

30.10.3

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

1. וזה יהיה משפט הפהנים מאת העם מאת זבחי הזבח אם שור אם שה ונתן לכהן תזרע 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 הצצע ויקחו שחד ויטו משפט: שמ"א ח, ג
 5. מעדה בגד גיום 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, כו
 7. והיה כל אשר יקרא בשם ה' ימלט כי בהר ציון ובירושלם תהיה פליטה כאשר אמר ה' ובשרידי אשר ה' קרא: יואל ג, ה
 8. כצרו אבן במרגמה כן נתון 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: משנה ג

- a If: a בכור (exempt from מתנות) got mixed in with a group of חולין
 i If: every animal is being slaughtered by a different person, the "בכור" exempts all
 ii If: all are being slaughtered by one person, the "בכור" exempts one animal
 1 Question: why doesn't the כהן collect in any case – if בכור – takes all, if not – מתנות
 2 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
 1 Question: why not phrase it "non-Jews and כהנים are exempt"?
 2 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
 i 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 ישראל טבח, which would exempt the ישראל
 i obligated the ישראל-partner to give, citing the ruling that a טבח כהן is exempt only for a few weeks
 ii Challenge: why not exempt the ישראל (partner) for a few weeks, at the very least?
 1 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 ר"ח declared that any כהן that doesn't separate מתנות is חרם
 i note: 22 years (had passed since טבחי הוצל were banned) – not to relieve חרם, but to obviate need for warning
 1 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 – כהן to 1 זרוע and to 2 לחיים
 i Challenge: in אי"י they give each bone to a separate כהן
 ii Answer: that is in the case of an ox (larger limbs); ר"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
 i 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
 i Challenge: ר"ש (ברייתא) v. 3– any כהן who doesn't accept responsibility for all עבודות may not receive ושוק – חזה וזרע
 ii And: בני אהרן (ibid) extends it from שלמים דם to all עבודות → if he is מודה, even if not fully familiar, חולקין לו
 e Preparation of לחי (בשם רב): the fibrous threads are אסור (due to דם)
 i Rejection: if roasted, blood comes out; if salted and washed properly, blood comes out
 f Proper etiquette of taking/receiving: מאביי was "tested" by ר' יוסף – if a כהן grabs מתנות, is this praiseworthy or degrading?
 i Answer (אביי): degrading, per v. 1 – ונתן (note: מאביי was a כהן)
 1 Note: מאביי used to grab them until he learned this lesson – but he would ask for them
 2 Then: he heard ר"מ's interpretation of v. 4 – that בני שמואל would request their gifts – he stopped requesting
 3 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
 (i) Challenge: why not perform ברכת כהנים (answer: his students kept him from joining with their שאלות)

- g מתנות כהן, if a ת"ח is in town and is poor, 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* (*ל' 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)