Chullin 130 – Good Morning Raboisai

New Perek – Zero'a, Lechayayim V'Keivah

1️⃣ The Three Matanos

👉 The new Perek begins with the Mitzvah of Matanos Kehunah from every regular animal that is shechted.

The owner gives the Kohen three parts:

- Zero'a – the foreleg
- Lechayayim – the cheeks/jaw
- Keivah – the stomach.

These are commonly referred to simply as:

- Matanos.

The Mishnah teaches that this applies to Chullin, but not to animals brought as Korbanos.

2️⃣ This Applies Outside the Beis Hamikdash

👉 These Matanos are not dependent on:

- The Beis Hamikdash
- Or the Korban service.

They apply to:

- Ordinary animals that are shechted.

Reb Eli mentioned that this is presented as a Mitzvah that applies today, including outside Eretz Yisrael, although he notes that there is another opinion regarding Chutz La'aretz.

Why Not Give Matanos From Kodshim?

3️⃣ Chullin – Yes; Kodshim – No

👉 The Mishnah says:

- Chullin – Chayav in Matanos
- Mukdashim – Patur.

Even a Korban where much of the meat eventually belongs to its owner:

- Does not require Zero'a, Lechayayim and Keivah.

But the Gemara asks:

Why not?

4️⃣ The Kal Vachomer From Chazeh V'Shok

👉 A Korban Shelamim already requires giving the Kohen:

- Chazeh – the breast
- Shok – the thigh.

Regular Chullin does not require these.

So we could argue:

If Chullin, which does not require Chazeh V'Shok, nevertheless requires:

- Zero'a
- Lechayayim
- Keivah

then Kodshim, which already has the additional requirement of Chazeh V'Shok, should certainly require:

- The three Matanos as well.

That would give the Kohen:

- Five gifts.

5️⃣ "V'Etain Osam" – Only These

👉 The Torah therefore says regarding Chazeh V'Shok:

- V'Etain osam.

"Osam" teaches:

- These gifts
- And not the additional three Matanos.

Therefore Kodshim:

- Gives Chazeh V'Shok
- But not Zero'a, Lechayayim V'Keivah.

Kedushas HaGuf vs Kedushas Damim

6️⃣ Two Very Different Types of Hekdesh

👉 The Mishnah now distinguishes between two forms of Kedushah.

Kedushas HaGuf:

- The actual animal becomes inherently Kadosh as a Korban.

Kedushas Damim:

- Only its monetary value is dedicated to Hekdesh.

This difference becomes extremely important after:

- Pidyon – redemption.

7️⃣ A Baal Mum Before Hekdesh

👉 Suppose an animal already had:

- A permanent Mum

before it was made Hekdesh.

Since it could never become a valid Korban:

- It receives only Kedushas Damim.

It can then be:

- Redeemed.

After Pidyon:

- It returns to ordinary Chullin.

8️⃣ What Happens After Pidyon?

👉 Since it is now completely Chullin:

- It is subject to Bechor.

- It is subject to Zero'a, Lechayayim V'Keivah.
- Its wool may be sheared.
- It may be worked.
- Its offspring are permitted.
- Its milk is permitted.

In other words:

- Its previous monetary Kedushah leaves no continuing Kedushas HaGuf after redemption.

9️⃣ No Temurah

👉 An animal that only had Kedushas Damim:

- Does not create Temurah.

Temurah applies where:

- An animal itself has genuine Kedushas HaGuf

and someone attempts to substitute another animal for it.

🔟 If It Dies, It Can Be Redeemed

👉 Because this animal never had true Kedushas HaGuf:

- If it dies before Pidyon
- It can still be redeemed.

This is another indication that:

- Its Kedushah was essentially monetary.

Bechor and Maaser Are Different

1️⃣1️⃣ Their Kedushah Is Inherent

👉 The Mishnah excludes:

- Bechor
- Maaser Behemah

from these rules.

Their Kedushah is not merely created through:

- A person verbally dedicating them.

Rather:

- Their Kedushah comes automatically through their Torah status.

Therefore:

- Even a Mum does not make them ordinary Kedushas Damim animals.

1️⃣2️⃣ Maaser Behemah

👉 Maaser Behemah applies when:

- Eligible animals born in one's possession are passed through
- And every tenth animal becomes Kadosh.

The transcript emphasizes:

- Animals merely purchased do not automatically enter the same Maaser process.

This distinction becomes important later in the Gemara's Kal Vachomer.

Kedushas HaGuf Before the Mum

1️⃣3️⃣ The Opposite Case

👉 Now suppose the animal was:

- Initially fit as a Korban
- Made Hekdesh
- And only afterwards developed a permanent Mum.

This animal already acquired:

- Kedushas HaGuf.

It can now be redeemed because of its Mum, but after redemption it becomes:

- Pesulei HaMukdashim.

Its Kedushah does not completely disappear.

1️⃣4️⃣ Traces of Kedushah Remain

👉 Therefore, even after Pidyon:

- It is not subject to Bechor.
- It is exempt from the Matanos.
- Its wool may not be sheared.
- It may not be worked.
- Its offspring can remain prohibited.
- Its milk remains prohibited.

