

דף יומי • חקליון • דף קל"ג

Daf Yomi • The Full Daf • Elucidated Talmud • Navy & Gold Edition • with Rashi

THE SUGYA

We start off on our daf continuing the discussion of the gifts of the kehunah, specifically the jaw, the cheeks, and the abomasum. The Gemara brings a kasha against Rav Chisda's shitta that a Kohen must be an expert in the halachos of these gifts to receive them, and we delve into the halachos of the veins in the jaw which contain forbidden blood. We also learn about the proper way for a Kohen to receive these gifts, discussing whether a Kohen who snatches them is showing love for the mitzvah or, chas v'shalom, showing contempt for it.

Next, the Gemara brings a beautiful and personal account of Abaye's own hanhaga regarding taking these gifts, showing his incredible growth in middos and humbleness as he heard different Beraisos. We also learn about a special halacha from Rav Yosef regarding a Kohen granting his future gifts to a poor young talmid chacham in his neighborhood, which leads into a fascinating maaseh with Rava, Rav Safra, and a dream that required a p'shat from Rav Yosef. Finally, the Gemara transitions into the severe inyan of teaching a student who is not proper, and then returns to the halachos of partnering with a Kohen or a non-Jew in an animal.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

עמוד א' DAF 133A

BRAISA

וּמִקְבָּלוֹת, הַזָּאוֹת, וְהַשְּׁקָאֵת סוֹטָה, וְעֵרִיפֵת עֵגְלָה עְרוּפָה, וְטָהֳרֵת מְצוּרָע, וְנִשְׂיאוֹת כֹּהֲנִים – בֵּין מִבְּנִים בֵּין מִבְּחוּץ,

And the receivings of blood in a vessel, the sprinklings of blood, and the giving of water to a sota, and the breaking of the neck of the heifer whose neck is broken, and the purification of a leper, and the lifting of the hands for the Priestly Blessing whether inside the Beis HaMikdash or outside it,

BRAISA

תלמוד לומר "מִבְּנֵי אַהֲרֹן" – עֲבוּדָה הָאֲמוּרָה לְבְנֵי אַהֲרֹן.

the Torah teaching says: "From the sons of Aaron" to teach that this applies to any service that is stated regarding the sons of Aaron.

BRAISA

וְכָל כֹּהֵן שֶׁאֵינוֹ מוֹדָה בָּהּ – אֵין לוֹ חֵלֶק בְּכַהֲוֹנָה.

And any Kohen who does not admit to it—meaning, he does not believe in the validity of these services—has no portion in the priesthood gifts.

INFERENCE

טעמא דאינו מודה בה, הא מודה בה – אף על גב דאינו בקי בהן.

The Gemara infers: **The reason** he gets no portion is specifically **that he does not admit to it**, but if he does admit to it, he receives a portion **even though he is not expert in them**. This is a kasha on Rav Chisda who said a Kohen must be expert in the halachos to receive gifts!

STATEMENT

אמר רבי אבא, אמר רב הונא, אמר רב: חוטין שבלחי אסורים, וכל בהן שאינו יודע ליטלן – אין נותנין לו מתנה.

Rabbi Abba said that Rav Huna said that Rav said: **The veins that are in the jaw are forbidden** because of the blood they contain, **and any Kohen who does not know how to remove them**, we do not give him the gift of the jaw, lest he eat them with the forbidden blood.

OBJECTION

ולא היא, אי בטוּיא – מידב דייבי, ואי לקדרה – אי דמיחתה לחו ומלח להו – מידב דייבי.

The Gemara notes: **But that is not so**, because there is no real concern: **If he prepares it by roasting**, the blood **will flow out** because of the fire, **and if he prepares it for a pot** to cook it, **if he cuts them and salts them** as required, the blood **will flow out** and it will be permitted.

STATEMENT

אמר רבא: בדק לן רב יוסף, האי כהנא דחטיף מתנתא – חבובי קא מחבב מצוה, או ולולי קא מזלזל במצוה?

