



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

Chullin Daf Kuf Lamed Gimme!

- **R' Abba in the name of R' Huna in the name of Rav** said, the veins in the jaw are assur to be eaten (because of the blood they contain), and any Kohen who doesn't know how to remove them should not be given the jaws.
 - The Gemara says this is not so, because if it is roasted the blood will flow out, and if he will want to cook it he only needs to cut them open and salt them.
- **Rava** said, **R' Yosef** tested us by asking, if a Kohen grabs the gifts for himself before they can be given to another Kohen, is that a display of love for the mitzvah or a display of disrespect? **Rava** answered that the pasuk says "v'nosson", which teaches that the Kohen should not take for himself.
 - **Abaye** (who was a Kohen) said, initially I would grab the gifts for myself, feeling that that was a display of love for the mitzvah. Once I heard that "v'nosson" teaches that a Kohen should not take it for himself I stopped doing so, but would instead ask the people to give it to me. I then heard the Braisa where **R' Meir** darshens a pasuk to refer in a disparaging way to the sons of **Shmuel** for having explicitly asked people for their gifts, I even stopped doing that, but would accept the gift if it was offered to me. I then learned a Braisa that said that the pious Kohanim would not accept the gifts, and at that point I would no longer accept the gifts except for Erev Yom Kippur, so that I establish myself as being a Kohen.
 - **Q:** Why couldn't he establish himself as a Kohen by doing birchas Kohanim during davening? **A:** Due to his extensive learning he did not daven with the regular minyan.
 - **R' Yosef** said, if a Kohen has in his neighborhood a poor talmid chochom who is a Yisrael, he can transfer ownership of the gifts (that he will receive) directly to this talmid chochom, even if the gifts never physically entered the Kohen's reshus. However, this only applies when this Kohen is the popular Kohen who gets all the gifts, and therefore it is considered as if it entered his possession even though it had not yet done so.
 - **Rava and R' Safra** went to visit **Mar Yochana the son of R' Chana bar Ada** and they prepared a 3rd born calf for them. The attendant was a Kohen. **Rava** said to the attendant, transfer us ownership to the gifts that your master normally gives to you, because we want to eat the tongue (which goes along with the jaw as part of the gift) with mustard. The attendant did so. **Rava** ate it, but **R' Safra** did not. **R' Safra** then had a dream where a pasuk was read to him. The pasuk said that like a worn out garment on a cold day, like vinegar on alum (both are useless), so too is one who teaches Torah to one who doesn't understand what he is being taught. **R' Safra** went to **R' Yosef** and asked, maybe this was read to me because I didn't follow what you taught (above)? **R' Yosef** said, I only taught that regarding a Kohen who is not pressured to acquiesce, but an attendant is pressured. Also, I only taught that for someone who needs the gifts to survive, and you did not need the tongue to survive. The reason the pasuk was read to **R' Safra** was really as a reference to **Rava**, and the pasuk was not read directly to **Rava** because he was being punished for having "caused" Hashem to bring rain just for the honor of the mother of the Shvur Malka.
 - **R' Dimi** told **Abaye**, the plain meaning of this pasuk refers to a rebbi who teaches Torah to a talmid who is not proper. As **R' Yehuda in the name of Rav** said, such a rebbi ends up in Gehenom, and **R' Zeira in the name of Rav** said, such a rebbi is considered as if he worshipped the Markulis avoda zara.

- **Q:** The Mishna seems to say that even when partnering with a goy one must mark the meat to show that a goy is a partner with him. However, a Braisa says that one must only mark the meat when in partnership with a Kohen, and not when in partnership with a goy or when he is selling a korbán that became passul!? **A:** The Braisa is referring to where the goy is sitting in the store (so it is evident to all that he is a partner).
 - **Q:** That would mean that the case of the partnership with the Kohen is also where the Kohen is sitting in the store. If so, why does he have to mark the meat? It must be because people will think the Kohen is there to buy meat, not as a partner. The same should be said when the goy is sitting in the store!? **A:** The case is where the goy is sitting on the money chest. That shows that he is a partner. When the Kohen sits on the money chest people may think that he is doing so because he is trusted by the butcher (even though he is not a partner). With the goy there is no such trust, and so the only reason he would be sitting on the money chest is that he is a partner.
 - We can also answer that when the goy is a partner he gets involved in the pricing being charged by the butcher. Therefore all know that he is a partner. The Kohen would not do so.
 - **Q:** The Braisa seems to say that it is apparent to all when one sells a korbán that became passul (which is why it would not have to be marked). However, a Mishna says that a passul korbán is sold, shechted, and weighed just like all other animals, so how is it apparent to all that this is a passul korbán? **A:** **R' Ada bar Ahava** said to **R' Pappa** that the Braisa is only referring to the passul korbános which are sold in the house (a bechor and maaser) and not in the market.
- **R' Huna** said, if the Kohen or goy is a partner in the head of the animal, the butcher is patur from having to give the jaws, but must give the zero'ah and keiva. If he is a partner in the zero'ah, he is patur only from the zero'ah. If he is a partner in the innards he is only patur from the keiva. **Chiya bar Rav** said, if he is a partner in any one of them, the butcher is patur from giving all of the gifts.
 - **Q:** A Braisa says, if a Kohen sells an animal to a butcher and says that he is keeping the head, or the zero'ah, or the keiva, or even 1/100 of either of these, the butcher is patur. Presumably this means he is only patur from the part that the Kohen is keeping an interest in!? **A:** It means he is patur from all the gifts.
 - **Q:** If so the Braisa should say "he is patur from all"! Moreover, a Braisa clearly says that in this case he is *only* patur from the part in which the Kohen or the goy is a partner!? This is a **TEYUFTA** of **R' Chiya**.
 - **R' Chisda** explained that **R' Chiya's** view was based on a mistaken understanding of a Braisa that lists all the 24 Kohanic gifts, and the list groups the zero'ah, lichayayim, and keiva as one gift. He thought that they are grouped as one and are therefore all grouped together for purposes of becoming patur from them as well. However, that is not the case. In fact, there are other groupings in the list in the Braisa which are clearly only grouped together due to their similarity, not for halachic grouping purposes. The same is true for the zero'ah, lichayayim, and keiva.
 - **Q:** What if the Kohen sells the head of an animal to a butcher who is a Yisrael and keeps the rest for himself? Do we say that the butcher must give the gifts of the head (the jaws) or do we say that since the main part of the animal is owned by the Kohen the entire animal becomes patur? **A:** A Braisa says, if a Yisrael buys the wool of the sheep of a goy before it is shorn, he is still patur from having to give reishis hageiz (because the main part of the animal is owned by the goy), and in this respect the gifts of zero'ah, lichayayim, and keiva are more stringent than reishis hageiz. We see that with regard to zero'ah, lichayayim, and keiva we look to the part of the animal owned by the Yisrael, even if the main part of the animal is owned by the Kohen. **SHEMA MINAH.**