

Chullin – Simanim

פרק י – הזרוע והלחיים

דף קלב – Daf 132

1. כוי and כלאים for זרוע לחיים וקבה

In a Baraisa, the Rabbonon say that זרוע לחיים וקבה applies to both כלאים – a *crossbreed* and a כוי. Rebbe Eliezer says the מתנות apply to כלאים born from a goat and sheep (both of which are subject to מתנות), but a כוי, which comes from a goat and a deer, is exempt. The Gemara explains that the *machlokes* pertains to the offspring of a male deer and a female goat. All the Tannaim are uncertain האב לזרע – whether we are concerned with the father's seed, i.e., whether the offspring is considered partly a חיה and partly a בהמה, or entirely a בהמה. Rebbe Eliezer holds שה – the term "שה" in the obligation of מתנות does not include a part-שה, so a כוי is exempt. Rav Huna bar Chiya explains that although the Rabbonon hold מקצת שה – the term "שה" includes even a part-שה, a Kohen is only entitled to half the מתנות. Regarding the second half, the owner can say: אייתי ראיה דאין חוששין לזרע – bring proof that we are not concerned for the father's seed (and it is a full-fledged בהמה) and then take the second half. Ravin quotes Rebbe Yochanan that the Rabbonon obligate a כוי in the full מתנות, based on a *derashah*.

2. בכור שנתערב במאה in the case of זרוע לחיים וקבה

The next Mishnah states: בכור שנתערב במאה – if a *bechor* became mixed among a hundred animals, then בזמן שמאה זרוע לחיים וקבה, because each owner can claim that his animal was the *bechor* (and the Kohen must prove otherwise to demand the מתנות). If one person *shechts* all one hundred animals, the *bechor* exempts him from the מתנות of only one animal, since all except for one are obligated in מתנות. [However, he may choose which animal to exempt and claim it is the *bechor*.] The Gemara wonders why a *bechor* mixed among his animals exempts him from מתנות altogether: יבא עליו כהן משני – let the Kohen challenge [the owner] from both sides: if a particular animal is the *bechor*, it is entirely his, and if it is not, he is at least entitled to its מתנות!? Rav Oshaya answers that the Mishnah's case is where the *bechor* was already given to a Kohen, and sold to a Yisroel after developing a מום. As a *bechor*, it is exempt from מתנות.

3. טבח כהן a; הדין עם הטבח

The Mishnah taught that one who *shechts* an animal for a Kohen or idolator is exempt from מתנות. The Gemara wonders why the Mishnah mentions the שוחט, and Rava says: זאת אומרת הדין עם הטבח – this teaches that the Kohen's claim is on the slaughterer (i.e., when he *shechts* for a Yisroel, the Kohen may claim the מתנות from him). Rava *darshened* "מאת העם" – from the people to exempt Kohanim themselves from giving מתנות. However, the phrase "מאת זובחי הזבח" – from those who *shecht* includes even טבח כהן – a שוחט who is a Kohen; when he *shechts* his own animal to sell the meat, he must give the מתנות to another Kohen. Rav Nachman related that a Kohen who is a שוחט is exempt from מתנות for two or three weeks, while his business is not yet established; afterward, he is obligated. Furthermore, קבע מסתא – if he established a store, he is immediately obligated to give מתנות. Rav Chisda said that a Kohen who does not give מתנות should be excommunicated.

Siman – Club

At the exclusive **Kohanim Club** where there was a grilling stand for half the זרוע לחיים וקבה from a כוי, panic ensued when a *bechor* got mixed up with one hundred animals until a brilliant Kohen suggested that he *shecht* them all exempting only one, but the rest would be *chayav* even though the shochet is a Kohen and הטבח because the club is like a store and a kohen who owns a store חייב במתנות.



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3 things to remember

1. כלאים and כוי for זרוע לחיים וקבה כוי
2. זרוע לחיים וקבה in the case of בכור שנתערב במאה
3. טבח כהן; a הדין עם הטבח

