Bekhorot 27

Daf Yomi · Thursday, October 15, 2026 · ד׳ חשון תשפ״ז · Covers 27a (terumah outside the Land) through 28a (end of the Gemara on the Mishnah)

Summary

Bekhorot 27 begins with a series of rulings that treat terumah and *challah* from outside the Land of Israel more leniently, since they are only rabbinic. Rava rules that the prohibition on a kohen helping at the threshing floor does not apply to them, and Rav Chama gave such terumah to his own attendant. Shmuel says such terumah is nullified in a simple majority, so that Rabbah, a kohen, would mix it into ordinary produce and eat it while impure. One may eat untithed produce first and separate the terumah afterward. Such terumah is forbidden only to someone whose impurity comes from his own body, and only for eating, not touching. Ravina draws a practical conclusion for a menstruant woman separating *challah*. A story of Rav Nachman, Rav Amram and Rami bar Chama on a boat shows how they answered whether one impure from a corpse may immerse and eat such terumah at once, and the Gemara notes that the halacha does not follow even this lenient view.

The Gemara then returns to the Mishnah of 26b: a firstborn is eaten "year by year," and if it develops a blemish within its year, the owner may keep it twelve months. Rav Yehuda in Rav's name explains that the year is the firstborn's own year, from its birth, not the calendar year: "year by year" means a year that enters into the next. The school of Rav learns from the same words that a firstborn is eaten for two days and one night, and the Gemara traces each school's sources for both rules. These are the comparison to other offerings, "a lamb in its first year," and the comparison to the breast and thigh of peace offerings.

Finally, the Gemara asks how the Mishnah's thirty days after the year work. Does a blemish within the year allow keeping it twelve months and then thirty more, or only twelve? A baraita about firstborns nowadays seems to settle part of the question but leaves the rest. A second baraita says that a blemish fifteen days before the year's end gets fifteen more days afterward. This supports R. Elazar's ruling that the thirty days run from the blemish, and refutes another version of R. Elazar that gives a full thirty days after the year.

Detailed Summary

1. Background 26b–27a

The Mishnah on 26b (summary of Bekhorot 26) taught that an Israelite must care for a first-born thirty or fifty days before giving it to a kohen, and that a kohen may not ask for it earlier, since he would look like a kohen who helps at the threshing floor to receive gifts. The baraita on this added that the Sages did not penalize the owners, and that an Israelite may accept a payment for his right to choose which kohen receives his terumah. The daf continues with terumah from outside the Land.

Background: by Torah law, terumah and *challah* apply only in the Land of Israel. The Sages extended them to nearby lands, but treated them more leniently.

2. Rulings on terumah from outside the Land 27a

RAVA. Terumah from outside the Land is not subject to the rule of a kohen helping at the threshing floor (Rashi: it is rabbinic, and may be given to a kohen who helps). Rav Chama would give it to his attendant (Rashi: a kohen).

SHMUEL. Terumah from outside the Land is nullified in a majority. Rabbah would nullify it in a majority and eat it during his days of impurity.

Tosafot – ד"ה תרומת חוצה לארץ בטלה ברוב

QUESTION. Rashi explains that it is nullified so that a non-kohen may eat it, without requiring one in a hundred.

ANSWER. Rather, it means it becomes permitted to an impure kohen, as Rabbah did. Menachot 67a shows that such terumah remains forbidden to non-kohanim unless nullified in a hundred.

WHY THIS MATTERS. The leniency concerns the kohen's impurity, not the non-kohen's prohibition.

Tosafot – ד"ה רבה מבטל לה ברוב כו'

CLARIFICATION. The text should read Rabbah, who was a kohen descended from the house of Eli, not Rava, who was not a kohen, as Chullin 133a shows (where Rava asks his attendant to acquire priestly gifts for him).

WHY THIS MATTERS. Only a kohen could eat the terumah himself.

RAV HUNA SON OF RAV YEHOSHUA. When he came across wine of terumah (from outside the Land), he would pour two jugs of ordinary wine and one of terumah, and take one; from then on he would add one and take one.

SHMUEL. Terumah from outside the Land: one may eat (the untithed produce) as he goes and separate afterward (Rashi: leaving enough for the terumah and separating it at the end).

