

דף יומי • חזקוני • דף קלי"ה

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

THE SUGYA

We are starting the eleventh perek of Maseches Chullin, which deals with the mitzva of Reishis HaGez, the first of the shearing of the sheep that must be given to a kohen. The Mishnah begins by outlining the basic parameters of this mitzva, explaining where and when it applies, and contrasting its halachos with the gifts of the zeroa, lechayayim, and keivah. We will see a major machlokes between Beis Shammai, Beis Hillel, Rabbi Dosa ben Harkinas, and the Sages regarding the minimum number of sheep and the amount of wool required to trigger the chiyuv of Reishis HaGez.

In the Gemara, the chachamim delve into the source for exempting consecrated animals (Hekdesh) from this mitzva. The Gemara raises a kasha: why do we need a special pasuk of "tzonecha" (your flock) to exempt Hekdesh when there is already a Torah prohibition against shearing consecrated animals in the first place? This leads to a beautiful shakla v'tarya exploring the differences between animals consecrated for the Altar (kodshei mizbe'ach) and those consecrated for the Temple treasury (kodshei bedek habayis), as well as the concept of reserving the shearings of an animal when consecrating it.

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

עמוד א' DAF 135A

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי רֵאשִׁית הֵגֵז נֹהֵג בְּאֶרֶץ וּבְחוּצָה לָאֶרֶץ, בְּפָנֵי הַבַּיִת וְשִׁלָּא בְּפָנֵי הַבַּיִת, בְּחוּלִין אֶבֶל לֹא
בְּמוֹקְדֵי שִׁימ.

MISHNAH: The mitzva of the first of the shearing of the sheep, which must be given to a kohen, applies in the Land of Yisrael and outside of the Land of Yisrael, in the presence of the Temple and not in the presence of the Temple, and it applies only to non-sacred animals, but not to consecrated animals.

MISHNAH

חֹמֶר בְּזֵרוּעַ וּלְחֵימִים וּבְקֶבֶה מֵרֵאשִׁית הֵגֵז – שֶׁהֲזֹרֵעַ וְהַלְחִימִים וְהַקֶּבֶה נֹהֲגִין בְּכָקֹר וּבְצֹאן, בְּמִרוּבָּה
וּבְמוֹעָט, וְרֵאשִׁית הֵגֵז אֵינוֹ נֹהֵג אֶלָּא בְּרַחֲלוֹת, וְאֵינוֹ נֹהֵג אֶלָּא בְּמִרוּבָּה.

There is a stringency regarding the gifts of the foreleg, and the jaws, and the maw, more than the halacha of the first of the shearing; for the foreleg, and the jaws, and the maw apply to cattle and to sheep, and they apply whether the owner has many animals or few, whereas the first of the shearing applies only to sheep, i.e., ewes, and it applies only when there are many sheep.

MISHNAH

וּכְמָה הוּא מְרוּבָּה, בֵּית שְׁמַאי אוֹמְרִים: שְׁתֵּי רַחֲלוֹת, שֶׁנֶּאֱמַר: "וְיָחִיהָ אִישׁ עֶגְלַת בָּקָר וְשְׁתֵּי צֹאן",

And how many is considered many? Beis Shammai say: Two sheep are enough to obligate the owner, as it is stated in the pasuk: "A man shall keep alive a young cow and two sheep", where the pasuk refers to two animals as "tzon" (flock), and the Torah uses the word "tzonecha" (your flock) regarding the first of the shearing.

MISHNAH

ובית הלל אומרים: חמש, שנאמר: "חמש צאן עשויות".

And Beis Hillel say: Five sheep are required, as it is stated in the pasuk: "And five sheep prepared", showing that a group of five is also called "tzon".

MISHNAH

רבי דוסא בן הרפינס אומר: חמש רחלות גוזזות מנה ומנה ופרס חייבות בראשית הגז,

Rabbi Dosa ben Harkinas says: Five sheep from which one shears a weight of a maneh, a maneh and a half, meaning one hundred and fifty dinars of wool from each sheep, only then are they obligated in the first of the shearing.

MISHNAH

ובחכמים אומרים: חמש רחלות גוזזות כל שהן.

And the Sages say: Five sheep from which one shears any amount are obligated, provided the total amount of wool is significant.

MISHNAH

וכמה נותנין לו? משקל חמש סלעים ביהודה, שהן עשר סלעים בגליל, מלובן ולא צואי, כדי לעשות ממנו בגד קטן, שנאמר "תתן לו", שיהא בו כדי מתנה.