Rava said: Rav Yosef tested us with this question: **This Kohen who snatches the gifts from the owner—is he showing love for the mitzvah, or is he showing contempt for the mitzvah?**

RESOLUTION

ופשטנא ליה "ונתן" – ולא שיטול מעצמו.

And I resolved it for him from the pasuk: "**And he shall give**"—and not that he should take on his own. Therefore, it is contempt for the mitzvah.

STATEMENT

אמר אבאי: מריש הוה חטיפנא מתנתא, אמינא: חבובי קא מחביבנא מצוה.

Abaye said: **At first**, I would snatch the gifts, because I said to myself: **I am showing love for the mitzvah**.

STATEMENT

כיון דשמענא להא "ונתן" – ולא שיטול מעצמו, מיחטף לא חטיפנא, מימר (אמרי) [אמינא]: הבו לי.

Once I heard this teaching on the pasuk "**And he shall give**"—and not that he should take on his own, I would not snatch anymore; instead, I would say to the owners: **Give them to me**.

STATEMENT

וכיון דשמענא להא דתנא: "ויטו אחרי הפצע", רבי מאיר אומר: בני שמואל חלקם שאלו בפיהם, מימר נמי לא אמינא, ואי יחבו לי – שקילנא.

And once I heard that which is taught in a Braisa on the pasuk regarding Shmuel's sons, "And they turned after lucre," where Rabbi Meir says: The sons of Shmuel demanded their portion with their mouths, I also would not say anything to ask for them; rather, if they gave them to me, I would take them.

STATEMENT

כיון דשמענא להא דתנא: הצנועים מושכין את ידיהם, והגרגרים חולקים – משקל נמי לא שקילנא, לבר ממעלי יומא דכיפורי, לאחזוקי נפשי בכהני.

Once I heard that which is taught in a Braisa: The modest ones withdraw their hands from the Lechem HaPanim and the gluttons divide it, I also would not take gifts at all, except for the eve of Yom Kippur, when I took them to establish myself as a Kohen in the eyes of the public.

QUESTION

ולפרוס ידיה! אנסייה ליה עידניה.

The Gemara asks: **But let him spread his hands** for Birchas Kohanim to show he is a Kohen! The Gemara answers: **His time constrained him**, as he was constantly learning and teaching Torah and missed the time of Birchas Kohanim.

STATEMENT

אמר רב יוסף: האי כהנא דאית ליה צורבא מרבנן בשכבותיה, ודחיקא ליה מילתא – ליזכי ליה מתנתא, ואף על גב דלא אתי לידיה, במפרי כהונה ולויה.

Rav Yosef said: This Kohen who has a young Torah scholar in his neighborhood, and things are tight for him financially—let the Kohen grant him the gifts that he is destined to receive, and even though they have not yet come into his hand, this works in a case of well-known Kohanim and Levi'im who are certain to receive the gifts.

STATEMENT

רבא ורב ספרא איקלעו לבי מר יוחנא בריה דרב חנא בר אדא, ואמרי לה לבי מר יוחנא בריה דרב חנא בר בינא.

Rava and Rav Safra happened to visit the house of Mar Yohana the son of Rav Chana bar Adda, and some say the house of Mar Yohana the son of Rav Chana bar Bizna.

STATEMENT

עבד להו עגלא תילתא, אמר ליה רבא לשמעיה: זכי לן מתנתא, דבעינא למיכל לישנא בחרדלא.

He prepared for them a third-born calf. Rava said to his attendant, who was a Kohen: Grant us the gifts, as I want to eat the tongue with mustard.

STATEMENT

זכי ליה. רבא אכל, ורב ספרא לא אכל.

The attendant granted them to him. Rava ate, but Rav Safra did not eat.

STATEMENT

אָקרייה לרב ספרא בַּחֲלֵמָא: "מַעֲדָה בְּגָד בְּיוֹם קָרָה חֲמִץ עַל נֶתֶר וְשָׁר בְּשִׁירִים עַל לֵב רָע."