Tosafot – ד"ה אוכל והולך ואח"כ מפריש

OBSERVATION. This implies that the terumah need not be separated from produce physically adjacent to it. One could explain that at the end some of the pile remains adjacent, but Rashi explains that he leaves enough for terumah and separates it last.

WHY THIS MATTERS. Rashi's reading avoids the question of adjacency.

SHMUEL. Terumah from outside the Land is forbidden only to one whose impurity issues from his own body (Rashi: such as a *zav*, *zavah*, menstruant or one who had a seminal emission, but not one impure from a corpse), and that is for eating; touching does not matter (Rashi: although he defiles it, he is not commanded to guard it).

RAVINA. Therefore a menstruant woman may separate *challah*, and a young kohen eats it. If there is no young kohen, she places it at the end of a stick (Rashi: a rake), throws it into the oven, and then separates another *challah*, so that the law of *challah* is not forgotten, and an adult kohen eats it.

Rashi – ד"ה בריש מסא · ד"ה כהן קטן

THE ISSUE. Why a young kohen, and why the stick?

RASHI'S EXPLANATION. Not an adult, since impurity has come from his own body; if he immersed for his emission, he is like a child. Alternatively, a young kohen is one who has never had an emission, as the She'iltot of Rav Achai explains. She uses a stick so as to avoid touching it as far as possible, once she has designated it.

WHY IT MATTERS. The procedures keep the rabbinic *challah* respected even under lenient rules.

Tosafot – ד"ה הילכך נדה קוצה לה חלה ואכיל לה כהן קטן

QUESTION. Why specify a young kohen? An adult could eat it after immersing from his emission, and kohanim in Babylonia did immerse for such terumah, as Rabbah did.

ANSWER. R. Yitzchak suggests that this *challah* has no minimum amount, and since it is tiny, it is given to a child, who needs no immersion.

WHY THIS MATTERS. The detail reflects practical convenience rather than a strict requirement.

Tosafot – ד"ה בריש מסא ושדי לה בתנורא

QUESTION. Rashi says she uses the stick to avoid touching it. But touching is permitted, as Shmuel said.

ANSWER. She uses the stick because it is the tool for stoking coals, so she can push the *challah* well into the fire. It seems the *masa* is the baker's peel, as in Ta'anit 25a.

WHY THIS MATTERS. The stick is a practical tool for burning, not a precaution against touching.

3. The boat: immersion and terumah 27a–27b

THE STORY. Rav Nachman, Rav Amram and Rami bar Chama were traveling by boat. Rav Amram went to relieve himself. A woman came before them and asked: one impure from a corpse, may he immerse and eat terumah from outside the Land (Rashi: without waiting until nightfall)? Rav Nachman said to Rami bar Chama: do we have sprinkling (nowadays)? (Rashi: since there is no sprinkling of the red heifer's water, nightfall is not needed either.) Rami bar Chama said: shall we not show respect for the elder? (Rashi: Rav Amram, who was absent; one should not rule before he returns.) Meanwhile Rav Amram came and said: Rav said, one impure from a corpse immerses and eats terumah from outside the Land.

RULING. The halacha does not follow him, as Mar Zutra said in the name of Rav Sheshet: one impure from a creeping thing immerses and eats terumah from outside the Land, and the halacha does not follow him.

Tosafot – ד"ה ולית הלכתא כוותיה

CLARIFICATION. The halacha does not follow him in requiring immersion: no immersion is required at all. Rashi's wording does not imply this.

WHY THIS MATTERS. Tosafot read the ruling as more lenient than Rashi does.

Tosafot – ד"ה וכי הזאה יש לנו

OBSERVATION. It is not plausible that kohanim impure from a corpse would go to the Land of Israel to be sprinkled and then return to eat terumah from outside. The Sages did not institute *challah* abroad that a kohen could eat only by traveling to the Land. Moreover, kohanim could not avoid all corpse impurity, such as from a sword, which defiles like a corpse even through a tent.

WHY THIS MATTERS. It explains why kohanim abroad ate such terumah without sprinkling and immersion.

4. "Year by year": the firstborn's own year 27b

QUESTION. The Mishnah says, "if it developed a blemish within its year," implying that we count by its own year. From where?