And how much does one give to him, to the kohen? One must give the weight of five sela in Yehudah, which are equivalent to ten sela in the Galil, and the wool must be laundered and not dirty, so that there is enough to make a small garment from it, as it is stated: "You shall give to him", which implies that there must be enough in it to constitute a respectable gift.

MISHNAH

לא הספיק ליתנו לו עד שצבעו – פטור, לבנו ולא צבעו – חייב.

If the owner did not manage to give it to him, to the kohen, until he dyed it, he is exempt from giving it, because the change of color acquires the wool for him. But if he laundered it and did not dye it, he is still obligated to give it, because laundering is not considered a significant change.

MISHNAH

הלוקח גז צאנו של גוי – פטור מראשית הגז.

One who buys the sheared wool of the sheep of a non-Jew is exempt from the first of the shearing, because the obligation only falls on sheep owned by a Jew at the time of shearing.

MISHNAH

הלוקח גז צאנו של חברו, אם שייר – המוכר חייב, לא שייר – הלוקח חייב.

If one buys the sheared wool of the sheep of his fellow Jew, if the seller left over some of the wool for himself, then the seller is obligated to give the gift from what he kept. But if the seller did not leave over any wool, then the buyer is obligated to give the gift.

MISHNAH

הָיוּ לוֹ שְׁנֵי מִיָּנִים, שְׁחוּפוֹת וּלְבָנוֹת, מָכַר לוֹ שְׁחוּפוֹת אֲכָל לֹא לְבָנוֹת, וְכָרִים אֲכָל לֹא נִקְבוֹת – זֶה נוֹתֵן לְעַצְמוֹ וְזֶה נוֹתֵן לְעַצְמוֹ.

If the seller had two types of sheep, dark-colored and white, and he sold him the dark-colored ones but not the white ones, or if he sold him the wool of the males but not the females, this one, the seller, gives for himself from the wool he kept, and that one, the buyer, gives for himself from the wool he bought.

גְּמָרָא GEMARA

GEMARA

גְּמ' בְּמוֹקֵדְשִׁין, מַאי טַעְמָא לָא? אָמַר קָרָא "צֹאֲנֶךָ", וְלֹא צֹאֵן הֶקְדֵּשׁ.

GEMARA: The Mishnah stated that the mitzva does not apply to consecrated animals. The Gemara asks: **Regarding consecrated animals, what is the reason** that they are **not** obligated? The **pasuk** says: "Your flock", which implies that the obligation applies only to your own flock, **and not the flock of Hekdesh**.

QUESTION

טַעְמָא דְכִתְבֵּי רַחֲמָנָא "צֹאֲנֶךָ", הָא לָאוּ הֵכִי הוּא אֲמִינָא קִדְּשִׁים חִיִּיבִים בְּרֹאשִׁית הִגֹּז? הָא לָאוּ בְּנִי גִיזָה נִינְהוּ, דְכִתְיִב "וְלֹא תִגֹּז בְּכוֹר צֹאֲנֶךָ!"

The Gemara asks: Is the reason only because the Merciful One wrote "your flock"? But if not for this derivation, would I have said that consecrated animals are obligated in the first of the shearing? But they are not subject to shearing at all, as it is written: "And you shall not shear the firstborn of your flock", which is a general prohibition against shearing any consecrated animal!

ANSWER

אִי בְּקִדְּשֵׁי מִזְבֵּחַ, הֵכִי נָמִי. הֵכָא בְּמַאי עֲסָקִינוּ – בְּקִדְּשֵׁי בֶּדֶק הַבַּיִת.

The Gemara answers: **If** we were dealing with animals consecrated for the Altar, indeed they would not need a verse to exempt them because of the shearing prohibition. But **here** we are dealing with animals consecrated for the Temple treasury, which are not subject to the Torah prohibition of shearing.

OBJECTION

וְהָאִמַּר רַבִּי אֶלְעָזָר: קִדְּשֵׁי בֶּדֶק הַבַּיִת אֲסוּרִים בְּגִיזָה וְעִבּוּדָה!

The Gemara objects: **But didn't Rabbi Elazar say:** Animals consecrated for the Temple treasury are prohibited from being sheared and from being worked?

ANSWER

מִדְּרַבָּנָא.

The Gemara answers: That prohibition is only **by Rabbinic law**, but from the Torah it is permitted.