They read to Rav Safra in a dream the pasuk: "As one who removes a garment on a cold day, and as vinegar upon soda, so is he who sings songs to a heavy heart."

QUESTION

אַתָּא לְקַמִּיָּה דְּרַב יוֹסֵף, אָמַר לֵיהּ: דְּלֵמָּא מְשׁוּם דְּעֵבְרִי אֲשַׁמְעֵתָא דְּמַר אָקְרִיין הָכִי?

He came before Rav Yosef and said to him: Perhaps because I transgressed the teaching of the Master, they read this to me?

ANSWER

אָמַר לֵיהּ: כִּי אָמַרִי אֲנָא – בְּאַחַר, שְׁמַעְא – בְּעַל כְּרַחֲמֵיהּ מִזְכִּי, וְכִי אָמַרִי אֲנָא – לְמַאן דְּלֹא אָפְשָׁר לֵיהּ, הָא אָפְשָׁר לֵיהּ.

Rav Yosef said to him: When I said this halacha, it was regarding another person of the Kohen's choice, but an attendant grants it against his will out of pressure. And when I said this, it was for one who has no other way, but here Rava had another way to eat.

EXPLANATION

וְאֵלֹא מַאי טַעְמָא אָקְרִיין הָכִי? כְּלַפִּי רָבָא!

But if so, what is the reason they read this to you? It was directed toward Rava!

QUESTION

וְלִקְרִייה לְרָבָא? רָבָא נְזוּף הָוָה.

The Gemara asks: But let them read it to Rava himself! The Gemara answers: Rava was under a ban of displeasure from Heaven at that time, so they did not communicate with him.

QUESTION

אָמַר לֵיהּ אַבְיִי לְרַב דִּימִי: וּפְשָׁטִיָּה דְּקָרָא בְּמַאי כְּתִיב?

Abaye said to Rav Dimi: And the simple meaning of the pasuk, regarding what is it written?

ANSWER

אָמַר לֵיהּ: בְּשׁוֹנָה לְתַלְמִיד שְׂאִינוּ הֶגְוִן.

He said to him: It is written regarding one who teaches a student who is not proper.

STATEMENT

דָּאָמַר רַב יְהוּדָה אָמַר רַב: כָּל הַשׁוֹנָה לְתַלְמִיד שְׂאִינוּ הֶגְוִן – נוֹפֵל בְּגִיהֵנָם, שְׁנַאֲמַר "כָּל חֹשֶׁךְ טָמוּן לְצַפּוֹנִיו תִּאֲכָלֵהוּ אִשׁ לֹא נִפְחַ יָרַע שָׂרִיד בְּאַהֲלוֹ", וְאִין "שָׂרִיד" אֶלֶּא תַלְמִיד חָכָם, שְׁנַאֲמַר "וּבְשָׂרִידִים אֲשֶׁר הִ' קָרָא".

For Rav Yehuda said that Rav said: Anyone who teaches a student who is not proper falls into Gehinnom, as it is said: "All darkness is hidden for his treasures, a fire not blown shall consume him, it shall go ill with the remnant in his

tent," and "remnant" means nothing other than a Torah scholar, as it is said: "And among the remnants whom Hashem calls."

STATEMENT

אמר רבי זירא אמר רב: כל השונה לתלמיד שאינו הגון – כזורק אבן למרקוליס, שנאמר: "כצור
אבן במרגמה בן נותן לכסיל כבוד", וכתוב: "לא נאה לכסיל תענוג".

Rabbi Zeira said that Rav said: Anyone who teaches a student who is not proper is like one who throws a stone to the idol Markolis, as it is said: "As a bundle of stones in a sling, so is he who gives honor to a fool," and it is written: "Delight is not seemly for a fool."

STATEMENT

והמשתתף עמהן צריך לרשום, ואפילו עם הגוי.

