

30.10.3

132a → 133a (לא נאווה לכסיל תענוג) (משנה ג)

1. וזה יהיה משפט הפהנים מאת העם מאת זבחי הזבח אם שור אם שה ונתן לכהן הזרע והלחיים והקבה: דברים יח, ג
 2. וידבר ה' אל אהרן ואני הנה נתתי לך את משמרת תרומתי לכל קדשי בני ישראל לך נתתים למשחה ולבגיד לחק עולם: במדבר יח, ח
 3. המקריב את דם השלמים ואת החלב מבני אהרן לו תהיה שוק הימין למנה: ויקרא ז, לג
 4. ולא הלכו בניו בדרךיו ויטו אחרי הבצע ויקחו שחד ויטו משפט: שמ"א ח, ג
 5. מעדה בגד ביום קרה חמץ על נתר ושר בשרים על לב רע: משלי כה, כ
 6. כל חשד טמון לצפוניו תאכלהו אש לא נפח ירע שריד באהל: איוב כ, כז
 7. והיה כל אשר יקרא בשם ה' ומלט כי בהר ציון ובירושלם תהיה פליטה כאשר אמר ה' ובשרידים אשר ה' קרא: יואל ג, ה
 8. כצדור אבן במרגמה כן נתן לכסיל כבוד: משלי כו, ח
 9. לא נאווה לכסיל תענוג אף כי לעבד משל בשרים: משלי יט, י

I obligation of מתנות when there are conflicting claims

- a If: בכור (exempt from מתנות) got mixed in with a group of חולין
- If: every animal is being slaughtered by a different person, the "בכור" exempts all
 - If: all are being slaughtered by one person, the "בכור" exempts one animal
 - Question: why doesn't the כהן collect in any case – if בכור – takes all, if not – מתנות
 - Answer (אושעיא): case where בכור was בע"מ and כהן sold it to a ישראל
- b If: the טבח is slaughtering on behalf of a כהן or non-Jew, he is exempt
- Question: why not phrase it "non-Jews and כהנים are exempt"?
 - Answer (רבא): this proves that the טבח is the one from whom they must claim the מתנות, not the owner
- ii And: if he is in partnership with one of them, he must mark (that on the animal, to remove suspicion)
- c If: he purchased the innards and they include the קיבה, the buyer must give to כהן and gets no discount from seller
- But: if he bought by weight, given to כהן and he may take a discount (to amount given to כהן)

II Expanded discussion on exemption of כהן

- a Source (רבא): v. 1 – כהנים exempts מאת העם; but מאת זבחי הזבח extends to include all טבחים, even כהנים
- b Story: ישראל's host was a poor כהן; he advised him to become partners with טבח ישראל, which would exempt the ישראל
- obligated the ישראל-partner to give, citing the ruling that a טבח כהן is exempt only for a few weeks
 - Challenge: why not exempt the ישראל (partner) for a few weeks, at the very least?
 - Answer: that's only if he hasn't set up shop; once he does so, all now he is a טבח and is obligated immediately
- c ח"ח declared that any כהן that doesn't separate מתנות is חרם
- note: 22 years (had passed since טבחי הוצל were banned) – not to relieve חרם, but to obviate need for warning
 - examples: of חכמים who would order animal parts seized as fine for not giving מתנות

III Miscellaneous הלכות of מתני"כ

- a Division of מתנות (ר' חסדא): they are divided as such – 1 to זרוע – 2 to קיבה, כהן to another, לחיים to 2
- Challenge: in אי"י they give each bone to a separate כהן
 - Answer: that is in the case of an ox (larger limbs); ח"ח's ruling was re: ovines
- b Status of animal before separating (ר' יוחנן): it is אסור to eat from animal that has not had its מתנות separated as of yet
- Furthermore: eating from such an animal is tantamount to eating טבל (rejected)
- c Style of eating (ר"ח): must be eaten roasted and with mustard (for taste) – per v. 2 – royal feast
- d Which כהן may receive (ר"ח): only one who is expert in all 24 מתני"כ
- Challenge: ר"ש (ברייתא) v. 3 – any כהן who doesn't accept responsibility for all עבודות may not receive ושוק – חזה
 - And: אהרן (ibid) extends it from שלמים to all עבודות → if he is מודה, even if not fully familiar, is חולקין לו
- e Preparation of לחי (בשם רב): the fibrous threads are אסור (due to דם)
- Rejection: if roasted, blood comes out; if salted and washed properly, blood comes out
- f Proper etiquette of taking/receiving: אב"י was "tested" by ר' יוסף – if a כהן grabs מתנות, is this praiseworthy or degrading?
- Answer (אב"י): degrading, per v. 1 – ונתן (note: אב"י was a כהן)
 - Note: אב"י used to grab them until he learned this lesson – but he would ask for them
 - Then: he heard ר"מ's interpretation of v. 4 – that בני שמואל would request their gifts – he stopped requesting
 - Then: he heard ברייתא that the modest כהנים wouldn't take לחם הפנים – he stopped taking מתנות
- (a) Except: once a year (עיר"כ) to maintain his status
- Challenge: why not perform ברכת כהנים (answer: his students kept him from joining with their שאולות)

- g מתנות כהן, if a ת"ח is in town and is poor, כהן should grant him his מתנות
- i Story: רבא came to a house, רבא asked servant (כהן) of host to give him מתנות so that he could have tongue with mustard
- 1 דב ספרא wouldn't eat them
 - (a) Reason: servant hadn't yet received them
 - 2 ד' ספרא was made to read v. 5 in a dream, implying that he wasn't worthy to be taught
 - (a) However: רב יוסף clarified that his advice was only valid for a poor person (not רבא) and for someone who already received מתנות (servant hadn't yet gotten them)
 - (b) Rather: the verse was read with רבא's behavior in mind
 - (i) Question: why didn't רבא have the dream?
 - (ii) Answer: he was "on the outs" with שמים
 - 3 Tangent (ר' דימי asking אבי): meaning of v. 5 – teaching improper student
 - (a) Punishment: falls into גיהנום, per vv. 6-7
 - (b) דב: tantamount to worshipping Mercury (vv. 8-9)