



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

Chullin Daf Kuf Lamed Daled

V'IHM AMAR LO CHUTZ MIN HAMATANOS PATUR MIN HAMATANOS

- **Q:** A Braisa says that if a Kohen sells an animal to a Yisrael and says the sale is on condition that the gifts in it are mine, the Yisrael may still give the gifts to any Kohen that he wants!? **A:** The Mishna is talking about where he sells it "except" for the gifts, and the Braisa is where he says "on condition", which is not an exclusion and is therefore not binding.
 - **Q:** Another Braisa says that if the Kohen sells the animal with such a condition the gifts are to go to that Kohen!? **A:** The Tanna of the first Braisa holds that a condition is not an exclusion and the Tanna of this second Braisa holds that it is.

AMAR LO MECHOR LI BNEI MEI'EHA...

- **Rav** said, this is only where the person weighed it out for himself. However, if the butcher weighed it, the Kohen can claim the keiva from the butcher. **R' Assi** said, even if the butcher weighed it out, the claim will only be on the buyer.
 - **Q:** Maybe we can say that they are arguing regarding the ruling of **R' Chisda** who said that if someone stole an item and the owner was not yet "meya'ish", and a third person came and ate the item, the owner may collect from the ganav or from the third person. Maybe **Rav** holds of this ruling and **R' Assi** does not? **A:** It may be that everyone agrees with **R' Chisda's** ruling, and they argue in whether the Kohanic gifts can be legally stolen – **Rav** says that they can and **R' Assi** says that they can't.

MISHNA

- With regard to a ger who converted and owned a cow – if he shechted the cow before he converted he is patur from the gifts, but if he shechted it after he converted he is chayuv. If it is a safek as to when it was shechted he is patur, because hamotzi meichaveiro alav haraya.

GEMARA

- **R' Dimi** said that **Reish Lakish** asked **R' Yochanan**, our Mishna says that in a case of safek we go l'kula, but in a Mishna regarding leket **R' Meir** says that in a case of safek we go l'chumra!? **R' Yochanan** said, that view of **R' Meir** is only his view according to one opinion, so you can't ask me based on it. **Reish Lakish** asked, there is a pasuk that teaches that we treat a safek of gifts for the poor l'chumra, so why don't we say the same is true for gifts for the Kohanim!? **Rava** said, the difference is that in our Mishna the cow has a chazaka that it is patur from the gifts, whereas the grain in the other Mishna have a chazaka that they are chayuv.
 - **Q: Abaye** asked, with regard to the making of a dough a Mishna says that if a ger made it before he converted it is patur from challah, if it is made after he converted it is chayuv, and if it is a safek he is chayuv!? **A: Rava** said, challah is an issur, and a safek issur is treated l'chumra. The gifts are a monetary matter, in which case a safek is treated l'kula. We find that **R' Chisda** and **R' Chiya** taught this distinction as well.
- **Levi** planted grain in Kishar and no poor people came to collect the leket. **R' Sheishes** told him, the pasuk says it must be left for the poor people, and does not say to leave it for the ravens and bats. Therefore, if there are no poor people you can take it for yourself.
 - **Q:** A Braisa says that if there is no Kohen to take one's terumah he must store it until a Kohen is found. The same should be done for leket!? **A:** Terumah must be separated or else the produce remains tevel, therefore it is treated differently.
 - **Q:** The gifts are not something that effect tevel and yet a Braisa says that if there is no Kohen to take them they should be eaten and their value put away for a Kohen!? **A:** The gifts are different, because the pasuk says it must be

“given” to a Kohen. Once we answer this, we can give this answer for why terumah is treated differently as well.

- **Q:** Based on this, why is there a second mention of “leave it” mentioned in the pasuk?
A: It is used to teach the ruling of a Braisa, that if someone made his vineyard hefker and in the morning went early and picked its fruit, he is still chayuv in peret, olaylos, shikchah, and peya, but would be patur from maaser.
- There was a bag full of dinars that was brought to the Beis Medrash for the talmidim. **R’ Ami** went and acquired them before anybody else.
 - **Q:** How could he do this when the pasuk of “v’nosson” teaches that one should not take for himself!? **A:** **R’ Ami** was taking them on behalf of the poor people. **A2:** A prestigious person is different, as a Braisa says that when a Kohen Gadol is appointed the other Kohanim must make sure that he has wealth, even if it means that they each must give him money. The same is true for the Rosh Yeshiva **R’ Ami**.

MISHNA

- What is considered to be the zero’ah? It is from the lower joint until the shoulder blade. This is also the zero’ah mentioned regarding the nazir’s shelamim. The corresponding part of the back leg is called the shok. **R’ Yehuda** says the shok is from the joint until the joint that is between the upper and middle bones.
- What is the jaw? It is the part that goes from the joint of the jaw until the opening of the kaneh.

GEMARA

- A Braisa says, when the pasuk says “hazero’ah” it refers to the right leg. It is as **Rava** taught that “hayareich” refers to the more prestigious thigh (the “hey” teaches that). The same is true with the “hey” in “hazero’ah”.
 - **Q:** What does the “hey” in “halichayayim” teach? **A:** It comes to include the wool that is on the heads of sheep and the hair of the beards of goats.
 - **Q:** What does the hey in “hakeiva” teach? **A:** It comes to include the fats on the keiva and the milk in the keiva. As we find that **R’ Yehoshua** said that the Kohanim had the custom to give the fats and milk to the owner. We see that if they don’t have this custom it rightfully belongs to them.
- The ones who darshen the hidden things say that the zero’ah corresponds to the hand of Pinchas when he killed those sinning, as the pasuk says “vayikach romach biyado”. The jaw corresponds to his tefilla, as the pasuk says “vayamod Pinchas vayifalel”. The keiva corresponds to the keiva of the woman that he pierced, as the pasuk says “v’es ha’isha ehl kavasa”.
- Another Tanna learns that it is the right zero’ah based on a drasha of the pasuk regarding nazir.

EIZEHU LECHI MIN HAPEREK SHEL LECHI...

- **Q:** A Braisa says that even the place of the shechita is given to the Kohen (which is more than our Mishna says)!? **A:** They may both be referring to the same place, and they are just following different views of where the proper place of shechita is. The Mishna holds that would not be a proper place of shechita and therefore refers to it differently. The Braisa says that it is a proper place of shechita and therefore refers to it as such. **A2:** We can also answer that when the Braisa says that the place of the shechita is “with it” it means it is left with the rest of the animal (not with the portion given to the Kohen).

HADRAN ALACH PEREK HAZERO’AH V’HALICHAYAYIM!!!