RAV YEHUDA CITING RAV. The verse says, "before Hashem your God you shall eat it, year by year" (Devarim 15:20). Which is a year that enters into the next? The firstborn's year.

Rashi – ד"ה זו שנה של בכור · ד"ה דלשנה דידיה מנינן

THE ISSUE. What does "a year that enters into the next" mean?

RASHI'S EXPLANATION. If the firstborn was born in Nisan, he may keep it until the next Nisan; we do not say its year ends when the calendar year ends in Tishrei. Following the firstborn's year, when it completes one year, a second calendar year (from Tishrei) has already begun, so its year spans two calendar years.

WHY IT MATTERS. The twelve months are counted from the animal's birth.

Tosafot – ד"ה שנה בשנה איזהו שנה שנכנסת בחברתה

OBSERVATION. The phrase "year by year" is expounded differently in each context: for a hired worker (Bava Metzia 65a), for tithes (53b, not from new for old). Here it concerns the year without the festivals, since with the festivals alone there is a prohibition of delay each year (Rosh Hashanah 6b).

QUESTION. Temurah 21b uses this verse to teach that a firstborn is not disqualified when its year passes. **ANSWER.** Those who learn that from elsewhere (from the tithe) use this verse for our rule.

WHY THIS MATTERS. Tosafot show how one verse can carry several teachings in different sugyot.

THE SCHOOL OF RAV. It taught: "year by year": one day in this year and one day in that year. This teaches that the firstborn is eaten for two days and one night (Rashi: if slaughtered on the last day of its year, it is eaten that day and the next, which is in the second year).

QUESTION. From where does the school of Rav learn that we count by its own year? From other offerings. And for offerings themselves, from where? Rav Acha bar Yaakov: "a lamb in its first year" (Vayikra 12:6): its own year, not the calendar year.

QUESTION. And Rav, from where does he learn two days and one night? From "their flesh shall be yours, like the breast of waving and the right thigh" (Bamidbar 18:18): the Torah compared it to the breast and thigh of peace offerings; just as those are eaten for two days and one night, so the firstborn.

Rashi – ד"ה ובשרם יהיה לך כחזה התנופה

THE ISSUE. Why might this verse refer to a thanksgiving offering, which is eaten for only one day?

RASHI'S EXPLANATION. The verse speaks of the firstborn in the portion of Korach. A thanksgiving offering is eaten for only a day and a night, and the portion separated from it, its breast and thigh, has the same law.

WHY IT MATTERS. The comparison could point to either kind of breast and thigh, which the next exchange resolves.

THE OTHER VIEW. And the other (the school of Rav)? From there one could say the breast and thigh of a thanksgiving offering (eaten one day). And the other (Rav)? "It shall be yours" adds another "being" for the firstborn (Rashi: beyond one day). And the other? That teaches that a

blemished firstborn is given to the kohen, which we find nowhere else in the Torah. And the other? He derives that from "their flesh," in the plural: both unblemished and blemished. And the other? "Their flesh" refers to the firstborns of all Israel.

Tosafot – ד"ה שלא מצינו לו בכל התורה כולה

QUESTION. Rashi explains that we find nowhere else that it is given to the kohen except from this inclusion. But that could be said of any derivation.

ANSWER. R. Yitzchak explains: we find nowhere else that a blemished offering is given entirely (to the kohen). Sin and guilt offerings go to the kohen when offered, but if they become blemished, the altar loses its share and the kohen loses his. A firstborn, even blemished, belongs to the kohen.

WHY THIS MATTERS. It identifies what is unique about the blemished firstborn.

5. Thirty days: before or after the year? 28a

QUESTION. "If it developed a blemish within its year, he may keep it twelve months": does it mean twelve months, and after its year another thirty days? Or only twelve months, and where the blemish developed after its year, thirty days?

ATTEMPTED PROOF. A baraita: a firstborn nowadays, before it is fit to be shown to a sage (Rashi: before it developed a blemish), he may keep it two or three years. Once it is fit to be shown to a sage, if a blemish developed within its year, he may keep it all twelve months; after its year, he may not keep it even one day or one hour. But to return lost property to its owners, they said he may keep it thirty days.

Rashi – ד"ה אינו רשאי לקיימו אפילו יום אחד

THE ISSUE. What is "returning lost property to the owners"?