EXPLANATION

סָלָקָא דַּעְתָּךְ אַמִּינָא: הוּאִיל וּמִדְאוּרֵייתָא בְּנִי גִיזָה נִינְהוּ, הִיכָא דְגִזּוּ לִיה – לִיתִיב לִיה.

Therefore, **it might enter your mind to say: Since by Torah law they are subject to shearing, in a case where the owner transgressed the Rabbinic law and sheared it, he should give it to the kohen.** Therefore, the Torah needs to teach us that he is exempt.

QUESTION

וְהָא קֳדָישׁ לֵה!

The Gemara asks: **But** the wool itself **is consecrated** to the Temple treasury, so how could he give it to a kohen?

ANSWER

סָלָקָא דַּעְתָּךְ אַמִּינָא: לְפָרוֹק וְלִיתִיב לִיה.

The Gemara answers: **It might enter your mind to say: Let him redeem** the wool from Hekdesh **and then give it to him**, to the kohen.

OBJECTION

וְהָא פְּעִי הַעֲמָדָה וְהַעֲרָכָה!

The Gemara objects: **But** to redeem a consecrated animal or its parts, **it requires standing and valuation** before a kohen while still alive and intact, and once sheared, this cannot be done!

OBJECTION

הֲנִיחָא לְמֵאן דְּאָמַר קֳדָשִׁי בְּדֶק הַבֵּית לֹא הָיוּ בְּכָלֵל הַעֲמָדָה וְהַעֲרָכָה, אֲלֵא לְמֵאן דְּאָמַר הָיוּ, מֵאִי אִיכָא לְמִימַר?

The Gemara notes: **This works out well according to the one who says that animals consecrated for the Temple treasury were not included in the requirement of standing and valuation.** But according to the one who says they were included, **what is there to say?**

ANSWER

אָמַר רַבִּי מָנִי בַר פַּטִּישׁ מִשּׁוּם רַבִּי יַנָּאי: הִכָּא בְּמִקְדָּשִׁי בְּהִמָּתוּ לְבֶדֶק הַבֵּית חוּץ מִגִּיזוֹתֶיהָ.

Rabbi Mani bar Pattish said in the name of Rabbi Yannai: Here we are dealing with one who consecrates his animal to the Temple treasury except for its shearings, which he explicitly reserved for himself.

EXPLANATION

סָלָקָא דַּעְתָּךְ אַמִּינָא: לִיגְזוּז וְלִיתִיב לִיה, אָמַר קָרָא "צֹאנֶךָ", וְלֹא צֹאן שֶׁל הַקֹּדֶשׁ.

Since the wool itself was never consecrated, **it might enter your mind to say: Let him shear it and give it to him**, to the kohen. Therefore, **the pasuk says: "Your flock"**, meaning a flock that is entirely yours, **and not a flock of Hekdesh**, even if the wool itself is chullin.

QUESTION

אִי הָכִי, קֳדָשִׁי מִזִּבְחַ נְמִי!

The Gemara asks: **If so**, that one can reserve the shearings, then regarding **animals consecrated for the Altar**, also let him reserve the shearings and be obligated to give them to the kohen!

ANSWER

כְּחֶשֶׁי.

The Gemara answers: Shearing the animal **weakens** it, and one is not allowed to weaken an animal consecrated for the Altar.

OBJECTION

קִדְּשֵׁי בֶּדֶק הַבַּיִת נִמְי כְּחֶשֶׁי!

The Gemara objects: But regarding **animals consecrated for the Temple treasury**, they also **weaken** when sheared, so how could he reserve the shearings?

ANSWER

דָּאָמַר: חוץ מַגִּיזָה וּכְחִישָׁה.

The Gemara answers: We are dealing with a case **where he said**: "I consecrate the animal **except for its shearing and the weakening** caused by the shearing."

OBJECTION

קִדְּשֵׁי מִזְבֵּחַ נִמְי! דָּאָמַר: חוץ מַגִּיזָה וּכְחִישָׁה, אֶפִּילוּ הֵכִי פִשְׁטָה קְדוּשָׁה בְּכוֹלָהּ.

The Gemara asks: For **animals consecrated for the Altar** also, let him say: "Except for the shearing and the weakening"!

The Gemara answers: **Even so**, the **holiness** of the Altar **spreads through the entire** animal, and his reservation is ineffective.

