

Chullin – Simanim

פרק י – הזרוע והלחיים

דף קלא – Daf 131

1. "משתרשי" – gaining from *maaser* collected against one's debt

The Gemara again attempts to disprove Rav Chisda's ruling that one who damages מתנות כהונה is exempt from paying, because they are שאין לו תובעין. A Baraisa states: הרי שאנסו בית המלך גרנו – *if the king's household confiscated one's granary*, and the grain was taken as payment of a debt owed to the king, he must separate additional *maaser* from other grain to replace the *maaser* of the confiscated grain. This proves that if *maaser* was taken as payment of his debt, he does have to replace it!? The Gemara answers: שאני התם דקא משתרשי ליה – *that case is different, because he gains* by the amount he would have had to remove as *maaser*. Since all the grain, including the portion that would have been removed as *maaser*, was accounted for his debt, he stands to profit from the *maaser* and must replace it.

2. Is a *Levi* obligated to give זרוע לחיים וקבה?

There was once a *Levi* who would snatch מתנות כהונה as they were being brought to Kohanim. Rav said: *Is it not enough for him that we do not take [מתנות כהונה] from him* when he *shechts* his own animals, אלא מיחטף נמי חטיף – *but he also grabs* them from others?! The Gemara wonders about Rav's position: if he holds that *Leviim* are included in the term "עם" – "*the people*" commanded in the Torah to give מתנות כהונה, then the מתנות should be taken from the *Levi*. If he holds *Leviim* are not included in the term "עם", then Hashem exempted them from giving מתנות; why does Rav imply that מתנות could theoretically be taken from them? The Gemara explains that Rav was uncertain if *Leviim* are included in "עם". The Gemara ultimately proves that this question is a *machlokes* between Tannaim, and Rav was uncertain whom the *halachah* follows. Mereimar says the *halachah* follows Rav.

3. Can מתנות כהונה be given to a כהנת?

Ulla would give מתנות כהונה to a כהנת, because he held that when the Torah says to give them to a "Kohen," it includes a כהנת (even one married to a *Yisroel*). Although the *minchah* of a כהנת is eaten, as opposed to a Kohen's *minchah* which is completely burned, that distinction is because the *passuk* there says אהרן ובניו – *Aharon and his sons*, excluding females. The Gemara proceeds to show that Tannaim disagree whether one may give מתנות to a כהנת. It then records the practice of four Amoraim who ate מתנות כהונה on account of their wives, each of whom was a כהנת. The *halachah* follows this ruling.

Siman – Jail (קלא)

The man who used his *maaser* to get out of jail who was required to separate new *maaser*, left behind the *Levi* who wasn't satisfied by not giving מתנות כהונה and snatched them away from Kohanim, who was relieved to hear that his wife, a כהנת, was ironically being supported by receiving מתנות כהונה.

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Jail (קלא)



The man who used his *maaser* to get out of *jail* who was required to separate new *maaser*, left behind the *Levi* who wasn't satisfied by not giving *מתנות כהונה* and snatched them away from *Kohanim*, who was relieved to hear that his wife, a *כהנת*, was ironically being supported by receiving *כהונה* מתנות.

3 things to remember

1. "משתרשי" – gaining from *maaser* collected against one's debt
2. Is a לוי obligated to give זרוע לחיים וקבה?
3. Can מתנות כהונה be given to a כהנת?

