

Chullin – Simanim

פרק י – הזרוע והלחיים

Daf 133 – דף קלג

1. The propriety of grabbing or requesting מתנות

Rava said that Rav Yosef tested them with the following question: *if a Kohen grabs the mitzvah for himself, is he demonstrating that he cherishes the mitzvah, or is he disgracing the mitzvah?* Rava answered with a *derashah*: "ונתן" – *and [the owner] shall give* (the מתנות to the Kohen), *but he should not take them himself*. Abaye initially would grab the מתנות, thinking this demonstrated a love for the *mitzvah*, until he heard the above *derashah*. He then began saying, "Give them to me," until he heard that Shmuel Hanavi's sons were criticized because *they verbally requested their portion*. Thereafter, Abaye would not request מתנות, but would accept them, until he heard a Baraisa: *the discreet Kohanim would withdraw their hands, while the gluttonous would take portions*. Afterwards, Abaye would accept מתנות only on Erev Yom Kippur, to establish himself as a Kohen. [He could not establish himself as a Kohen through ברכת כהנים, because אנסיה ליה עידינה – *his set learning time with his talmidim prevented him from performing ברכת כהנים*.]

2. Marking meat of an animal owned in partnership with an idolator or Kohen

The Mishnah on the previous Daf taught: *one who partners with them* (a Kohen or idolator) *must mark* the meat, so people will realize that the Yisroel has a partner who exempts the animal from מתנות. The Gemara objects that a Baraisa teaches that one who partners with an idolator does not need to mark the meat! Two answers are given: the Baraisa's case is *the idolator is sitting at the money chest* where the butcher puts the money received from customers. If a Kohen partner is sitting at the money chest, the meat must still be marked, because *[people] will say [the butcher] trusted [the Kohen] to guard the money*, and will not assume he is a partner. In contrast, *there is no trust for idolators*, and he would not be trusted to guard the money. Thus, an idolator sitting at the money chest indicates he is a partner. Alternatively, the case is where the partner is merely sitting in the store. Although a Kohen may not be assumed to be a partner, an idolator will, because *an ordinary idolator cries out* to the butcher to change his prices, demonstrating that he is a partner.

3. Partnership in the animal's head only; owning everything but the head

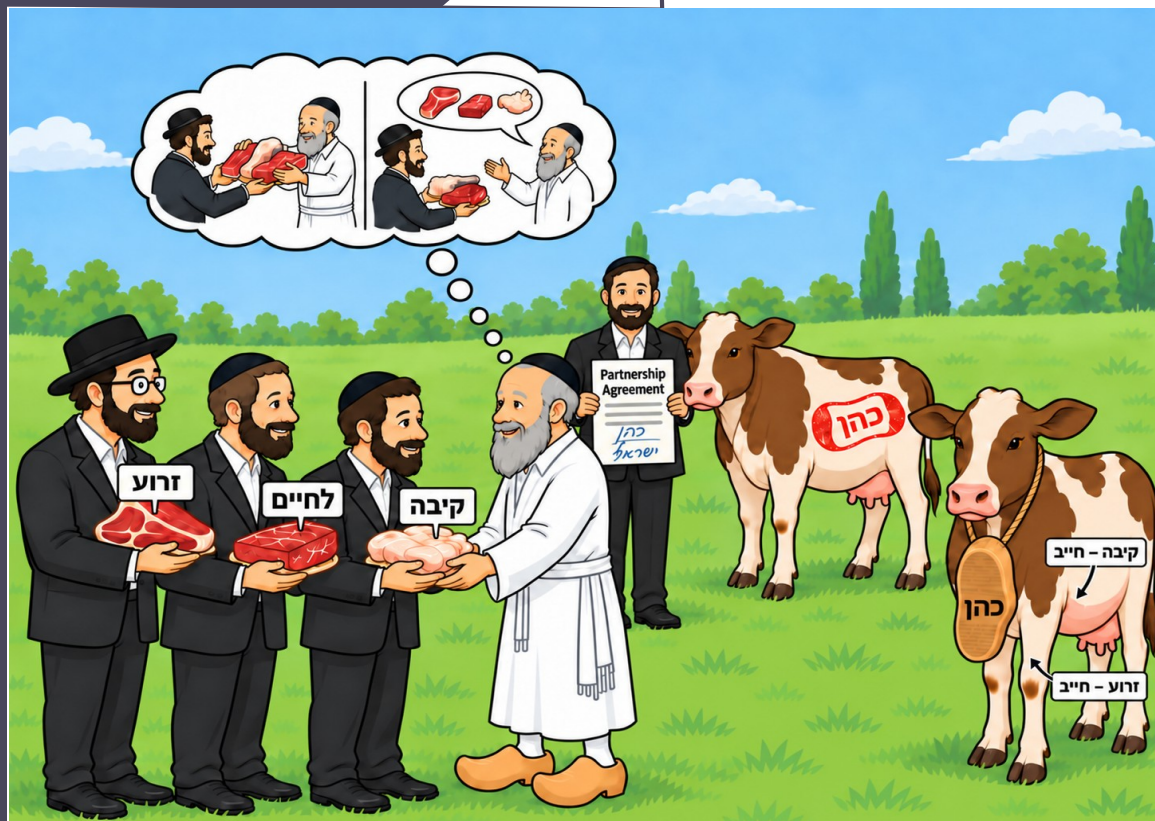
Rav Huna said: *if [a Kohen or idolator] is a partner only in the animal's head*, [the Yisroel] is exempt from giving *לחי*, but is obligated to give the other מתנות. Similarly, a partner in the (entire) right foreleg is exempt from giving the זרוע portion of the leg, and a partner in the בני מעין – *innards* is exempt from giving the קיבה; in each case, however, he remains obligated to give the other מתנות. Chiya bar Rav disagreed: *אפי' שותף באחת מהן – even if he is only a partner in one of them, he is exempt from all of [the מתנות]*. However, this second opinion is refuted. The Gemara asks, if a Kohen told a Yisroel: *"The head is yours but all [the rest] is mine*, what is the *halachah*? Do we say: *we follow the obligated part* (i.e., the head), and since it belongs to a Yisroel, he is obligated to give the לחיים? *Or perhaps we follow the main part of the animal*, which is owned here by the Kohen, and the Yisroel is exempt? The Gemara proves *בתר* חיובא אזלינן.

Siman – Clogs

The Kohen who only accepted *matanos* while preparing his **clogs** to wear on Yom Kippur, who used to grab them himself or at least request them, used his **clog** to mark an animal that he had a partnership with a Yisroel in so people will realize why the Yisroel is not giving *matanos*, and then tied his **clog** to another animal's head because he only owned the head and his partner the Yisroel would still be חייב in the other two *matanos*.

דף קלג | DAF 133

Clogs



The Kohen who only accepted *matanos* while preparing his *clogs* to wear on Yom Kippur, who used to grab them himself or at least request them, used his *clog* to mark an animal that he had a partnership with a Yisroel in so people will realize why the Yisroel is not giving *matanos*, and then tied his *clog* to another animal's head because he only owned the head and his partner the Yisroel would still be *Chiyib* in the other two *matanos*.

3 things to remember

1. The propriety of grabbing or requesting מתנות
2. Marking meat of an animal owned in partnership with an idolator or Kohen
3. Partnership in the animal's head only; owning everything but the head

