Chullin 133 – Good Morning Raboisai

Dividing the Matanos

1️⃣ How Many Kohanim Can Receive Them?

👉 Rav Chisda discusses how the three Matanos – Zero'a, Lechayayim and Keivah – should be distributed.

Normally:

- Zero'a – to one Kohen
- Keivah – to one Kohen
- Lechayayim – can be divided between two Kohanim.

The main principle is:

- Nesinah Chashuvah – each Kohen must receive a respectable, meaningful gift.

2️⃣ A Large Animal Is Different

👉 A Beraisa seems to allow even the Zero'a to be divided.

The Gemara answers:

- Hasam b'tora – that case is discussing a large bull.

A bull's Zero'a contains:

- Far more meat.

Therefore it can be divided while each Kohen still receives:

- A Nesinah Chashuvah.

With a smaller animal:

- The Zero'a should normally go to one Kohen.

So the determining factor is:

- The size and significance of each portion.

How Should Matanos Kehunah Be Eaten?

3️⃣ Like a King

👉 The Gemara discusses the proper way for a Kohen to eat the Matanos.

The preferred manner is:

- Tzli – roasted
- With mustard.

Why?

The Torah gives these gifts:

- L'mashchah – for distinction and importance.

They should be eaten:

- K'derech shehamelachim ochlim – in the manner of kings.

4️⃣ What If the Kohen Prefers Something Else?

👉 This does not mean every Kohen must personally eat them:

- Roasted
- With mustard.

If he genuinely prefers:

- Cooked
- Boiled
- Or another preparation

he may eat them:

- In the way he enjoys most.

The idea of L'mashchah is:

- To enjoy the gift in a distinguished manner.

If all methods are equally enjoyable to him:

- Roasting is preferred as Derech Gedulah.

Who Deserves Matnos Kehunah?

5️⃣ Must the Kohen Know All the Halachos?

👉 Rav Chisda discusses a Kohen who is:

- Not baki in the Matanos.

At first this sounds as though:

- A Kohen who doesn't know the detailed Halachos should not receive them.

For example, perhaps he does not know:

- The preferred way to prepare and eat them.

But the Gemara clarifies:

- Lack of knowledge alone does not disqualify him.

6️⃣ A Kohen Who Rejects the Avodah

👉 The real problem is a Kohen who:

- Does not acknowledge one of the Avodos.

If he rejects part of:

- The Torah's system of Kehunah and Avodah

he should not receive:

- The gifts arising from that Avodah.

The principle is learned from:

- Hamakriv – the Kohen who accepts and performs the Avodah receives his portion.

The Avodos

7️⃣ The Gemara Reviews the Avodos

👉 The Daf gives a long list of Avodos and procedures, including:

- Yetzikah – pouring the oil
- Belilah – mixing
- Petisah – breaking the Minchah into pieces
- Melichah – salting
- Tenufah – waving
- Hagashah – bringing the Minchah to the Mizbeach
- Kemitzah – taking the Kometz

- Haktarah – burning it on the Mizbeach
- Melikah – the special procedure for a bird Korban
- Kabbalas HaDam – receiving the blood
- Haza'ah – sprinkling the blood.

The Gemara also includes other forms of Avodah and Kehunah.

8️⃣ Other Kohen Functions

👉 These include involvement in:

- Sotah
- Eglah Arufah
- Taharas Metzora
- Nesias Kapayim – Bircas Kohanim

and other services:

- Inside and outside the Beis Hamikdash.

The point is not that a Kohen must personally perform every one.

Rather:

- He must acknowledge the legitimacy of the Torah's Avodah.

9️⃣ An Am Ha'aretz Kohen Can Still Receive

👉 Therefore:

A Kohen who simply:

- Does not know all the details

can still receive:

- Matnos Kehunah.

The disqualification applies when he:

- Rejects or denies the Avodah itself.

Blood in the Lechayayim

🔟 The Blood Vessels Must Be Treated Properly

👉 The Lechayayim contain:

- Significant blood vessels.

Therefore care must be taken before eating them.

If they are:

- Roasted

the roasting can draw out the blood.

If they are:

- Cooked

additional preparation is necessary.

1️⃣1️⃣ Cutting and Salting

👉 Because these blood vessels contain considerable blood:

- The meat should be cut
- And properly salted

so that:

- The blood can escape.

This is an additional practical Halachah regarding:

- Preparing the Lechayayim for eating.

Should a Kohen Grab the Matanos?

1️⃣2️⃣ Rav Yosef Tests His Talmidim

👉 Rav Yosef asked:

Should a Kohen:

- Grab Matnos Kehunah

to demonstrate:

- Chavivus Mitzvah – his love for the Mitzvah?

Or should he:

- Wait until they are given to him?

