

Bechoros – Simanim

פרק ד – עד כמה

דף כז – Daf 27

1. טובת הנאה: receiving money from a Yisroel to give terumah to a specific Kohen

The earlier Baraisa concludes that regarding *terumah* and *maaser*, יש להן טובת הנאה לבעלים – *the Yisroel owners have the pleasure of benefit*. For example, if a Yisroel separated *terumah* from his produce, and another Yisroel gave him money and said כהן בתי לכן תנהו – *give [your terumah] to my daughter's son, who is a Kohen*,” the owner may accept the money and give the *terumah* to the grandson. However, he may not accept money from a Kohen to give his *terumah* to another specific Kohen, because it appears like כהן המסייע בבית הגרנות (since the *terumah* could be given to this Kohen himself). One may only accept money to give terumah to a specific Kohen. Since *terumah* has קדושת הגוף, and cannot become *chullin* through redemption, the recipient will not mistakenly treat it like *chullin*. Other קדושות (e.g., *bechor*, and זרוע לחיים וקיבה), have only קדושת דמים (i.e., a Kohen may sell them to a non-Kohen to eat as *chullin*), so the recipient may mistakenly think they became *chullin* when “exchanged” for the *sela* of payment, and he will treat them as *chullin* (i.e., without eating them in the manner of royalty required for מתנות כהונה).

2. Various leniencies of תרומת חוצה לארץ (e.g., ביטול ברוב, separating after eating)

The Gemara relates numerous leniencies regarding *terumah* of חוצה לארץ – *outside Eretz Yisroel*, since it is מדרבנן.

- There is no prohibition of הגרנות – כהן המסייע בבית הגרנות [giving *terumah* to] a Kohen who assists in the granary.
- בטילה ברוב – *it is nullified in a simple majority* (whereas regular *terumah* is only nullified in one hundred parts *chullin*). Rabbah would nullify his *terumah* in רוב and eat it when he was *tamei*.
- אוכל והולך ואח"כ מפריש – *one may eat from the produce and afterward separate the terumah* (whereas טבל דאורייתא may not be eaten until *terumah* is removed).
- יוצאה עליו מגופו – *issues from his body* (e.g., a נדה or בעל קרי)
- Although a *tamei* person cannot eat תרומת חוצה לארץ, there is no prohibition against נגיעה – *touching* it and making it *tamei*. Therefore, חלה (of חוצה לארץ) and כהן קטן (i.e., less than nine years old, and not a בעל קרי) may eat it. If there is no קטן, she burns the חלה, and separates additional חלה so the *halachah* of חלה is not forgotten; this second חלה is eaten by an adult Kohen.

3. A bechor's first year is counted from its birth, not תשרי

The Mishnah taught that a *bechor* must be eaten within a year of its birth, or within a year of developing a מום. The Mishnah's expression "שנתו" בתוך – *within "its" first year* indicates דלשנה ידידה מנין – *that we count according to its year*, i.e., from the date of the animal's birth, not from תשרי. Rav *darshens* this from the phrase "תאכלנו שנה בשנה" – *Which is the "year" which enters its counterpart?* This is the year of the *bechor* itself, whose year finishes in the next calendar year. A Baraisa of Rav's yeshiva derives this law from שנתו בן שנתו – *a lamb within its year*, שלו – *its year*” meaning its own year, ולא שנה של מנין עולם – *and not the year of the world's count*.

Siman – Kazoo (Toy instrument children blow into that makes a buzzing sound)

The Yisroel who gave away his **kazoo** to get his friend to give *terumah* to his grandson the Kohen, which can be eaten by someone who is טמא בשרץ because it is תרומת חוץ לארץ, had no **kazoo** to play happy birthday for his *bechor* whose year is counted from birth and not from Tishrei.

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Kazoo (Toy instrument children blow into that makes a buzzing sound)



The Yisroel who gave away his **kazoo** to get his friend to give **terumah** to his grandson the Kohen, which can be eaten by someone who is **טמא בשרץ** because it is **תרומת חוץ לארץ**, had no kazoo to play happy birthday for his bechor whose year is counted from birth and not from Tishrei.

3 things to remember

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2. Various leniencies of תרומת חוץ לארץ (e.g., ביטול ברוב, separating after eating)
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