RASHI'S EXPLANATION. The "owner" is the kohen. If the firstborn is with an Israelite, he might not find a kohen to give it to, and if he slaughtered it the meat would spoil. So they allowed him to keep it thirty days, and if he still finds no kohen, he slaughters it and salts it until he finds one. It seems the thirty days refer to a blemish that developed within its year.

WHY IT MATTERS. The thirty days protect the kohen's interest.

Tosafot – ד"ה מפני השבת אבידה לבעלים

QUESTION. Rashi explains that the Israelite might not find a kohen.

ANSWER. Rebbi explains that the case is where it is in the kohen's hand and he does not need the meat now, so the Sages gave him thirty days; an Israelite, however, always waits until he finds a kohen.

WHY THIS MATTERS. The two readings differ on whose interest the thirty days serve.

STILL UNRESOLVED. One can still ask whether the thirty days are after the year or before it (Rashi: the baraita itself can be read either way).

A SECOND BARAITA. If it developed a blemish fifteen days before the end of its year, we complete fifteen days for it after its year. This supports R. Elazar, who said: we give it thirty days from when the blemish developed.

ANOTHER VERSION. Some say R. Elazar said: from where do we know that a firstborn that developed a blemish within its year is given thirty days after its year? It says, "before Hashem your God you shall eat it, year by year": which days count as a year? Thirty days (Rashi: thirty days in a year count as a year, Rosh Hashanah 10b).

REFUTATION. A baraita: if it developed a blemish fifteen days within its year, we complete fifteen days after its year. Completion, yes; giving a full thirty, no. This refutes R. Elazar in this version.

The next Mishnah, on slaughtering a firstborn and then showing its blemish, begins on 28a and is covered in the summary of Bekhorot 28.

The full picture in plain language

The daf opens with terumah from outside the Land, which is rabbinic and therefore lenient in many ways: no concern for kohanim who help, nullification in a majority, separating after eating, and restrictions only for body-based impurity and only for eating. A boat story shows the Sages deferring to an absent elder and then reporting Rav's view, and the Gemara concludes that even immersion is not required.

The rest of the daf explains the firstborn's year. It is counted from its birth, a year that "enters into the next," and the school of Rav reads the same words as permitting the meat for two days and a night. Each school's sources are traced through comparisons with other offerings. Finally, the thirty days the Mishnah allows are shown to run from the blemish, so a blemish late in the year only completes the thirty days, refuting the version of R. Elazar that would add a full thirty after the year.

Glossary

Hebrew	Transliteration	Meaning in this sugya
תרומת חוצה לארץ	*terumat chutz la-aretz*	Terumah from outside the Land, a rabbinic institution treated leniently.
בטילה ברוב	*betelah be-rov*	Nullified in a majority, rather than the one-in-a-hundred required for Torah terumah.
טומאה יוצאה מגופו	*tum'ah yotze'ah mi-gufo*	Impurity issuing from one's own body, such as a *zav* or menstruant.
חלה	*challah*	The portion of dough given to a kohen.
כהן קטן	*kohen katan*	A young kohen, who may eat the *challah* without concern for impurity from his body.

מסא	*masa*	A baker's stick or peel, used to put the *challah* into the fire.
הזאה	*haza'ah*	Sprinkling of the red heifer's water, which purifies from corpse impurity.
הערב שמש	*he'erev shemesh*	Nightfall, normally required after immersion before eating terumah.
טמא שרץ	*tamei sheretz*	One impure from contact with a creeping creature.
שנה בשנה	*shanah be-shanah*	"Year by year": the firstborn's own year, counted from its birth.
שני ימים ולילה אחד	*shenei yamim ve-laylah echad*	Two days and one night, the time for eating a firstborn's meat.
חזה ושוק	*chazeh ve-shok*	The breast and thigh of an offering, given to the kohen.
תודה	*todah*	The thanksgiving offering, eaten for only a day and a night.
השבת אבידה	*hashavat aveidah*	Returning lost property; here, protecting the kohen's interest in the meat.
השלמה	*hashlamah*	Completion: finishing the thirty days from the blemish, rather than adding thirty more.

Sources: Gemara with relevant Rashi and Tosafot.