The Gemara returns to the laws of gifts: **And one who enters a partnership with them**—with Kohanim—**needs to mark** the animal to show which part belongs to the Kohen, **and even** if he partners **with a non-Jew**.

QUESTION

ורמינח: המשתתף עם כהן – צריך לרשום, והמשתתף עם הגוי ופסולי המוקדשים – אין צריך לרשום!

And the Gemara raises a contradiction: One who partners with a Kohen needs to mark the animal, but one who partners with a non-Jew or with disqualified consecrated animals does not need to mark it!

עמוד ב' DAF 133B

ANSWER

הכא במאי עסקינן – דיתבי גוי אמסחתא.

Here, with what are we dealing? We are dealing with a case **where the non-Jew sits in the** butcher shop of the Yid. Since he is sitting there, it is obvious to everyone that they are partners, so there is no concern of suspicion.

QUESTION

דכותה גבי כהן, דיתבי אמסחתא, אמאי צריך לרשום?

The Gemara asks: But **correspondingly, regarding** the case of a Kohen, **where** the Kohen sits in the shop, why does the Yid still **need to mark** the meat? It should be just as obvious that they are partners!

ANSWER

דאמרי: בשרא קא זבין.

The Gemara answers: In the case of a Kohen, people do not assume he is a partner; rather, **they say: He is buying meat**, and that is why he is sitting there.

OBJECTION

אי הכי, גוי נמי אמרי: בשרא קא זבין!

The Gemara objects: **If so**, then regarding a **non-Jew also**, they should say: **He is buying meat!** Why is it obvious that the non-Jew is a partner?

RESOLUTION

אָלֵא הָכָא בְּמַאי עֲסָקִינוּ, דִּיתִיב גּוֹי אֶפְסָפְתָּא.

Rather, here, with what are we dealing? We are dealing with a case **where the non-Jew sits by the cash drawer** where the money is kept.

QUESTION

דְּכֻתָּה גַּבִּי כִּהֵן דִּיתִיב אֶפְסָפְתָּא, אַמַּאי צָרִיךְ לְרְשׁוּם?

The Gemara asks: But **correspondingly**, regarding the case of a **Kohen where** the Kohen sits by the cash drawer, why does the Yid still **need to mark** the meat?

ANSWER

אָמְרִי: הַמוֹנִי הֵימְנִיה,

The Gemara answers: People will not assume he is a partner; rather, **they say**: The butcher **trusted him** to watch the money.

OBJECTION

גּוֹי נִמְי אָמְרִי: הַמוֹנִי הֵימְנִיה!

The Gemara objects: But regarding a **non-Jew also**, they should say: The butcher **trusted him** to watch the money!

ANSWER

אֵין אֲמוּנָה בְּגוֹי.

The Gemara answers: **There is no trust in a non-Jew.** A Yid would not trust a non-Jew with his cash drawer unless they were partners, so it is obvious they are partners.

RESOLUTION

אִיבָעִית אֵימָא: סָתָם גּוֹי מִפְּעָא פְּעִי.

If you want, say instead: Both are sitting in the shop, not by the cash drawer. But **an ordinary non-Jew screams** and interferes with the business, telling the customers what price to pay, which makes it obvious he is a partner. A Kohen, out of modesty, would not do this.

STATEMENT

אָמַר מָר: וּפְסוּלֵי הַמוֹקֵדְשִׁין אֵין צָרִיךְ לְרְשׁוּם.

The Master said in the Baraisa: **And** regarding **disqualified consecrated animals** that were redeemed and slaughtered, the butcher **does not need to mark** the meat.

OBJECTION

אֵלמָא מוֹכְחָא מִלְתָּא, וְהָא אֲנֵן תַּנּוּ: פְּסוּלֵי הַמוֹקֵדְשִׁין נִמְכָּרִים בְּאִיטְלִיז, וְנִשְׁחָטִים בְּאִיטְלִיז, וְנִשְׁקָלִים בְּלִיטְרָא!