1️⃣3️⃣ “V’Nasan” – They Must Be Given

👉 The conclusion comes from:

- V’nasan.

The Yisrael is supposed:

- To give the Matanos.

The Kohen should not:

- Simply take them himself.

Therefore:

- V’lo sheyitol me’atzmo – he should not take them on his own.

1️⃣4️⃣ First He Stopped Grabbing

👉 The Gemara describes a progression.

Initially:

- The Kohen would grab the Matanos because of Chavivus Mitzvah.

After learning “V’nasan”:

- He stopped grabbing.

But he would still:

- Ask people to give them to him.

1️⃣5️⃣ Then He Stopped Asking

👉 Later he learned about:

- The sons of Shmuel

who were criticized for:

- Demanding their portions.

Even where someone is entitled to a gift:

- He should not pressure the owner into giving it specifically to him.

Therefore:

- He stopped even asking.

If someone chose to give it to him:

- He would accept it.

1️⃣6️⃣ The Tznuim Would Refrain

👉 The Gemara says:

- Tznuim – modest Kohanim – would refrain from taking.
- The more forceful people would take.

Therefore there is value in:

- Restraint.

A Kohen should not create the impression that:

- He is chasing after the gifts.

Abaye on Erev Yom Kippur

1️⃣7️⃣ Why Abaye Would Accept Matanos

👉 Abaye generally refrained from taking Matanos.

However:

- On Erev Yom Kippur

he would accept them.

Why?

Because there was:

- A large amount of Shechitah

and therefore plenty of Matanos available.

More importantly, accepting them demonstrated publicly:

- That Abaye was a Kohen.

1️⃣8️⃣ Why Not Prove It With Bircas Kohanim?

👉 The Gemara asks:

If Abaye wanted everyone to know he was a Kohen:

- Let him perform Bircas Kohanim!

The Gemara explains why:

- He was unable to regularly demonstrate his Kehunah through Nesias Kapayim.

The transcript gives explanations including:

- His constant involvement in teaching
- Or a physical ailment that prevented him from doing so.

Therefore Erev Yom Kippur provided:

- Another public indication that he was a Kohen.

Giving the Matanos Directly to Someone Else

1️⃣9️⃣ A Kohen Who Regularly Receives Gifts

👉 Suppose everyone knows that:

- A particular Kohen regularly receives the Matanos.

The Kohen knows:

- A poor Talmid Chacham who could benefit from them.

Can he tell the owner:

- “Instead of giving them to me, give them directly to that person”?

The Gemara allows such an arrangement:

- Under certain conditions.

2️⃣0️⃣ Why This Can Work

👉 Since the Kohen is:

- Makirei Kehunah – the recognized regular recipient

there is a strong expectation that:

- These Matanos would be given to him.

He can therefore arrange:

- For them to be directed to another appropriate recipient.

But the Gemara qualifies this carefully.

Rava and Rav Safra

2️⃣1️⃣ The Meal

👉 Rava and Rav Safra visited:

- The home of a wealthy person.

They were served:

- High-quality meat.

A Kohen who worked there regularly received:

- The Matanos.

Rava told the Kohen:

- Zachi lan b'matnasa.

He asked him to acquire the Matanos for them because:

- He wanted to eat tongue with mustard.

2️⃣2️⃣ Rav Safra Refused to Eat

👉 The Kohen agreed.

Rava ate:

- From the Matanos.

But Rav Safra:

- Refused.

Later Rav Safra had:

- A troubling dream

and went to Rav Yosef to understand:

- Whether he had acted incorrectly.

2️⃣3️⃣ Was Rav Safra Too Machmir?

👉 Rav Safra wondered:

Perhaps Rav Yosef had already taught:

- That such an arrangement can be valid.

Maybe he had been:

- Improperly Machmir

by refusing to eat.

The Gemara teaches an important point:

- One should not invent a Chumrah where one's Rebbe has ruled that something is permitted.

But Rav Yosef explains:

- This case was different.

2️⃣4️⃣ Rava Put Pressure on the Kohen

👉 The problem was:

- Rava was an extremely prominent person.
- The Kohen was in a much weaker position.

When Rava said:

- “Give the Matanos to us”

the Kohen could hardly:

- Refuse.

That is not the voluntary giving:

- The Torah intends.

A person cannot use his stature:

- To pressure a Kohen into giving away his Matanah.

2️⃣5️⃣ The Recipient Should Need It

👉 There was another issue.

The arrangement discussed earlier was:

- To benefit a Talmid Chacham who needed the assistance.

Rava:

- Was not in that category.

Therefore the earlier Heter:

- Did not apply straightforwardly to his case.

Teaching an Improper Student

2️⃣6️⃣ The Dream

👉 The dream involved a Pasuk associated with:

- Giving something valuable where it does not belong.