PROOF

וּמִנָּא תִּימָרָא, דָּאָמַר רַבִּי יוֹסִי: וְהֵלֵא בְּמוֹקְדֵשִׁין, הָאוֹמֵר "רִגְלָהּ שֶׁל זֶה עוֹלָה" – כּוֹלָהּ עוֹלָה.

And from where do you say this rule? As Rabbi Yose said: Is it not so that regarding consecrated animals, one who says, "The leg of this animal is an olah-offering," the **entire animal becomes an olah-offering**?

EXPLANATION

וְאֶפִּילוּ לְרַבִּי מֵאִיר דָּאָמַר אֵין כּוֹלָהּ עוֹלָה, הֵינִי מִיֵּלִי דְאֶקְדִּישׁ דְּבָר שְׂאִין הִנְשָׂמָה תְּלוּיָהּ בּוּ, אֲבָל

הֶקְדִּישׁ דְּבָר שֶׁהִנְשָׂמָה תְּלוּיָהּ בּוּ – קִדְּשָׁה.

And even according to Rabbi Meir, who says that the leg is offered but the **entire animal does not become an olah-offering**, those words apply only where he consecrated something upon which life does not depend, such as a leg; but if he consecrated something upon which life depends, such as the main body of the animal, excluding only the wool, then the entire animal becomes consecrated.

ANSWER

רַבָּא אָמַר: בְּמִקְדִּישׁ גִּיזָה עֲצָמָה, סָלְקָא דַּעְתָּהּ אֲמִינָא: לִיגְזוּז וְלִיפְרוֹק וְלִיתֵיב לֵיהּ,

Rava offered a different answer and said: The Mishnah is dealing with one who consecrates the wool itself to the Temple treasury. It might enter your mind to say: Let him shear it, and redeem it, and give it to him, to the kohen.

EXPLANATION

אָמַר קָרָא: "גַּז צֹאנְךָ תִּתֵּן לוֹ", מִי שֶׁאֵין מְחוּסֵר אֶלָּא גְזִיזָה וּנְתִיבָה, יֵצֵא זֶה שֶׁמְחוּסֵר גְּזִיזָה בְּדִיָּה וּנְתִיבָה.

Therefore, the pasuk says: "The first of the shearing of your flock you shall give to him", which implies that the obligation applies only to that which is lacking nothing but shearing and giving; this excludes consecrated wool, which is lacking shearing, redemption, and giving.

QUESTION

אָלָּא "צֹאנְךָ" לְמַאי אֶתָּא?

The Gemara asks: **But** according to Rava, **what** does the word "your flock" come to teach us?

ANSWER

לְכַדְתֵּנָּא: בְּהֵמַת הַשּׁוֹתְפִים חַיִּיב בְּרֵאשִׁית הַגִּז, וְרַבִּי אֶלְעָאי פּוֹטֵר.

The Gemara answers: It comes for that which is taught in a braisa: An animal owned by partners is obligated in the first of the shearing, but Rabbi Ilai exempts partners.

EXPLANATION

מַאי טַעְמָא דְרַבִּי אֶלְעָאי? אָמַר קָרָא "צֹאנְךָ", וְלֹא שֶׁל שׁוֹתְפוֹת.

What is the reason of Rabbi Ilai? The pasuk says: "Your flock" in the singular, implying your individual flock, and not a partnership.

EXPLANATION

וְרַבָּנּוּ, לְמַעוּטֵי שׁוֹתְפוֹת גּוֹי.

And the Rabbis, who obligate Jewish partners, use "your flock" to exclude a partnership with a non-Jew.

QUESTION

וְרַבִּי אֶלְעָאי, שׁוֹתְפוֹת גּוֹי מְנָא לִיה?

The Gemara asks: **And** Rabbi Ilai, from where does he derive the exemption of a partnership with a non-Jew?

ANSWER

נִפְקָא לִיה מֵרִישָׁא דְקָרָא, "רִישִׁית דְּגִנְךָ", וְלֹא שׁוֹתְפוֹת גּוֹי.

The Gemara answers: He derives it from the beginning of the pasuk: "The first of your grain", which implies your own grain and not a partnership with a non-Jew, and this rule applies to all priestly gifts.

EXPLANATION

וְרַבָּנּוּ, "רִישִׁית" (הַגִּז) הַפְסִיק הָעֲנִין.

And the Rabbis say: The word "the first" of the shearing interrupts the subject, so we cannot derive the laws of shearing from the laws of grain.