The Gemara objects: **Consequently, the matter is obvious** that these are disqualified consecrated animals. **But didn't we learn** in a Mishnah: **Disqualified consecrated animals are sold in the market, and are slaughtered in the market, and are**

weighed by the litra just like regular chullin? If so, how is it obvious?

RESOLUTION

תרגמא רב אדא בר אהבה קמיה דרב פפא, באותן הנמכרים בתוך הבית.

Rav Adda bar Ahava interpreted it before Rav Pappa: The Baraisa is speaking of those disqualified consecrated animals, like a firstborn or animal tithe, which are sold inside the house and not in the market. Since they are sold privately, it is obvious they are consecrated.

STATEMENT

אמר רב הונא: שותף בראש – פטור מן הקחי, שותף ביד – פטור מן הזרוע, שותף בבני מעיין – פטור מן הקבה.

Rav Huna said: If a Kohen or non-Jew is a partner in the head of the animal, the Yid is exempt from giving the jaw, but must give the other gifts. If he is a partner in the foreleg, he is exempt from giving the foreleg. If he is a partner in the innards, he is exempt from giving the maw.

STATEMENT

וחייא בר רב אמר: אפילו שותף באחת מהן – פטור מכולן.

And Chiyya bar Rav said: Even if the Kohen or non-Jew is a partner in only one of them, the Yid is exempt from all of them.

OBJECTION

מיתיבי: "הראש שלי וכולה שְׁלֵךְ", ואפילו אחד ממאה בראש – פטור.

The Gemara raises an objection from a Baraisa: If a Kohen says, "The head is mine and all the rest is yours," and even if he owns only one-hundredth of the head, the Yid is exempt.

OBJECTION

"היד שלי וכולה שְׁלֵךְ", אפילו אחד ממאה ביד – פטור.

If he says, "The foreleg is mine and all the rest is yours," and even if he owns only one-hundredth of the foreleg, the Yid is exempt.

OBJECTION

"בני מעיין שלי וכולה שְׁלֵךְ", אפילו אחד ממאה בקן – פטור.

If he says, "The innards are mine and all the rest is yours," and even if he owns only one-hundredth of them, the Yid is exempt.

QUESTION

מאי לאו: פטור מן הקחי וחייב בכולן, פטור מן הזרוע וחייב בכולן, פטור מן הקבה וחייב בכולן?

What, is it not that "exempt" means: exempt from the jaw and obligated in all the rest; exempt from the foreleg and obligated in all the rest; exempt from the maw and obligated in all the rest? This would refute Chiyya bar Rav!

ANSWER

לא, פטור מכולן.

The Gemara answers: No, it means he is exempt from all of them.

QUESTION

וליתני פטור מכולן!

The Gemara asks: But let the Baraisa teach explicitly: "exempt from all of them"!

OBJECTION

ועוד, תנאי: הראש שלי וכולה שלך – אפילו אחד ממאה בראש פטור מן הלחי וחיוב בכולן.

And furthermore, it was taught in another Baraisa: If he says, "The head is mine and all the rest is yours," even if he owns only one-hundredth of the head, the Yid is exempt from the jaw and obligated in all the rest! This is an explicit contradiction.

REFUTATION

תיובא דחייא בר רב, תיובא!

The Gemara concludes: The refutation of Chiyya bar Rav is a conclusive refutation!

EXPLANATION

אמר רב חסדא: הא מתניתא אטעיתה לחייא בר רב, דתנאי: עשרים וארבע מתנות כהונה הן, וכולן ניתנו לאהרן ולבניו בכלל ופרט וברית מלח.

Rav Chisda said: This Baraisa misled Chiyya bar Rav, as it was taught in a Baraisa: There are twenty-four gifts of priesthood, and all of them were given to Aaron and his sons with a generalization and a detail and a covenant of salt.

EXPLANATION

כל המקיימן – כאילו קיים בכלל ופרט וברית מלח, וכל העובר עליהן – כאילו עובר על בכלל ופרט וברית מלח.