The Gemara connects this to teaching Torah to:

- A Talmid she'eino hagun – an improper student.

Teaching Torah to someone unworthy is compared to:

- Misusing something precious.

2️⃣7️⃣ Like Serving Avodah Zarah

👉 The Gemara gives a particularly strong comparison:

Teaching Torah to:

- A Talmid she'eino hagun

is compared to:

- Throwing a stone to Markulis, an Avodah Zarah.

The message is:

- Torah must be transmitted to someone capable of receiving it appropriately.

Partnership With a Kohen or Non-Jew

2️⃣ 8️⃣ A Recognizable Sign

👉 Returning to the Mishnah:

If a Yisrael owns an animal in partnership with:

- A Kohen
- Or a non-Jew

there can be an exemption from Matanos.

But sometimes:

- A recognizable sign must be placed on the meat.

Why?

So observers know:

- There is a legitimate exemption.

Otherwise they may think:

- The owner is simply refusing to give Matanos.

2️⃣ 9️⃣ When No Sign Is Needed

👉 If the non-Jewish partner is visibly:

- Running the business
- Sitting at the register
- Or actively involving himself as an owner

then everyone can see:

- He is a genuine partner.

In that situation:

- A separate sign is unnecessary.

The Gemara discusses how to distinguish:

- A real partner
- From an ordinary customer.

Pesulei HaMukdashim

3️⃣0️⃣ No Matanos

👉 An animal that had genuine Kedushas HaGuf, developed a permanent Mum and was redeemed becomes:

- Pesulei HaMukdashim.

When it is shechted:

- Zero'a, Lechayayim and Keivah are not given.

This follows the earlier rule that:

- Its previous Kedushah continues to affect its status even after Pidyon.

Partnership in Only Part of the Animal

3️⃣1️⃣ The Kohen Owns the Head

👉 Rav Huna discusses a partnership where the Kohen owns:

- Only a particular part of the animal.

For example:

If the Kohen is a partner in:

- The head

that affects:

- The Lechayayim.

If he is a partner in:

- The foreleg

that affects:

- The Zero'a.

If he is a partner in:

- The innards

that affects:

- The Keivah.

3️⃣ 2️⃣ Rav Huna vs Rebbe Yochanan

👉 The Gemara discusses whether partnership in:

- One relevant part

exempts only:

- That particular Matanah

or whether it exempts:

- All three Matanos.

One view treats:

- Each Matanah independently.

The other connects:

- The three Matanos together for this Halachah.

3️⃣ 3️⃣ A Beraisa Clarifies the Case

👉 The Gemara brings a Beraisa:

If the Kohen says:

- “The head is mine and the rest is yours”

the exemption applies specifically to:

- The Lechayayim.

The other Matanos:

- Remain obligated.

This supports the view that:

- Partnership in one part does not automatically exempt all three.

Each Matanah is examined:

- According to the ownership of its own part.

📌 Key Chazarah

- The Matanos may be divided among Kohanim only if each receives a Nesinah Chashuvah.

- Normally the Zero'a and Keivah go to one Kohen each, while the Lechayayim can be divided; a large bull allows further division.
- Matanos should be eaten L'mashchah – in a distinguished manner, preferably roasted with mustard when that is the Kohen's preferred way.
- A Kohen who lacks knowledge of the Halachos may still receive Matanos; one who rejects the legitimacy of the Avodah does not.
- The Gemara reviews many Avodos including Yetzikah, Belilah, Kemitzah, Haktarah, Melikah, Kabbalas HaDam, Haza'ah, Sotah, Eglah Arufah, Taharas Metzora and Nesias Kapayim.
- The Lechayayim require care because of their large blood vessels; when cooking them, cutting and salting are necessary.
- "V'nasan" teaches that the Kohen should be given the Matanos rather than grabbing them himself.
- The Gemara goes further: a Kohen should not pressure people by asking that the gifts specifically be given to him.
- Tznuim would often refrain from taking, while forceful people would take.
- Abaye accepted Matanos on Erev Yom Kippur partly to publicize that he was a Kohen.
- A recognized Kohen can sometimes arrange for expected Matanos to be given directly to a needy Talmid Chacham.
- Rava's case was different because his stature placed pressure on the Kohen and the intended recipient was not needy.
- The Gemara strongly criticizes teaching Torah to a Talmid she'eino hagun.
- A Kohen or non-Jewish partnership may require a visible sign so people know why Matanos are not being given.
- If the partner's ownership is already obvious from his active role in the business, no additional sign is needed.
- Pesulei HaMukdashim remain exempt from Matanos even after Pidyon.
- If a Kohen owns only the head, foreleg or innards, the Gemara discusses which specific Matanah is exempt.
- The Beraisa supports treating each Matanah separately: partnership in one relevant part does not automatically exempt the others.

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