EXPLANATION

וְרַבִּי אֶלְעָאי: וִי"ו הַדֶּר עֲרֵבִיה.

And Rabbi Ilai argues: The conjunctive letter **vav** in "and the first of the shearing" goes back and connects them, so the laws of grain do apply to shearing.

עמוד ב' DAF 135B

QUESTION

ורפנן: לא נכתוב רחמנא לא וי"ו ולא יראשית".

And how do the Rabbis respond to Rabbi Ilai's claim? They argue that if the Torah wanted to connect them, let the Merciful One write **neither** the conjunctive **vav** ("and") **nor** the extra word **reishis** ("the first"), and we would have known they are linked. Since both are written, they must be separate.

ANSWER

ורפי אלעאי, איידי דהאי קדושת דמים, והאי קדושת הגוף, פסיק להו, ויהדר ערבי להו.

And Rabbi Ilai would answer: Since this case of the first of the shearings is only **sanctity of value**, as it has no intrinsic holiness, and that case of teruma is **sanctity of the body** of the produce itself, which is forbidden to non-kohanim, the Torah separated them by repeating "the first" to show their different levels of sanctity, and then went back and mixed them together with the "and" to teach that they still share the same halachos regarding partnerships.

EXPLANATION

ואיפצית אימא: שותפות גוי בתרומה, רפנן חייבי מחייבי,

And if you want, say instead that the Rabbis do not need to learn the exemption of a gentile partner from teruma, because regarding **partnership with a gentile in teruma**, the Rabbis hold that one is actually **obligated** to separate teruma from the Jew's share,

BRAISA

דתנא: ישראל וגוי שלקחו שדה בשותפות – טבל וחולין מעורבים זה בזה, דברי רבי.

as it is taught in a braisa: If a Jew and a gentile bought a field in partnership, the produce that grows there is considered **tevel** (untithed produce) and **chullin** (non-sacred produce) mixed together; this is the words of Rabbi Yehuda HaNasi.

BRAISA

רבן שמעון בן גמליאל אומר: של ישראל חייב, ושל גוי פטור.

Rabban Shimon ben Gamliel says: The portion of the Jew is obligated in teruma and tithes, and the portion of the gentile is exempt.

INFERENCE

עד כאן לא פליגי, אלא דמר סבר יש בריה, ומר סבר אין בריה, אבל שותפות דגוי – דברי הכל חייבת.

Now, they do not argue except on this point: that one Master, Rabban Shimon ben Gamliel, holds there is bereirah (retroactive clarification), so we can determine which part was the Jew's from the start, and one Master, Rabbi Yehuda HaNasi, holds there is no bereirah. But regarding the basic law of partnership with a gentile, all agree that the Jew's share is obligated in teruma. Thus, the Rabbis cannot derive an exemption for a gentile partner from teruma, because no such exemption exists!

EXPLANATION

וְאִי בְּעִיַּת אֵימָא, תְּרוּיָהּ לְרַבִּי אֶלְעָאי מִ"צֹאֲנֶה" נִפְקָא.

And if you want, say another teretz: **Both** exemptions—partnership with a Jew and partnership with a gentile—according to Rabbi Ilai are derived from the single word "your flock" (Devarim 18:4).

EXPLANATION

שׁוֹתֵפוֹת דְּגוּי מַאי טַעְמָא? דִּלָּא מִיִּיחָדָא לִיה, לְיִשְׂרָאֵל נָמִי לָא מִיִּיחָדָא לִיה.

For regarding **partnership with a gentile**, what is the reason it is exempt? Because it is not uniquely designated to him alone as "your flock." If so, in a partnership with a Jew also, it is not uniquely designated to him alone, so it should likewise be exempt.

ANSWER

וּרְבִנָּן? גוּי לָאוּ בְּרַבִּי חֵיבָא הוּא, יִשְׂרָאֵל בְּרַבִּי חֵיבָא הוּא.

And how do the Rabbis respond to this? They argue that a **gentile is not subject to the obligation** of mitzvos at all, so his partnership ruins the ownership status, whereas a **Jew is subject to the obligation**, so a partnership between Jews remains obligated.

STATEMENT

אָמַר רַבָּא: מוֹדֶה רַבִּי אֶלְעָאי בְּתֵרוּמָה, אֲפֹרַי עַל גַּב דְּכֶתִיב "דָּגָנְךָ" – דִּידָךְ אֵין, דְּשׁוֹתֵפוֹת לָא.

