



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Bechoros Daf Chuf Zayin

- **Rava** said, with regard to terumah of produce of chutz laaretz there is no problem with giving it to a Kohen who helped out on the threshing floor. Based on this, **R' Chama** would give his terumah of chutz laaretz to his attendant who was a Kohen.
 - **Shmuel** said, terumah of chutz laaretz becomes batel in a simple majority of chullin (instead of the 1 in 100 required for D'Oraisa terumah).
 - **Rabbah** (who was a Kohen) would make this type of terumah batel in a simple majority and would then eat it when he was tamei.
 - **R' Huna the son of R' Yehoshua** would take wine of this type of terumah and make a mixture of one ladle of this wine and 2 ladles of chullin wine. He would then take out one ladle from this mixture to drink. After that he would simply add one ladle of the terumah wine and would then take a ladle from the mixture and drink it.
 - **Shmuel** also said, with regard to terumah of chutz laaretz one may keep on eating from the produce and then separate terumah at the end.
 - **Shmuel** also said, terumah of chutz laaretz only becomes assur from tumah if the tumah is from someone who is tamei because of something coming from his body (e.g. zav, zavah, niddah, baal ker). Even that is only a problem for the eating of the terumah by a Kohen who is tamei like this, but there is no problem with him touching the terumah.
 - **Ravina** said, since no tamei person is assur to touch such terumah, a niddah may separate challah in chutz laaretz and a Kohen who is a katan (one who is not or cannot become tamei from these type of tumos) may eat it. If there is no tahor Kohen, the niddah must then take the separated challah and throw it into the oven. She then separates a second portion of challah and gives it to a Kohen (even one who is tamei, since this is not true challah) to eat so that the laws of challah not be forgotten.
 - **R' Nachman, R' Amram, and Rami bar Chama** were going on a boat. **R' Amram** left them to use the bathroom. While he was gone a woman came and asked the others whether a Kohen who became tamei from a meis may go to the mikvah and eat terumah of chutz laaretz without having to wait for nightfall. **R' Nachman** said to **Rami bar Chama**, we don't have the parah adumah ashes nowadays so there is no reason he would need to wait for nightfall. **Rami bar Chama** said, we should not pasken without asking **R' Amram**. When he came back he said that **Rav** said that a Kohen who is tamei from a meis may eat terumah of chutz laaretz after going to the mikvah, without waiting for nightfall.
 - The Gemara says, the halacha does not follow **Rav**.
 - **Mar Zutra in the name of R' Sheishes** said, a Kohen who is tamei from a sheretz can go to the mikvah and then immediately eat terumah of chutz laaretz without waiting for nightfall.
 - The Gemara says, the halacha does not follow **R' Sheishes**.

HABECHOR NECHAL SHANAH B'SHANAH...

- From the fact that the Mishna says "if it got a mum within *its* year", it means that when we say it has a year, the year is counted from its birth, not the calendar year. **R' Yehuda in the name of Rav** said, this is learned from the pasuk of "lifnei Hashem Elokecha tochlenu *shanah b'shanah*", which teaches that the year referred to is a "year that goes into another year", which means it is not the calendar year, but rather the year of the bechor itself. The **Divei Rebbi** taught a Braisa that says that "*shanah b'shanah*" refers to one day of one year and one day of the next year, and teaches that a bechor can be eaten for 2 days and one night.

- **Q:** How does the **Divei Rebbi** know that the year refers to the year of the bechor itself?
A: They learn it from other korbanos which must be offered within a particular year, where it refers to the year of birth, not the calendar year.
 - **Q:** How do we know that this is so for other korbanos? **A:** **R' Acha bar Yaakov** said, the pasuk says "ben shenaso" – *its* year, not the calendar year.
- **Q:** How does **Rav** learn that a bechor is eaten for two days and one night? **A:** The pasuk compares the bechor to the "chazeh v'shok", which teaches that the bechor is like the chazeh v'shok of a shelamim, which may be eaten for 2 days and one night.
 - The **Divei Rebbi** doesn't learn from here, because he says it may refer to the chazeh v'shok of a todah, which may only be eaten for one day and one night. **Rav** says that the pasuk says "lecha yihiyeh", which teaches that the bechor can be eaten for longer than the todah. The **Divei Rebbi** says that "lecha yihiyeh" teaches that a bechor with a mum is given to the Kohen, since we find no similar concept regarding anything else. **Rav** says that is learned from the word "ubisaram" (plural) written in the pasuk, which refers to a bechor without a mum and a bechor with a mum. The **Divei Rebbi** says the use of the plural is to refer to all the bechoros of the world, not to a baal mum.