Matnos Kehunah.

A Kohen or Levi should not:

- Work in the granary,
- Provide services to the owner,

in exchange for receiving:

- Terumah,
- Maaser,
- Or other gifts.

Why?

Because these gifts are supposed to be given properly, not used as payment for services.

👉 Turning Matnos Kehunah into wages degrades the Mitzvah.

7️⃣ A Serious Violation

The Gemara uses strong Pesukim regarding Kohanim and Leviim who act this way.

The gifts of Kehunah should not be:

- Commercialized,
- Used as payment,
- Or obtained by providing favours to the owner.

The Gemara even discusses:

👉 Misah Bidei Shamayim in connection with profaning these gifts.

8️⃣ Why Not Penalize the Produce?

The Chachamim considered imposing a Knas:

If someone gave Terumah to a Kohen because the Kohen worked for him:

👉 Perhaps we should treat the separation as though it never happened and require Terumah to be separated again.

But there is a problem.

People might then use the original produce, which is really already exempt Min HaTorah, to separate Terumah for produce that is genuinely obligated.

That would be:

Min HaPatur Al HaChiyuv.

Therefore:

👉 Such a Knas could itself cause serious Halachic mistakes.

Tovas Hana'ah

9️⃣ The Yisrael Can Choose the Kohen

A Yisrael who separates Terumah has the right to decide:

- Which Kohen receives it.

This right is called:

Tovas Hana'ah.

Although the Terumah belongs to the Kohanim:

👉 The owner still has the benefit of choosing which Kohen receives it.

That right itself has value.

🔟 Paying a Yisrael to Give Terumah to Your Kohen Relative

Suppose a Yisrael wants the Terumah to go to:

- His grandson,
- Son-in-law,
- Or another relative who is a Kohen.

He can compensate another Yisrael who owns the Terumah-producing field to:

👉 Choose that Kohen as the recipient.

The owner still has the right to choose his Kohen, and the payment is for that Tovas Hana'ah.

1️⃣1️⃣ Why Terumah Is Different from Other Matnos Kehunah

The Gemara specifically discusses Terumah.

Other gifts, such as:

- Zero'a,
- Lechayayim,
- Keivah,

have a more direct monetary character.

This creates a concern that people could misunderstand the transaction and begin treating the Matnos Kehunah like ordinary Chullin.

1️⃣2️⃣ Matnos Kehunah Should Be Eaten Properly

The Daf emphasizes that Kehunah gifts have a special status.

A Kohen should consume his Matnos Kehunah:

- In a respectable manner appropriate to the gift.

The example discussed is eating them:

👉 With mustard – the preferred way of enjoying the meat.

The point is that these gifts should not be treated casually like ordinary food.

Terumah of Chutz La'Aretz

1️⃣3️⃣ Terumas Chutz La'Aretz Is Much More Lenient

The Gemara moves to Terumah separated outside Eretz Yisrael in areas where Chazal instituted Terumah.

Its status is considerably more lenient than:

- Terumah of Eretz Yisrael.

Several major Kulos follow.

1️⃣4️⃣ Batel B'Rov

Ordinary Terumah generally requires a much larger ratio for Bittul.

But Terumas Chutz La'Aretz:

👉 Can be Batel B’Rov.

The Daf even describes deliberately arranging a majority of Chullin so that the Terumah becomes Batel.

This reflects the unusually lenient status of Terumas Chutz La’Aretz.

1️⃣5️⃣ Eating First and Separating Later

Another major Kula:

With Terumas Chutz La’Aretz, one can eat and:

👉 Separate the required portion afterwards.

The normal rules requiring separation before eating are therefore much more relaxed.

1️⃣6️⃣ Which Tumah Prevents Eating It?

The Gemara gives another important limitation.

Terumas Chutz La’Aretz is prohibited particularly to someone whose Tumah:

- Comes from his own body.

Examples include:

- Zav,
- Nidah,
- Baal Keri.

But ordinary external Tumah is treated more leniently.

👉 The restrictions of Terumas Chutz La’Aretz are therefore substantially lighter than ordinary Terumah.

1️⃣7️⃣ Challah in Chutz La’Aretz

The same leniencies affect Challah outside Eretz Yisrael.

A Nidah can:

- Separate the Challah.

If there is a suitable Kohen Katan who has never become Tamei through a bodily Tumah:

- He can eat it.

Otherwise, the Challah can be:

- Burned.

A further portion is then separated so that:

👉 The institution of Challah is not forgotten.

1️⃣8️⃣ Tevilah Without Waiting for Nightfall

The Gemara relates a question concerning someone who became Tamei and then immersed.

Must he wait for:

- Ha'arev Shemesh – nightfall,

before eating Terumas Chutz La'Aretz?

One view permits eating after Tevilah without waiting until night.

The Daf then notes:

👉 We do not necessarily follow all of these extremely lenient rulings.

Returning to the Bechor

1️⃣9️⃣ "Shanah B'Shanah"

The Daf returns at the end to the Bechor's one-year period.

The year is calculated:

👉 From the Bechor's own birth date.

It is not tied to the general calendar year.

The Gemara describes this as:

- A year that extends from one calendar year into another.

2️⃣0️⃣ One Day from This Year and One from the Next

Another interpretation of Shanah B'Shanah connects it to the eating period of the Bechor.

A Bechor is eaten like Kodshim Kalim:

- Two days and one night.

Thus:

👉 It can be eaten on one day of one year and another day belonging to the following year.

The Gemara then connects the calculation of the Bechor's year with the general laws of Kodshim.

📌 **Key Chazarah**

- A Yisrael must care for a newborn Bechor before giving it to the Kohen.
- Chachamim: Behemah Dakah 30 days; Behemah Gasah 50 days.
- Rebbi Yosi gives a Behemah Dakah 3 months because its teeth are delicate.
- A Kohen cannot demand the Bechor early merely to relieve the Yisrael's burden.
- If the Kohen wants it for its proper immediate use, the situation is different.
- A Bechor's year is calculated from its own birthday, not the calendar year.
- Kohanim and Leviim may not provide services in exchange for receiving Matnos Kehunah.
- Chazal avoided a Knas that could cause Min HaPatur Al HaChiyuv.
- Tovas Hana'ah gives the Yisrael the valuable right to choose which Kohen receives his Terumah.
- Matnos Kehunah should be consumed in the proper, respectable manner.
- Terumas Chutz La'Aretz has major Kulos, including Bittul B'Rov.
- It can also have the Kula of eating first and separating afterwards.
- Its Tumah restrictions focus especially on Tumah that comes from the person's own body.
- Challah of Chutz La'Aretz likewise has significant Kulos.
- The Daf returns to Shanah B'Shanah and the Bechor's individual one-year period.

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