Anyone who fulfills them is as if he fulfilled the Torah which was given with a generalization, a detail, and a covenant of salt; and anyone who transgresses them is as if he transgressed the Torah which was given with a generalization, a detail, and a covenant of salt.

EXPLANATION

ואלו הן: עשר במקדש, וארבע בירושלים, ועשר בגבולים.

And these are they: ten in the Beis HaMikdash, and four in Yerushalayim, and ten in the borders of Eretz Yisrael.

EXPLANATION

עשר במקדש: חטאת, וחסאת העוף, אשם ודאי, ואשם תלוי, וזבחי שלמי צבור, ולוג שמן של מצורע, ושתי הלחם, ולחם הפנים, ושירי מנחות, ומנחת העומר.

The ten in the Beis HaMikdash are: the sin-offering, and the bird sin-offering, the definite guilt-offering, and the suspense guilt-offering, and the communal peace-offerings, and the log of oil of the metzora, and the Two Loaves, and the Showbread, and the remnants of the meal-offerings, and the Omer meal-offering.

EXPLANATION

וארבע בירושלים: הבכורה, והבפורים, ומורם מן התודה ומאיל נזיר, ועורות קדשים.

And four in Yerushalayim are: the firstborn animal, and the first-fruits, and the portions separated from the thanksgiving-offering and from the ram of the Nazirite, and the hides of the holy offerings.

EXPLANATION

ועֶשֶׂר בְּגָבוּלִים: תְּרוּמָה, ותרומת מעשר, וְחֻלָּה, וְרֵאשִׁית הַגֶּז, ומתנות, ופדיון הבן, ופדיון פֶּטֶר חֲמֹר.

And ten in the borders are: terumah, and terumas maaser, and challah, and the first of the shearing, and the priestly gifts of the foreleg, jaw, and maw, and the redemption of the firstborn son, and the redemption of the firstborn donkey,

EXPLANATION

ושדה אֲחוּזָה, ושדה חֲרָמִים, וגִּזְלֵי הָגֵר.

and an inherited field that was consecrated and not redeemed, and a field of bans, and the stolen property of a convert who died without heirs.

EXPLANATION

הוא סבר: מדקא חֲשִׁיב לְהוּ לְמִתְנֻת בְּחֶדָא – חֶדָא נִינְהוּ, וְלֹא הִיא!

Chiyya bar Rav reasoned: Since the Baraisa counts "the gifts" as one single gift of the twenty-four, they are considered one single mitzvah, and therefore exempting one exempts all. But it is not so!

EXPLANATION

אִטּוּ מוֹרָם מִתּוּדָה וְאֵיל נֹזֵיר דְּקָא חֲשִׁיב לְהוּ בְּחֶדָא – מְשׁוּם דְּחֶדָא נִינְהוּ?!

Is that to say that the portions separated from the thanksgiving-offering and the ram of the Nazirite, which the Baraisa counts as one, are counted together because they are one single mitzvah? They are clearly two separate offerings!

EXPLANATION

אֵלֶּא, כִּינּוּן דְּדַמְיִין לְהֶדְדִּי – חֲשִׁיב לְהוּ בְּחֶדָא.

Rather, since they are similar to each other, the Baraisa counts them as one. Here also, since the three priestly gifts are similar to each other, the Baraisa counts them as one, but they are actually separate mitzvos.

QUESTION

אִיבְעִינָא לְהוּ: הָרֹאשׁ שְׁלָךְ וְכוּלָּהּ שְׁלִי, מַהוּ?

A question was raised to them: If a Kohen says to a Yid, "The head is yours and all the rest is mine," what is the law? Is the Yid exempt from the jaw?

QUESTION

בְּתַר חֵיוָבָא אֲזִילִינוּ, וְחֵיוָבָא גַבִּי יִשְׂרָאֵל הוּא, אוּ דְלָמָּא בְּתַר עֵיקַר בְּהֶמָּה אֲזִילִינוּ, וְעֵיקַר בְּהֶמָּה דְּכֵהֵן הוּא?