Rava said: Rabbi Ilai concedes in the case of **teruma** that partners are obligated, even though it is written "your grain" in the singular, from which we could imply: **yours, yes**, is obligated, but that **of a partnership, no**, it is not.

EXPLANATION

כָּתַב רַחֲמָנָא "תְּרוּמַתִּיכֶם", אָלָא "דָּגָנְךָ" לָמָּה לִּי? לְמַעוּטֵי שׁוֹתֵפוֹת גוּי.

Why is this? Because **the Merciful One** writes "your terumos" (Ezekiel 20:40) in the plural, showing that even partners are obligated. But if so, why do I need the singular word "your grain"? It is to **exclude partnership with a gentile**.

STATEMENT

חֲלָה, אֲפֹרַי עַל גַּב דְּכֶתִיב "רֵאשִׁית", וְאִיכָּא לְמִימַר: נִילָף "רֵאשִׁית" "רֵאשִׁית" מִרֵּאשִׁית הִגְזוּ – מָה לָּהֶן דְּשׁוֹתֵפוֹת לָא, אֲפֹרַי כָּאן דְּשׁוֹתֵפוֹת לָא.

Similarly, regarding **challah**, Rabbi Ilai concedes that partners are obligated, even though it is written "the first" of your dough (Numbers 15:20), and there is room to say: Let us learn a gezeirah shavah of "the first" written here from "the first" of the **shearing**—just as **there**, by the shearing, a dough of **partnership is not** obligated according to Rabbi Ilai, so too **here**, by **challah**, a dough of **partnership is not** obligated.

EXPLANATION

כָּתַב רַחֲמָנָא "עֲרִיסוֹתֵיכֶם".

To prevent this, **the Merciful One** writes "your doughs" (Numbers 15:20) in the plural, teaching that even partners are obligated.

QUESTION

אֵלָא טַעמָא דְּכֶתִיב "עֲרִיסוֹתֵיכֶם", הָא לָאו הָכִי הָוֵה אָמִינָא נִילָף "רְאשִׁית" "רְאשִׁית" מִרְאשִׁית
הֲגִזוּ? אֲדַרְבֵּה, נִילָף מִתְרוּמָה!

The Gemara asks: **But is the reason** only because it is written "your doughs"? If it were not so, would I have said we **should learn** a gezeirah shavah of "the first" from "the first" of the shearing? On the contrary, let us learn it from teruma, which is also called "the first"!

ANSWER

הָכִי נָמִי, אֵלָא "עֲרִיסוֹתֵיכֶם" לָמָּה לִּי? כְּדֵי עֲרִיסוֹתֵיכֶם.

The Gemara answers: **Indeed, so it is**—we would have learned it from teruma anyway. **But** if so, **why do I need** the word "your doughs"? It is to teach the minimum shiur of dough obligated in challah: **like the size of your doughs** when the Bnei Yisrael were in the Midbar, which was an omer of flour per person.

STATEMENT

פֶּאֶה, אֵף עַל גַּב דְּכֶתִיב "שְׂדֶךְ" – דִּידָךְ אִין, שׁוֹתְפוֹת לָא – כְּתִב רַחֲמֵנָא "וּבְקִצְרְכֶם אֶת קִצִּיר אֲרֻצְכֶם".

Likewise, regarding **pe'ah**, Rabbi Ilai concedes that partners are obligated, **even though it is written** "your field" (Vayikra 19:9) in the singular—implying **yours, yes**, but **partnership, no**—because **the Merciful One** writes "And when you reap the **harvest of your land**" (Vayikra 19:9) in the plural, including partners.

EXPLANATION

אֵלָא "שְׂדֶךְ" לָמָּה לִּי? לְמַעוּטֵי שׁוֹתְפוֹת גּוֹי.

But if so, **why do I need** the singular term "your field"? It is to **exclude partnership** with a gentile.

STATEMENT

בְּכוֹרָה, אֵף עַל גַּב דְּכֶתִיב "כָּל הַבְּכוֹר אֲשֶׁר יוֹלֵד בְּבִקְרְךָ וּבְצֹאנְךָ", דִּידָךְ – אִין, דְּשׁוֹתְפוֹת – לָא.

Likewise, regarding **bechorah** (the firstborn of animals), Rabbi Ilai concedes that partners are obligated, **even though it is written** "All the firstborn males that are born of your herd and of your flock" (Devarim 15:19) in the singular—implying **yours, yes**, but that of **partnership, no**.

