

Chullin – Simanim

פרק י – הזרוע והלחיים

דף קל – Daf 130

1. **only applies to chullin (זרוע חזה ושוק) only applies to kodashim**

The tenth Perek begins: הזרוע והלחיים והקבה נוהגין בארץ ובחוץ לארץ – the obligation to give *the foreleg, jaws and abomasum* (fourth stomach) to a Kohen applies both *in Eretz Yisroel and outside Eretz Yisroel*, and during and after the Beis Hamikdash. However, it only applies to *chullin* animals, not to *kodashim*. One might have derived otherwise from a *kal vachomer*: *chullin* is exempt from giving *חזה ושוק* – *the chest and thigh* to a Kohen, yet is subject to *זרוע* לחיים; therefore, *kodashim*, which is subject to the law of *חזה ושוק*, certainly should be subject to *זרוע לחיים* וקבה. The *passuk* therefore says *I have given "them" to Aharon and his sons as an everlasting right*, implying *he only has that which is mentioned in the context* [of *kodashim*], i.e., *חזה ושוק*. The Gemara then attempts to derive from *kodashim* that *chullin* should likewise be subject to *חזה ושוק*, but concludes that this is impossible: *חזה ושוק* requires *תנופה* – *waving*, which must be *לפני ה'* (i.e., in the *עדה*), but *chullin* may not be brought into the *עדה*.

2. **One who damages מתנות כהונה is exempt from paying (ממון שאין לו תובעין)**

Rav Chisda says: *one who damages the Kohanim's gifts or eats them before a Kohen receives them is exempt from paying*. This may be derived from *זוהי יהיה משפט הכהנים* – *and this shall be the due of the Kohanim*, implying that the obligation to give the *מתנות* only applies while they are in existence. Alternatively, the reason is *משום דהוה ליה ממון שאין לו תובעים* – *because it is money which has no claimant*, i.e., no specific Kohen owns them to claim damages. After a Kohen receives them, however, they are his personal property, and one who damages them must compensate him. A Baraisa indicates that Rebbe Eliezer holds one who eats *מתנות* designated for the poor, e.g., *מעשר עני*, *is* liable to pay, and considers them money which *has* claimants. However, the Gemara explains that the Chochomim argue, and require payment only as a *מדת חסידות* (Rashi says one must pay to fulfill his obligation *בידי שמים*).

3. **כהן עם הארץ may not be given to a מתנות כהונה**

Rav Chisda's ruling is challenged from a Baraisa which states: *זוהי יהיה משפט הכהנים* – *and this shall be the law of the Kohanim*, *דיינים* – *teaching that the מתנות are law to be enforced by judges*. Presumably this means *to collect [the מתנות] with judges*, with the first Kohen to claim able to compel the owner to give them to him. If so, *מתנות כהונה* do have claimants!? The Gemara answers that the Baraisa means *לחולקן בדיינין* – *to distribute them according to the judges' direction*. As Rebbe Yonasan said: *מנין שאין נותנין מתנה לכהן עם הארץ*? The *passuk* says that the king instructed the people to give the *"מנת"* – *portion* to the Kohanim and Leviim, *"למען יחזקו בתורת ה'"* – *so that they will hold firmly to Hashem's Torah*. This teaches: *כל המחזיק בתורת ה' יש לו מנת* – *any Kohen who holds firmly to Hashem's Torah has a right to a portion*, *ושאינו מחזיק בתורת ה' אין לו מנת* – *but any Kohen who does not hold firmly to Hashem's Torah has no right to a portion*.

Siman – Chazan (קול)

The *chazan* on his way to give *זרוע לחיים וקביה* while singing about the fact that *they are given only from חולין and not קדשים*, who got so hungry that *he ended up eating them but was exempt from paying because they are ממון* *שאיין עליו תובעים*, was on his way to give the *matanos* to a *בית דין* that was going to distribute them only to *Kohanim* *עמי הארץ* who were not *עמי הארץ*.



The **chazan** on his way to give זרוע לחיים וקידה while singing about the fact that they are given only from חולין and not קדשים, who got so hungry that he ended up eating them but was exempt from paying because they are תובעים, was on his way to give the *matanos* to בית דין that was going to distribute them only to Kohanim who were not עמי הארץ.

3 things to remember

1. זרוע לחיים וקידה only applies to *chullin* (זשוק) only applies to *kodashim*
2. One who damages מתנות כהונה is exempt from paying (ממון שאין לו תובעים)
3. מתנות כהונה may not be given to עמי הארץ