Do we follow the obligation of the specific part, and the obligation of the head is upon the Yid who owns it, so he must give the jaw? Or perhaps we follow the main part of the animal, and the main part of the animal belongs to the Kohen, which would exempt the whole animal?

PROOF

תָּא שְׁמַע: גוֹי וְכֹהֵן שֶׁמָּסְרוּ צֹאנָם לְיִשְׂרָאֵל לְגִזּוּז – פֶּטוּר, הַלּוֹקֵחַ גִּזְ צֹאנוֹ שֶׁל גוֹי – פֶּטוּר מִרְאשִׁית הַגִּזּוּ.

Come and hear a proof: If a non-Jew or a Kohen gave their sheep to a Yid to shear, the Yid is exempt from the first of the shearing. And one who buys the sheared wool of the sheep of a non-Jew is exempt from the first of the shearing.

PROOF

וְזֶה חֹמֶר בְּזִרְזָה וּבְלִחְיִים וּבְקִבְיָה, יוֹתֵר מִרְאשִׁית הַגִּזּוּ.

And this is a stringency regarding the foreleg, the jaw, and the maw, more than the first of the shearing: namely, that we follow the ownership of the specific parts.

PROOF

שְׁמַע מִינָּה בְּתֵר חֵיבָא אֲזִילֵּן, שְׁמַע מִינָּה.

Learn from this: We follow the obligation of the specific part, and since the head belongs to the Yid, he must give the jaw. The Gemara concludes: Learn from this that it is so.

RULING

וְאִם אָמַר לוֹ "חוּץ מִן הַמִּתְּנּוֹת" – פֶּטוּר מִן הַמִּתְּנּוֹת.

The Baraisa concludes: And if the seller said to him, "except for the gifts," reserving the gifts for himself, the buyer is exempt from the gifts.

SUMMARY

The daf clarifies that a Kohen does not need to be an expert in the halachos of the gifts to receive them, though he must believe in the validity of the avodah. While the veins in the jaw are forbidden due to blood, they can be easily prepared through roasting or proper salting, so we do not withhold the jaw from an ordinary Kohen. The Gemara establishes that a Kohen must never snatch his gifts, as this is a contempt for the mitzvah; rather, he should receive them respectfully, with the most modest Kohanim refraining from asking altogether. We learn that well-known Kohanim can grant their future gifts to a needy talmid chacham, but this must be done willingly and not under pressure from an attendant. After warning against teaching an improper student, the Gemara concludes with the halachos of partnerships, ruling that a Yid who partners with a Kohen must mark the animal's parts to avoid suspicion of withholding the gifts, whereas partnering with a non-Jew who sits in the shop does not require a mark since the partnership is already obvious to all.

Look at the beautiful, honest journey of Abaye on our daf. At first, he would actively snatch the priestly gifts, thinking he was showing a beautiful 'chavivus mitzvah', a passion for Hashem's commandments. But as he learned more Torah, he refined his perspective step-by-step. He realized that what he thought was holy zeal was actually a lack of sensitivity. He went from grabbing, to asking, to only accepting when offered, until finally, he reached the level of the 'tznuim', the modest ones who withdraw their hands entirely.

This is a massive yesod for our own avodas Hashem. Lichoira, we often rush into doing things with a self-understood 'frumkeit' or a feeling of holy excitement, without stopping to ask if this is truly what Hashem wants from us in this moment. True spiritual growth is not about our own emotional rush; it is about aligning our desires completely with the ratzon Hashem, even when that means stepping back and holding ourselves in check.

Today, before you rush to do a mitzvah or a good deed with high energy, pause for one second. Ask yourself: 'Am I doing this for my own feeling of accomplishment, or is this truly the refined, sensitive way Hashem wants it done?' Let us practice the holy art of stepping back just a bit to make room for real, quiet ratzon Shamayim.