



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Chullin Daf Kuf Lamed Beis

- A Braisa says, the gifts of zero'ah, lichayayim, and keiva apply to animals of kilayim and to a koy. **R' Eliezer** says, kilayim of a goat and a sheep are subject to the gifts, but from a goat and a deer (a koy) is patur.
 - We have said earlier that regarding kisuy hadam and "the gifts" the machlokes is only regarding offspring produced by a male deer and female goat, and the **Rabanan** and **R' Eliezer** both are unsure whether we give any significance to the species of the father, and they argue whether when the pasuk says "seh" it includes an animal that is even partially a seh – the **Rabanan** say that it does and **R' Eliezer** says that it does not.
 - **Q:** The view of **R' Eliezer** makes sense, because since he holds that a partial seh is not included, he says it is patur from the gifts. However, according to the **Rabanan**, it makes sense that the Kohen should get half the gifts, but with regard to the other half the owner should tell him to bring proof that we do not give significance to the species of the father and then I will give you the other half!? **A:** **R' Huna bar Chiya** said, when the **Rabanan** say that a koy is chayuv in the gifts, it means in giving half of the gifts.
 - **Q:** **R' Zeira** asked, a Mishna lists the different halachos of a koy and says it is chayuv in the gifts, although **R' Eliezer** says it is patur. Now, according to the previous answer the Mishna should say it is chayuv in *half* the gifts!? **A:** Since the other things listed in the Mishna (cheilev, blood) are not just half, this is also not listed as half.
 - **Ravin in the name of R' Yochanan** said that the **Rabanan** hold that a koy is chayuv in the full gifts, as a Braisa teaches based on the word in the pasuk "ihm seh".
 - **R' Eliezer** says the word "ihm" is needed to teach that one is chayuv in the gifts even if he only shechts an ox *or* a seh, and he need not shecht both to be chayuv. The **Rabanan** learn this from the singular expression in the pasuk "zovchei hazevach" (the shechita). **R' Eliezer** uses this to teach the ruling of **Rava** that the claim of the Kohen is on the shochet.

MISHNA

- If a bechor animal became mixed in 100 animals, if 100 different people shechted them they are patur from the gifts. If one person shechts all of them, only one of the animals is patur.
- If one shechts for a Kohen or for a goy he is patur from having to give the gifts. If one becomes a partner with a Kohen or a goy he must mark the meat so that people realize this.
- If a Kohen sells an animal to a Yisrael and says he is selling it "except for the gifts that are in it", the buyer is patur from having to give the gifts.
- If someone told a butcher to sell him the innards of a cow and the keiva was among it, the buyer must give the keiva to a Kohen and can't reduce the purchase price because of that. However, if he bought the innards based on weight, he must still give the keiva to a Kohen but can deduct the value from the purchase price.

GEMARA

- **Q:** Why can't the Kohen tell each person – if it is a bechor the entire thing belongs to me and if it is not a bechor the gifts belong to me!? **A:** **R' Oshaya** said, the case of the Mishna is where the bechor had been given to a Kohen and he then sold it to a Yisrael when it had a mum.

- **Q:** Why does the Mishna mention the shochet? Why not just say that a Kohen and a goy are patur from having to give the gifts? **A: Rava** said, this teaches that the Kohen's claim is on the shochet.
- **Rava** darshened, the pasuk regarding the gifts says "me'eis ha'ahm", which excludes Kohanim. The pasuk of "zovchei hazevach" teaches that if the shochet is a Kohen who is selling it, he must give the gifts to another Kohen.
 - The host of **R' Tavla** was a Kohen who was poor. **R' Tavla** advised him to go into partnership with butchers who were Yisraelim who would willingly take him as a partner so that they can become patur from giving the gifts. **R' Nachman** obligated them to give the gifts to another Kohen. The Yisrael asked – **R' Tavla** said we are patur!? **R' Nachman** said, go give the gifts! **R' Tavla** asked **R' Nachman** why he said this. **R' Nachman** said, when **R' Acha bar Chanina** came from the south he said in the name of **R' Yehoshua ben Levi** that the elders of the South say that a butcher who is a Kohen is only patur from giving the gifts for the first 2 or 3 weeks, but after that must start giving the gifts. **R' Tavla** asked, then you should have at least allowed this partnership to be patur for the first 2 or 3 weeks!? **R' Nachman** said, that is only allowed when the butcher had not yet set up a store, but this butcher did and he is therefore chayuv right away.
 - **R' Chisda** said, a Kohen (who is a butcher) who does not separate the gifts and give them to another Kohen should be put in cheirem.
 - **Rabbah bar R' Shila** said, the butchers in Hutzal were put in cheirem by **R' Chisda** for 22 years.
 - **Q:** Why is the number important to know? It can't be because that is the maximum that one can be put into cheirem for, because a Braisa says that for not listening to a mitzvas assei one gets malkus even until he dies, and so he would similarly be left in cheirem indefinitely!? **A:** Rather, it is because after 22 years we may penalize them without giving a prior warning. We find that **Rava** did so and that **R' Nachman bar Yitzchak** did so.
 - **R' Chisda** said, the zero'ah should be given to one Kohen, the keiva should be given to one Kohen, and the jaws may be given to two Kohanim to divide.
 - **Q: R' Yitzchak bar Yosef** said that in EY they would make it into even smaller portions!? **A:** That is when they were giving from an ox (whose pieces are bigger).
 - **Rabbah bar Chana in the name of R' Yochanan** said, it is assur to eat from an animal whose gifts were not separated. **Rabbah bar Chana in the name of R' Yochanan** also said, one who eats from an animal that did not have the gifts separated is like one who eats tevel.
 - The Gemara says that we do not pasken like these rulings.
 - **R' Chisda** said, the gifts given to a Kohen must only be eaten roasted and with mustard, based on the pasuk of "l'mashcha" which teaches that it must be eaten with greatness, like royalty do.
 - **R' Chisda** said, there are 24 gifts given to a Kohen. They should not be given to any Kohen who is not an expert in them.
 - The Gemara says, this is not so. A Braisa says, **R' Shimon** says, any Kohen who does not accept the Avodah has no share in the portions of the korbanos for a Kohen. This is based on the pasuk of "hamakriv es dam haShelamim v'es hacheilev miBnei Aharon lo sihiyeh shok hayamin l'manah". We would think that he must only be accepting of these Avodos listed in the pasuk. How do we know to include the other 15 Avodos as well? The pasuk therefore says "MiBnei Aharon", which means to include every Avodah given to the Kohanim to do. Now, the Braisa says that if the Kohen doesn't accept the Avodah he doesn't get a portion, which suggests that if he does accept it, but is just not an expert, he would get a portion.