The key distinction:

Kedushas Damim:

- Disappears completely through Pidyon.

Kedushas HaGuf:

- Leaves continuing Kedushah even after Pidyon.

1️⃣5️⃣ Shechting Before Pidyon

👉 If an animal with Kedushas HaGuf develops a Mum and is then:

- Shechted outside the Beis Hamikdash before Pidyon

the laws remain connected to its status as:

- Genuine Hekdesh.

This contrasts with an animal which:

- Had a Mum before it was ever made Hekdesh.

Back to the Kal Vachomer

1️⃣6️⃣ Maybe Chullin Has a Special Chumrah

👉 The Gemara now attacks the earlier Kal Vachomer.

Perhaps Chullin requires the three Matanos because:

- Chullin has certain special obligations that Kodshim does not.

For example:

- Bechor.

A firstborn Chullin animal:

- Becomes Bechor.

Perhaps that explains why Chullin also requires:

- Zero'a, Lechayayim and Keivah.

1️⃣7️⃣ A Male Animal

👉 The Gemara answers:

Look at:

- A male animal.

A male:

- Cannot give birth
- And therefore has no personal possibility of producing a Bechor.

Nevertheless, when shechted:

- It requires the three Matanos.

So Bechor cannot be the explanation.

1️⃣8️⃣ Reishis HaGez

👉 The Gemara suggests another Chumrah of Chullin:

- Reishis HaGez – the first shearing given to a Kohen.

Perhaps this explains:

- Why Chullin requires the Matanos.

But again:

- We can find animals where that obligation does not apply
- Yet the three Matanos still do.

1️⃣9️⃣ Maaser Behemah

👉 Another attempted distinction is:

- Maaser Behemah.

Ordinary eligible animals can enter:

- The Maaser Behemah process.

Animals belonging to Hekdesh:

- Do not.

Perhaps this makes Chullin more stringent.

The Gemara again looks for examples where:

- Maaser does not apply
- Yet Matanos still do.

2️⃣0️⃣ Purchased Animals and an Orphan

👉 The Gemara discusses cases such as:

- Lekuach – an animal that was purchased
- Yasom – an orphaned animal.

These can be excluded from:

- Maaser Behemah.

Yet their broader category cannot be used successfully to destroy the Kal Vachomer.

2️⃣1️⃣ The Kal Vachomer Survives

👉 After testing the various possibilities:

- Bechor
- Reishis HaGez
- Maaser
- Purchased animals
- Orphans

the Gemara does not find a sufficient Pircha.

Therefore the original Kal Vachomer remains strong.

That is why the Torah needs:

- “Osam”

to teach that Kodshim receives:

- Chazeh V’Shok only

and not:

- Zero’a, Lechayayim V’Keivah.

Should Chullin Require Five Gifts?

2️⃣ 2️⃣ The Reverse Kal Vachomer

👉 The Gemara now reverses the argument.

If Chullin is stringent enough to require:

- Zero’a
- Lechayayim
- Keivah

perhaps it should also require:

- Chazeh
- Shok.

Why shouldn't every Chullin animal require:

- Five gifts?

2️⃣ 3️⃣ “Zeh” – Only These Three

👉 The Torah says regarding Matanos Kehunah:

- Zeh mishpat hakohanim.

“Zeh” teaches:

- These are the gifts.

Meaning:

- Zero'a
- Lechayayim
- Keivah

but not:

- Chazeh V'Shok.

Therefore Chullin requires:

- Three gifts, not five.

Why Is "Zeh" Necessary?

2️⃣4️⃣ Chazeh V'Shok Require Tenufah

👉 The Gemara asks:

Could Chazeh V'Shok even apply to Chullin?

With Korbanos they require:

- Tenufah – waving

before Hashem.

That procedure belongs:

- In the Beis Hamikdash.

If Chazeh V'Shok were taken from ordinary Chullin:

- Where would their Tenufah take place?

This itself seems to make the idea impossible.

The Gemara therefore examines:

- What additional law "Zeh" teaches.

If You Ate the Matanos

2️⃣5️⃣ Must You Pay the Kohen?

👉 Suppose someone was required to give:

- Zero'a, Lechayayim and Keivah

but instead:

- Ate them
- Destroyed them
- Or otherwise made them unavailable.

Does he now have to:

- Pay a Kohen their value?

The Gemara discusses two reasons why he may be exempt.

2️⃣6️⃣ "Zeh" – Only While They Exist

👉 One explanation derives from:

- Zeh.

The obligation is to give:

- This actual gift while it exists.

Once the Matanos have been:

- Consumed or destroyed

there may no longer be:

- A monetary replacement obligation.

2️⃣7️⃣ Mamon She'ein Lo Tov'im

👉 The second reason is:

- Mamon she'ein lo tov'im.

The Matanos are owed to:

- A Kohen.

But before a particular Kohen acquires them:

- No individual Kohen can say, "They are specifically mine."

The owner could have chosen:

- A different Kohen.

Therefore there is:

- No specific claimant

who can demand payment.