EXPLANATION

כְּתִב רַחֲמֵנָא: "וּבְכֹרֹת בְּקִרְכֶם וּצֹאנְכֶם", אֵלָא "בְּקִרְךָ וּצֹאנְךָ" לָמָּה לִּי? לְמַעוּטֵי שׁוֹתְפוֹת גּוֹי.

This is because **the Merciful One** writes "and the firstborn of your herds and of your flocks" (Devarim 12:6) in the plural. But if so, **why do I need** the singular "your herd and your flock"? It is to **exclude partnership** with a gentile.

STATEMENT

מְזוּזָה, אֵף עַל גַּב דְּכֶתִיב "בֵּיתְךָ" – דִּידָךְ אִין, שׁוֹתְפוֹת לָא, כְּתִב רַחֲמֵנָא "לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם".

Likewise, regarding **mezuzah**, **even though it is written** "your house" (Devarim 6:9) in the singular—implying **yours, yes**, but **partnership, no**—Rabbi Ilai concedes they are obligated, because **the Merciful One** writes "so that your days and the days of your children may be multiplied" (Devarim 11:21) in the plural, which applies to all Jews, even partners.

וְאֵלָּא "בֵּיתְךָ" לְמַאי אֲתָא? לְכַדְרָבָה, דְּאָמַר רַבָּה:

But if so, for what halacha does the singular word "your house" come to teach? It comes for that which Rabbah said, as Rabbah said:

SUMMARY

The daf begins with the Mishnah teaching that Reishis HaGez applies both in and outside Eretz Yisrael, during and after Temple times, but only to chullin and not to Hekdesh. While the standard priestly gifts apply to any number of cattle or sheep, Reishis HaGez applies only to sheep and requires a minimum flock size. Beis Shammai require two sheep, Beis Hillel require five, Rabbi Dosa ben Harkinas requires five sheep that yield a specific heavy weight of wool, and the Sages require five sheep yielding any significant total amount. The Gemara then analyzes the exemption of Hekdesh, explaining that while kodshei mizbe'ach are prohibited from being sheared by Torah law, kodshei bedek habayis are only prohibited mid'Rabbanan. The Gemara establishes that the exemption of "your flock" is needed for a case where one consecrates an animal to the Temple treasury but explicitly excludes its shearings, teaching us that because the animal itself belongs to Hekdesh, the owner is exempt from giving Reishis HaGez even though the wool itself is chullin.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Mishnah is coming to be mechadesh a beautiful yesod about the mitzvah of Reishis HaGez, the first of the shearing. The Torah says "Titen lo", you must give it to the kohen. But Chazal explain this means there must be "k'dei matanah," a respectable amount of wool, enough to actually make a small garment. If it is less than this shiur, or if the wool is dirty and unusable, you are completely exempt.

Lichoira, we have to ask ourselves: a mitzvah is a mitzvah, so why should the obligation depend on the size or quality of the gift? The Torah is teaching us a deep lesson in how we treat another Yid. When Hashem commands us to give, He does not want us to just throw a few useless scraps to the kohen just to check a box and say we did the mitzvah. He wants us to give something real, something respectable, something that the recipient can actually use and feel joy in receiving.

This is a major avodah in our daily lives, especially when it comes to tzedakah and helping our families or neighbors. Sometimes the yetzer hara convinces us that as long as we are giving, it does not matter how we do it. We might give tzedakah with a cold face, or pass along old, broken items to a family in need that only makes them feel embarrassed. The Torah tells us: "Titen lo", when you give, make sure it is a real matanah. Give with a warm smile, give something respectable, and make the other person feel like a king.

Today, when you give tzedakah or do a favor for someone, do not just do the bare minimum to get it over with. Take an extra second to do it with a warm face, or give a slightly nicer, more respectable amount, ensuring your giving is a true, honorable matanah.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

These are the five kapitlach of Tehillim said every single day: 32, 43, 83, 121, and 130, each set word for word with its English meaning. They are gathered here as one section so the whole daily Tehillim can be said and downloaded together.

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחֲרַשְׁתִּי בְּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאָסָף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעְצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאָב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זִרְוֹעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִינָה:

יוֹמָם הַשָּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְיָ אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְיָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבָקֶר שֹׁמְרִים לְבָקֶר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה עֲמוֹ פְּדוּת:

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'