2️⃣8️⃣ A Difference Between the Two Reasons

👉 These two explanations are not identical.

According to “Zeh”:

- Once the actual Matanos are gone, there may be no remaining obligation at all.

According to Mamon She’ein Lo Tov’im:

- There may still be an obligation toward Shamayim
- But no particular Kohen has the legal standing to collect it.

“Mishpat HaKohanim” – There Is a Din

2️⃣9️⃣ Can Beis Din Get Involved?

👉 The Torah calls the Matanos:

- Mishpat hakohanim.

The Gemara asks whether this means:

- There is an enforceable Din in Beis Din.

If no particular Kohen can claim the Matanos:

- What exactly would Beis Din enforce?

3️⃣0️⃣ Giving to the Proper Kohanim

👉 One explanation is that Beis Din determines:

- How the Matanos should be distributed.

The transcript emphasizes that preference should be given to:

- Kohanim who are involved in Torah.

The Matanos are not simply:

- Distributed without consideration.

A Kohen Takes the Matanos Himself

3️⃣ 1️⃣ The Animal Was in the Kohen's Possession

👉 The Gemara gives an interesting case.

A Yisrael asks a Kohen:

- To hold or store his animal.

The Kohen then:

- Takes the Zero'a, Lechayayim and Keivah for himself

without waiting for the owner to give them.

Can the owner:

- Demand them back?

3️⃣ 2️⃣ Matnos Shelo Hurmu K'Mi Shehurmu

👉 The discussion depends on the principle:

- Matnos shelo hurmu k'mi shehurmu damyan.

Something which:

- Is destined to be separated and given

can sometimes be viewed halachically as though:

- It has already been separated.

This affects whether:

- The Kohen's taking creates an acquisition
- And whether Beis Din can intervene.

A Wealthy Traveller Takes Tzedakah

3️⃣ 3️⃣ Temporarily Poor

👉 The Gemara compares this to a wealthy person:

- Travelling from place to place
- With no access to his money or food.

At that moment:

- He needs assistance.

He may take:

- Leket, Shikchah, Peah
- And Maaser Ani.

The question is:

When he reaches home and regains access to his wealth:

- Must he repay what he took?

3️⃣4️⃣ Rebbe Eliezer and the Chachamim

👉 Rebbe Eliezer says:

- He should repay.

The Chachamim say:

- Ani hayah b'osah sha'ah.

At that moment:

- He genuinely was poor.

Therefore:

- His taking was legitimate.

3️⃣5️⃣ Is Repayment an Actual Obligation?

👉 The Gemara considers whether Rebbe Eliezer's requirement to repay is:

- A strict monetary obligation

or:

- Midas Chasidus – the proper conduct for someone who can later afford to return it.

The conclusion in the transcript understands the repayment in this context as:

- Midas Chasidus.

The comparison helps explain why property owed generally to:

- Kohanim
- Or poor people

can be difficult for one particular individual to collect.

📌 **Key Chazarah**

- The new Perek begins with Zero'a, Lechayayim V'Keivah – the three Matanos given from Chullin to a Kohen.
- Kodshim does not require these three Matanos; instead certain Korbanos have Chazeh V'Shok.
- A Kal Vachomer could have required all five gifts from Kodshim, so "Osam" teaches only Chazeh V'Shok.
- An animal with a Mum before Hekdesh receives only Kedushas Damim and becomes complete Chullin after Pidyon.
- An animal which received Kedushas HaGuf before developing a Mum retains Kedushah even after Pidyon as Pesulei HaMukdashim.
- Therefore it remains restricted in shearing, work, offspring and milk, and is exempt from the ordinary Matanos.
- Bechor and Maaser have inherent Kedushah and are different from ordinary Kedushas Damim.
- The Gemara tests the Kal Vachomer through Bechor, Reishis HaGez, Maaser, Lekuach and Yasom, but the Kal Vachomer survives.
- "Zeh mishpat hakohanim" teaches that Chullin gives the three Matanos, not Chazeh V'Shok.
- If the Matanos are eaten or destroyed, one reason for exemption from payment is "Zeh"; another is Mamon She'ein Lo Tov'im – no individual Kohen can prove that the money is specifically owed to him.
- These two reasons differ because Mamon She'ein Lo Tov'im may leave an obligation toward Shamayim even though no particular Kohen can collect.
- "Mishpat hakohanim" leads to the discussion of Beis Din and proper distribution of the Matanos.
- The Gemara discusses Matnos Shelo Hurmu K'Mi Shehurmu – gifts awaiting separation can sometimes be treated as though already separated.

- A wealthy traveller without access to his resources may temporarily take gifts for the poor. The Chachamim say, “Ani hayah b’osah sha’ah” – at that moment he was genuinely poor.
- The transcript concludes that later repayment in this case is a matter of Midas Chasidus.

📘 Catch up, review, download previous Dafim & more: https://www.dafchazarah.co.uk

📲 Now available as an app (Apple, Google & Amazon): https://dafchazarah.co.uk/download

🤝 Sponsor a day: https://dafchazarah.co.uk/sponsor

לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל