דַּף יוֹמִי · חֻלִּין · דַּף קל״ז

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

📖 THE SUGYA

We start off on our daf with the Gemara continuing to analyze the source for the mitzvah of reishis hagez, the first of the shearing. The Gemara asks why Rabbi Shimon learns the halachos of reishis hagez from ma'aser behemah rather than from bechor, and then dives into a beautiful shakla v'tarya to find the source that this mitzvah applies davka to sheep and not to other animals like goats or oxen. We explore a gezerah shavah from a pasuk in Iyov, and the Gemara discusses whether the hair of goats or oxen could ever be included based on how they are shorn or what their wool is used for.

As the sugya develops, the Gemara brings in a fascinating discussion about whether plucking or washing wool is halachically considered "shearing." This leads us into a parallel discussion regarding the halachos of leket and peah, specifically looking at the shitta of Rabbi Yosei regarding harvesting with a tool versus uprooting by hand. Finally, the Gemara turns back to our Mishnah to analyze the machlokes between Beis Shammai and Beis Hillel regarding the minimum number of sheep one must own to be chayev in the mitzvah.

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

עַמּוּד א׳ DAF 137A

OBJECTION

בִּקְדוּשָּׁה, וּמְכִירָה – וְהָנָךְ נְפִישִׁין!

The Gemara is asking: But the halachos shared by reishis hagez and bechor are indeed more numerous, as they share the halachos of **sanctity and sale, and those** points of comparison **are more numerous** than those shared with ma'aser behemah! Why then does Rabbi Shimon learn from ma'aser behemah?

ANSWER

פְּשׁוּט מִפָּשׁוּט עָדִיף לֵיהּ.

The Gemara answers: To Rabbi Shimon, deriving the halachos of **a non-firstborn** animal (reishis hagez) **from a non-firstborn** animal (ma'aser behemah, which applies to any animal passing under the rod) **is preferable to him**, and this single point of similarity outweighs all the others.

מִשְׁנָה MISHNAH

MISHNAH

רֵאשִׁית הַגֵּז אֵינוֹ נוֹהֵג אֶלָּא בִּרְחֵלִים.

Our Mishnah stated: **The law of the first sheared wool applies only to sheep.**

גְּמָרָא GEMARA

QUESTION

מְנָא הָנֵי מִילֵּי?

The Gemara asks: **From where are these words** derived?

ANSWER

אָמַר רַב חִסְדָּא: אָתְיָא גִּיזָּה גִּיזָּה,

Rav Chisda said: It is derived by a gezerah shavah of the word **shearing** written here from the word **shearing** written there.

EXPLANATION

כְּתִיב הָכָא "רֵאשִׁית גֵּז צֹאנְךָ תִּתֶּן לוֹ",

It is written here regarding reishis hagez: **"The first of the shearing of your flock you shall give to him,"**

EXPLANATION

וּכְתִיב הָתָם "וּמִגֵּז כְּבָשַׂי יִתְחַמָּם",

and it is written there in Iyov: **"And from the shearing of my sheep he was warmed."**

EXPLANATION

מָה לְהַלָּן כְּבָשִׂים, אַף כָּאן כְּבָשִׂים.

Just as there the verse refers specifically to **sheep, so too here** the Torah refers specifically to **sheep**, and not to goats or other animals.

OBJECTION

וְנֵילַף "גִּיזָּה" "גִּיזָּה" מִבְּכוֹר,

The Gemara asks: **But let us learn** a gezerah shavah of **shearing** written here from the word **shearing** written in the case of **a firstborn** animal!

BRAISA

דְּתַנְיָא: "לֹא תַעֲבֹד בִּבְכֹר שׁוֹרֶךָ וְלֹא תָגֹז בְּכוֹר צֹאנֶךָ" – אֵין לִי אֶלָּא שׁוֹר בַּעֲבוֹדָה וְצֹאן בְּגִיזָּה.

As it was taught in a braisa: The pasuk says, **"You shall do no work with the firstborn of your ox, and you shall not shear the firstborn of your flock." From this I would have only** that **an ox** is forbidden **in work and a flock** animal (sheep or goat) is forbidden **in shearing.**

BRAISA

מִנַּיִן לִיתֵּן הָאָמוּר שֶׁל זֶה בָּזֶה, וְאֶת הָאָמוּר שֶׁל זֶה בָּזֶה?

From where do we know to apply that which is said of this animal **to that** one, **and that which is said of this** animal **to that** one (meaning, that an ox may not be shorn, and a sheep may not be worked)?

BRAISA

תַּלְמוּד לוֹמַר ״לֹא תַעֲבוֹד וְלֹא תָגוֹז״.

The Torah teaches us by connecting them with the word "and": **"You shall do no work and you shall not shear."** This teaches that both prohibitions apply to both types of animals. Now, since we see that shearing applies to oxen under the laws of bechor, let us say that reishis hagez also applies to oxen!

ANSWER

אָמַר קְרָא: ״תִּתֵּן לוֹ״, וְלֹא לְשַׂקּוֹ.

The Gemara answers: **The verse says** regarding reishis hagez, **"You shall give to him,"** which implies that you must give him something fit for his personal use (clothing), **and not for his sack.** The coarse hair of oxen is only fit for making sacks, not garments.

OBJECTION

אֶלָּא מֵעַתָּה, נוֹצָה שֶׁל עִזִּים לִיחַיֵּיב?

The Gemara asks: **If that is so,** then **goats' hair should be obligated** in reishis hagez, since it can be woven into beautiful garments!

ANSWER

בָּעֵינַן גִּיזָּה, וְלֵיכָּא!

The Gemara answers: **We require** an act of **shearing, and there is none** by goats, as goats' hair is normally plucked or pulled out, not shorn.

OBJECTION

מַאן שָׁמְעַתְּ לֵיהּ הַאי סְבָרָא? רַבִּי יוֹסֵי – הָא מוֹדֵי רַבִּי יוֹסֵי בִּמְיֻדֵּי דְּאוֹרְחֵיהּ!

The Gemara objects: **Whom did you hear who holds this reasoning** that plucking is not called shearing? It is **Rabbi Yosei. But Rabbi Yosei admits in a case where it is the normal way** of removing the hair! Since plucking is the normal way for goats, it should be obligated!

ANSWER

אֶלָּא, כִּדְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: ״לַעֲמוֹד לְשָׁרֵת״ – דָּבָר הָרָאוּי לְשֵׁירוּת, הָכָא נָמֵי – דָּבָר הָרָאוּי לְשֵׁירוּת.

Rather, the source is **as Rabbi Yehoshua ben Levi said:** The Torah writes in the next pasuk, **"To stand to minister"** in the Beis HaMikdash, which teaches that the gift must be **something fit for** the Temple **service** (namely, the priestly garments). **Here too,** reishis hagez must be **something fit for** the Temple **service**, which is sheep's wool, and not goats' hair.

QUESTION

אֶלָּא ״גִּיזָּה״ ״גִּיזָּה״ לְמַאי אַתָּא?

The Gemara asks: **But** if so, **what does** the gezerah shavah of **shearing... shearing come** to teach us?

ANSWER

לְכִדְתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל, דְּתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: כְּבָשִׂים שֶׁצַּמְרָן קָשֶׁה פְּטוּרִים מֵרֹאשִׁית הַגֵּז, שֶׁנֶּאֱמַר ״וּמִגֵּז כְּבָשֶׂיךָ תִּתֵּן לוֹ״.

The Gemara answers: It is needed **for that which was taught in the school of Rabbi Yishmael. As the school of Rabbi Yishmael taught: Sheep whose wool is hard are exempt from reishis hagez, as it is said: "And from the shearing of my sheep he was warmed,"** which excludes hard wool that does not provide warmth.

STATEMENT

תָּנֵי חֲדָא: גּוֹזֵז אֶת הָעִזִּים וְשׁוֹטֵף אֶת הָרְחֵלִים – פָּטוּר,

It was taught in one braisa: One who **shears goats or washes sheep** (and wool falls off in the washing) is **exempt** from reishis hagez.

STATEMENT

וְתַנְיָא אִידַּךְ: הַגּוֹזֵז אֶת הָעִזִּים – פָּטוּר, וְשׁוֹטֵף אֶת הָרְחֵלִים – חַיָּיב.

And it was taught in another braisa: One who **shears goats is exempt, but** one who **washes sheep is obligated** to give reishis hagez from the wool that came off.

RESOLUTION

לָא קַשְׁיָא: הָא רַבָּנַן, וְהָא רַבִּי יוֹסֵי.

The Gemara resolves this: This is **not difficult. This** second braisa (which obligates washing) is according to **the Rabbis, and that** first braisa (which exempts) is according to **Rabbi Yosei.**

PROOF

דְּתַנְיָא: "לֶקֶט קְצִירְךָ" – וְלֹא לֶקֶט קִיטּוּף.

As it was taught in a braisa: The pasuk says regarding the gifts of the poor, **"The gleanings of your harvest,"** which implies that only gleanings that fall during harvesting are holy, **and not gleanings of plucking** by hand.

PROOF

רַבִּי יוֹסֵי אוֹמֵר: אֵין לֶקֶט אֶלָּא הַבָּא מֵחֲמַת קָצִיר.

Rabbi Yosei says: There is no leket except that which comes by way of harvesting with a tool.

QUESTION

רַבִּי יוֹסֵי הַיְינוּ תַּנָּא קַמָּא?

The Gemara asks: But **is Rabbi Yosei** not saying **the exact same thing as the Tanna Kamma?**

ANSWER

כּוּלָּהּ רַבִּי יוֹסֵי הִיא, וְהָכִי קָתָנֵי: שֶׁרַבִּי יוֹסֵי אוֹמֵר, אֵין לֶקֶט אֶלָּא הַבָּא מֵחֲמַת קָצִיר.

The Gemara answers: **The entire** braisa **is Rabbi Yosei, and this is how it is teaching: For Rabbi Yosei says, there is no leket except that which comes by way of harvesting.**

OBJECTION

אֲמַר לֵיהּ רַב אַחָא בְּרֵיהּ דְּרָבָא לְרַב אָשֵׁי: מוֹדֶה רַבִּי יוֹסֵי בִּמְיֻדֵּי דְּאוֹרְחֵיהּ,

Rav Acha the son of Rava said to Rav Ashi: But Rabbi Yosei admits in a case where it is the normal way of harvesting!

PROOF

דְּתַנְיָא: רַבִּי יוֹסֵי אוֹמֵר: ״קָצִיר״ – אֵין לִי אֶלָּא קָצִיר, עוֹקֵר מִנַּיִן? תַּלְמוּד לוֹמַר ״לִקְצוֹר״, תּוֹלֵשׁ מִנַּיִן? תַּלְמוּד לוֹמַר ״בְּקוֹצֶרְךָ״.

As it was taught in a braisa: **Rabbi Yosei says:** The word **"harvest"** is written; **I have only** a case of cutting with a sickle. **From where do we know** to include one who **uproots** by hand? **The Torah teaches us, "to harvest." From where do we know** to include one who **plucks? The Torah teaches us, "when you harvest."** Thus, Rabbi Yosei agrees that if plucking is the normal way, it is obligated!

PROOF

אֲמַר לֵיהּ רָבִינָא לְרַב אָשֵׁי: אַף אֲנַן נָמֵי תְּנֵינָא:

Ravina said to Rav Ashi: We have also learned this in a Mishnah:

PROOF

מַלְבְּנוֹת בְּצָלִים שֶׁבֵּין הַיֶּרֶק, רַבִּי יוֹסֵי אוֹמֵר: פֵּאָה מִכָּל אֶחָד וְאֶחָד, וַחֲכָמִים אוֹמְרִים: מֵאַחַת עַל הַכֹּל.

Regarding **garden beds of onions that are between the vegetables, Rabbi Yosei says:** One must give **peah from each and every one** of the beds, **and the Sages say: From one bed for all of them.** Since onions are uprooted and yet Rabbi Yosei obligates peah, we see he agrees where it is the normal way!

QUESTION

וְכַמָּה הוּא מְרוּבֶּה?

The Gemara returns to the Mishnah's discussion of the minimum number of sheep required: **And how much is "many"** sheep to be obligated in reishis hagez?

QUESTION

בִּשְׁלָמָא לְבֵית שַׁמַּאי – תַּרְתֵּי נָמֵי אִיקְרוֹ ״צֹאן״,

Granted according to Beis Shammai who say two sheep are enough, because **two are also called "flock" (tzon),**

QUESTION

אֶלָּא לְבֵית הִלֵּל – מַאי טַעְמָא?

but according to Beis Hillel who require five sheep, **what is the reason?**

ANSWER

אָמַר רַב כָּהֲנָא: אָמַר קְרָא ״עֲשׂוּיוֹת״, שֶׁעוֹשׂוֹת שְׁתֵּי מִצְוֹת: רֵאשִׁית הַגֵּז וּמַתָּנוֹת.

Rav Kahana said: The verse says "prepared" (asuyos), meaning **that they perform two mitzvos: reishis hagez and the gifts** of the foreleg, cheeks, and abomasum.

OBJECTION

אֵימָא בְּכוֹרָה וּמַתָּנוֹת?

The Gemara asks: **But say** instead that the two mitzvos are **bechorah (firstborn) and the gifts?**

ANSWER

בְּכוֹרָה, חֲדָא מִי לָא מִיחַיְיבָא?

The Gemara answers: **Is a single** animal **not obligated in bechorah?** Why would you need five?

OBJECTION

וּלְטַעְמָיךְ, מַתָּנוֹת, חֲדָא מִי לָא מִיחַיְיבָא?

The Gemara objects: **And according to your reasoning, is a single** animal **not obligated in the priestly gifts?** Why then does the verse imply a group of sheep is needed?

ANSWER

אֶלָּא אָמַר רַב אָשֵׁי: "עֲשׂוּיוֹת" – שֶׁמַּעֲשׂוֹת אֶת בַּעֲלֵיהֶן, וְאוֹמְרוֹת לוֹ: "קוּם עֲשֵׂה מִצְוָה".

Rather, Rav Ashi said: "Asuyos" means **that they force their owner, and say to him: "Arise and perform a mitzvah,"** because when there are five sheep, the amount of wool is significant enough that the obligation of reishis hagez is triggered immediately.

STATEMENT

תַּנְיָא דְּבֵי רַבִּי יִשְׁמָעֵאל בְּרַבִּי יוֹסֵי אוֹמֵר מִשּׁוּם אָבִיו: אַרְבַּע, שֶׁנֶּאֱמַר: "וְאַרְבַּע צֹאן תַּחַת הַשֶּׂה".

It was taught in a braisa: The school of Rabbi Yishmael the son of Rabbi Yosei says in the name of his father: Four sheep are required, **as it is said: "And four sheep (tzon) instead of the lamb."** Here the Torah explicitly calls a group of four "tzon."

STATEMENT

תַּנְיָא, אָמַר רַבִּי: אִלְמָלֵא דִּבְרֵיהֶן דִּבְרֵי תוֹרָה, וְדִבְרֵי בְּרִיבִי קַבָּלָה – אֲנַן דִּבְרֵי בְּרִיבִי שׁוֹמְעִין,

It was taught in a braisa: **Rabbi said: Were it not that their words** (of Beis Hillel, who require five) **are words of Torah, and the words of the great master** (Rabbi Yosei, who requires four) **are Kabbalah** (tradition), **we would listen to the words of the great master,** as his proof from the verse is very strong.

STATEMENT

וְכָל שֶׁכֵּן שֶׁדִּבְרֵיהֶם דִּבְרֵי קַבָּלָה, וְדִבְרֵי בְּרִיבִי דִּבְרֵי תוֹרָה.

And all the more so since their words (Beis Hillel) **are actually Kabbalah** (received tradition), **and the words of the great master are** merely an interpretation of **words of Torah;** therefore we must follow Beis Hillel.

QUESTION

וְהָאָמַר מָר: אֵין הַכְרָעָה שְׁלִישִׁית מַכְרַעַת!

The Gemara asks: **But did the Master not say: A third, compromising opinion does not decide** between two conflicting views unless it has a source? How can Rabbi Yosei offer a third view of four sheep between Beis Shammai's two and Beis Hillel's five?

EXPLANATION

אָמַר רַבִּי יוֹחָנָן: מִפִּי שְׁמוּעָה אָמְרָה, מִפִּי חַגַּי זְכַרְיָה וּמַלְאָכִי.

Rabbi Yochanan said: From the mouth of a tradition she said it, meaning Rabbi Yehuda HaNasi did not accept Rabbi Yosei's view as a mere compromise, but rather because Rabbi Yosei said it **from the mouth of Haggai, Zechariah, and Malachi**.

מִשְׁנָה MISHNAH

MISHNAH

רַבִּי דוֹסָא בֶּן הַרְכִּינָס אוֹמֵר וְכוּ׳.

We learned in the Mishnah: **Rabbi Dosa ben Harkinas says etc.**, that the obligation of the first of the shearings applies to five sheep whose shearings weigh one hundred and fifty dinars each, while the Rabbis say: Five sheep, each of whose shearing is any amount.

גְּמָרָא GEMARA

QUESTION

וְכַמָּה ״כָּל שֶׁהֵן״?

The Gemara asks: **And how much** is meant by the Rabbis' phrase **"any amount"**?

ANSWER

אָמַר רַב: מָנֶה וּפֶרֶס, וּבִלְבַד שֶׁיִּהוּ מְחוּמָּשׁוֹת,

Rav said: It means a total weight of a **maneh and a half-maneh**, which is one hundred and fifty dinars, **provided that they are divided into fifths**, meaning each of the five sheep yields an equal share of thirty dinars' weight.

ANSWER

וּשְׁמוּאֵל אָמַר: שִׁשִּׁים, וְנוֹתֵן סֶלַע אַחַת לְכֹהֵן.

And Shmuel said: The total weight must be **sixty** sela, **and** the owner **gives one sela to the Kohen**, which is one-sixtieth of the total.

ANSWER

רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן: שֵׁשׁ – לְכֹהֵן חָמֵשׁ, וְאַחַת לוֹ.

Rabba bar bar Chana said that **Rabbi Yochanan said:** The total weight must be **six** sela, and of this he gives **to the Kohen five** sela, **and one** sela remains **for himself**.

ANSWER

עוּלָּא אָמַר רַבִּי אֶלְעָזָר: ״כָּל שֶׁהֵן״ שָׁנִינוּ.

Ulla said that **Rabbi Elazar said: We learned** in the Mishnah literally **"any amount"**, meaning that the obligation applies even if the total weight of the shearing is only one sela.

OBJECTION

תְּנַן: וְכַמָּה נוֹתֵן לוֹ? מִשְׁקַל חֲמֵשׁ סְלָעִים בִּיהוּדָה, שֶׁהֵן עֶשֶׂר סְלָעִים בַּגָּלִיל.

The Gemara raises a difficulty: **We learned** in a Mishnah elsewhere: **And how much does** the owner **give to him**, to the Kohen? He must give him **the weight of five sela in Yehudah, which are** equivalent to **ten sela in the Galil**.

OBJECTION

בְּשִׁלְמָא לְרַב וְרַבִּי יוֹחָנָן – נִיחָא, אֶלָּא לִשְׁמוּאֵל וְרַבִּי אֶלְעָזָר – קַשְׁיָא!

Granted, according to Rav and Rabbi Yochanan, the Mishnah **works out well**, since Rav does not discuss the amount given to the Kohen, and Rabbi Yochanan explicitly says he gives five sela. **But according to Shmuel and Rabbi Elazar, it is difficult!** Shmuel says he gives only one sela, and Rabbi Elazar says the whole obligation applies even if the total shearing is only one sela.

OBJECTION

וְלִיטַעְמָיךְ, וּלְרַב מִי נִיחָא? וְהָא רַב וּשְׁמוּאֵל דְּאָמְרִי תַּרְוַיְיהוּ: רֵאשִׁית הַגֵּז בְּשִׁשִּׁים!

The Gemara counters: **And according to your reasoning, does it work out well for Rav? But surely Rav and Shmuel both say: The first of the shearing** given to the Kohen is **one-sixtieth** of the total! Since Rav holds the minimum total weight is one hundred and fifty dinars, one-sixtieth of that is less than five sela, which contradicts the Mishnah.

RESOLUTION

הָא אִיתְּמַר עֲלַהּ דְּהַהִיא, רַב וּשְׁמוּאֵל דְּאָמְרִי תַּרְוַיְיהוּ: בְּיִשְׂרָאֵל שֶׁיֵּשׁ לוֹ גִּיזִּין הַרְבֵּה עָסְקִינַן, וּמְבַקֵּשׁ לִיתְּנָן לְכֹהֲנִים, וְאָמְרִינַן לֵיהּ: כֹּל חַד וְחַד לָא תִּבְצַר לֵיהּ מֵחֲמֵשֶׁת סְלָעִים.

The Gemara answers: **But it was stated regarding that** Mishnah that **Rav and Shmuel both say: We are dealing with an Yisrael who has many shearings, and he wishes to distribute them to** several **Kohanim, and we say to him: For each and every** Kohen, **do not give him less than five sela**. But if he only has a small amount of shearing, he gives the Kohen one-sixtieth, even if it is less than five sela.

STATEMENT

גּוּפָא: רַב וּשְׁמוּאֵל דְּאָמְרִי תַּרְוַיְיהוּ: רֵאשִׁית הַגֵּז בְּשִׁשִּׁים, תְּרוּמָה בְּשִׁשִּׁים, פֵּאָה בְּשִׁשִּׁים.

The Gemara now analyzes **the text itself** that was just quoted: **Rav and Shmuel both say: The first of the shearing** must be **one-sixtieth** of the total, **terumah** must be **one-sixtieth**, and **pe'ah** must be **one-sixtieth**.

QUESTION

תְּרוּמָה בְּשִׁשִּׁים? וְהָא אֲנַן תְּנַן: תְּרוּמָה עַיִן יָפָה – אֶחָד מֵאַרְבָּעִים!

The Gemara asks: Is **terumah**'s standard measure **one-sixtieth**? **But didn't we learn** in a Mishnah: For **terumah**, one who has **a generous eye** gives **one-fortieth**, an average eye gives one-fiftieth, and a stingy eye gives one-sixtieth? Thus, one-sixtieth is only for a stingy person, not the standard!

ANSWER

דְּאוֹרָיְיתָא – בְּשִׁשִּׁים, דְּרַבָּנַן – בְּאַרְבָּעִים.

The Gemara answers: **By Torah law**, the requirement is **one-sixtieth**, but **by Rabbinic law**, they instituted that the standard should be **one-fortieth**.

QUESTION

דְּאוֹרָיְיתָא בְּשִׁשִּׁים? וְהָאָמַר שְׁמוּאֵל: חִטָּה אַחַת פּוֹטֶרֶת אֶת הַכְּרִי!

The Gemara asks: Is the measure **by Torah law one-sixtieth**? **But didn't Shmuel say:** By Torah law, even **one grain of wheat exempts the entire pile** of grain from the obligation of terumah!

ANSWER

דְּאוֹרָיְיתָא – כְּדִשְׁמוּאֵל, דְּרַבָּנַן בִּדְאוֹרָיְיתָא – אַחַת מֵאַרְבָּעִים, דְּרַבָּנַן בִּדְרַבָּנַן – בְּשִׁשִּׁים.

The Gemara clarifies: Indeed, **by Torah law**, the rule is **like Shmuel**, that one grain is enough. Rather, the distinction is: **By Rabbinic law, for** produce that is obligated in terumah **by Torah law**, the Sages required **one-fortieth**; whereas **by Rabbinic law, for** produce that is only obligated in terumah **by Rabbinic law**, they only required **one-sixtieth**.

QUESTION

פֵּאָה בְּשִׁשִּׁים, וְהָתְנַן: אֵלּוּ דְּבָרִים שֶׁאֵין לָהֶן שִׁיעוּר: הַפֵּאָה, וְהַבִּכּוּרִים, וְהָרָאָיוֹן.

The Gemara raises another difficulty: Is **pe'ah**'s measure **one-sixtieth**? **But didn't we learn** in a Mishnah: **These are things that have no** fixed Torah **measure: Pe'ah, and the first-fruits, and the appearance-offering** brought on the festivals.

ANSWER

דְּאוֹרָיְיתָא – אֵין לָהּ שִׁיעוּר, דְּרַבָּנַן – בְּשִׁשִּׁים.

The Gemara answers: **By Torah law, it has no measure**; but **by Rabbinic law**, they established its minimum **at one-sixtieth**.

QUESTION

מַאי קָא מַשְׁמַע לַן? תְּנֵינָא: אֵין פּוֹחֲתִין לַפֵּאָה מִשִּׁשִּׁים, אַף עַל פִּי שֶׁאָמְרוּ הַפֵּאָה אֵין לָהּ שִׁיעוּר!

The Gemara asks: **What is this coming to teach us? We already learned** this in a Mishnah: **We do not give less for pe'ah than one-sixtieth, even though they said that pe'ah has no measure**!

ANSWER

הָתָם בָּאָרֶץ, הָכָא בְּחוּצָה לָאָרֶץ.

The Gemara answers: **There**, the Mishnah is speaking of pe'ah **in Eretz Yisrael**; **here**, Rav and Shmuel are teaching us that the Rabbinic minimum of one-sixtieth applies even **outside of Eretz Yisrael**.

STATEMENT

כִּי סְלֵיק אִיסִי בַּר הִינִי, אַשְׁכְּחֵיהּ (לְרַבִּי) [לְרַבִּי] יוֹחָנָן דְּקָא מַתְנֵי לֵיהּ לִבְרֵיהּ "רְחֵלִים",

The Gemara relates: **When Isi bar Hini went up** from Bavel to Eretz Yisrael, **he found Rabbi Yochanan teaching his son** the Mishnah using the word "**rechelim**" for sheep.

STATEMENT

אֲמַר לֵיהּ: אַתְנְיֵיהּ "רְחֵלוֹת",

Isi **said to him: Teach him** using the word "**rechelot**".

STATEMENT

אֲמַר לֵיהּ: כְּדִכְתִיב "רְחֵלִים מָאתַיִם",

Rabbi Yochanan **said to him:** I teach it **as it is written** in the Torah: "**Two hundred rechelim**".

STATEMENT

אֲמַר לֵיהּ: לְשׁוֹן תּוֹרָה לְעַצְמָהּ, לְשׁוֹן חֲכָמִים לְעַצְמָן.

Isi **said to him: The language of the Torah is on its own, and the language of the Sages is on its own**, and the Sages in the Mishnah use the term "rechelot".

STATEMENT

אֲמַר לֵיהּ: מַאן רֵישׁ סִדְרָא בְּבָבֶל? אֲמַר לֵיהּ: אַבָּא אֲרִיכָא.

Rabbi Yochanan then **said to him: Who is the head of the academy in Bavel?** Isi **said to him: Abba the tall**, referring to Rav.

STATEMENT

אֲמַר לֵיהּ: אַבָּא אֲרִיכָא קָרֵית לֵיהּ?!

Rabbi Yochanan **said to him: You call him "Abba the tall"** so casually?!

STATEMENT

דְּכִירְנָא כַּד הֲוָה יָתֵיבְנָא אַחַר שְׁבַע עֶשְׂרֵה שׁוּרָן אֲחוֹרֵיהּ דְּרַב קַמֵּיהּ דְּרַבִּי,

I remember when I was sitting seventeen rows behind Rav, who himself **sat before Rabbi** Yehuda HaNasi,

STATEMENT

וְנָפְקִי זִיקּוּקִין דְּנוּר מִפּוּמֵּיהּ דְּרַב לְפוּמֵּיהּ דְּרַבִּי, וּמִפּוּמֵּיהּ דְּרַבִּי לְפוּמֵּיהּ דְּרַב,

and sparks of fire were going out from the mouth of Rav to the mouth of Rabbi, and from the mouth of Rabbi to the mouth of Rav, because of the heat and depth of their Torah discussion,

STATEMENT

וְלֵית אֲנָא יָדַע מָה הֵן אָמְרִין, וְאַתְּ "אַבָּא אֲרִיכָא" קָרֵית לֵיהּ?!

and I did not even know what they were saying due to its depth, **and you call him "Abba the tall"**?!

QUESTION

אֲמַר לֵיהּ אִיהוּ: רֵאשִׁית הַגֵּז בְּכַמָּה?

Isi **said to him: At how much** shearing does the obligation of **the first of the shearing** apply?

ANSWER

אֲמַר לֵיהּ רַבִּי יוֹחָנָן: בְּשִׁשִּׁים.

Rabbi Yochanan said to him: At sixty sela.

QUESTION

וְהָאֲנַן "בְּכָל שֶׁהֵן" תְּנַן!

Isi asked: **But didn't we learn** in our Mishnah that it applies **"to any amount"**?

ANSWER

אֲמַר לֵיהּ: אִם כֵּן, מָה בֵּין לִי וְלָךְ?

Rabbi Yochanan **said to him: If so**, that you only know what is written literally in the Mishnah, **what is the difference between me and you**? A scholar must know the deeper, received halachic definitions.

STATEMENT

כִּי אֲתָא רַב דִּימִי, אָמַר: רֵאשִׁית הַגֵּז – רַב אָמַר בְּשִׁשִּׁים, וְרַבִּי יוֹחָנָן מִשּׁוּם רַבִּי יַנַּאי אָמַר בְּשֵׁשׁ.

When Rav Dimi came from Eretz Yisrael to Bavel, **he said:** Regarding **the first of the shearing, Rav said** it applies **at sixty** sela, **and Rabbi Yochanan said in the name of Rabbi Yannai** that it applies **at six** sela.

OBJECTION

אֲמַר לֵיהּ אַבָּיֵי לְרַב דִּימִי: אַנַּחְתְּ לַן חֲדָא וְאַקְשֵׁית לַן חֲדָא.

Abaye said to Rav Dimi: You have settled one difficulty **for us, but you have raised another difficulty for us**.

EXPLANATION

בְּשְׁלָמָא דְּרַבִּי יוֹחָנָן אַדְּרַבִּי יוֹחָנָן לָא קַשְׁיָא: הָא דִּידֵיהּ, הָא דְּרַבֵּיהּ.

Granted, the contradiction between one statement of **Rabbi Yochanan and** the other statement of **Rabbi Yochanan is not difficult: This** statement that it requires sixty sela **is his own** view, while **this** statement that it requires six sela is the view **of his teacher**, Rabbi Yannai.

OBJECTION

אֶלָּא דְּרַב אַדְּרַב קַשְׁיָא, דְּהָא אָמַר רַב מָנֶה וּפְרָס!

But the contradiction between one statement of **Rav and** the other statement of **Rav is difficult, for surely Rav said** earlier that the minimum is **a maneh and a half-maneh**, which is thirty-seven and a half sela, and here you say he requires sixty sela!

RESOLUTION

דְּרַב אַדְּרַב נָמֵי לָא קַשְׁיָא, מַאי מָנֶה דְּקָאָמַר? בֶּן אַרְבָּעִים סְלָעִים, דַּהֲוָה לֵיהּ

The Gemara answers: The contradiction of **Rav and Rav is also not difficult. What is the "maneh" that he was speaking of?** It was a large maneh **of forty sela, which makes** a maneh and a half-maneh exactly sixty sela.

SUMMARY

The Gemara establishes that reishis hagez applies exclusively to sheep's wool because the Torah requires a gift fit for the bigdei kehunah (priestly garments) and one that provides warmth, which excludes goats' hair and coarse oxen hair. We resolve a contradiction between braisos regarding one who washes sheep and collects the loose wool, explaining the machlokes based on Rabbi Yosei's view of whether hand-plucking is halachically equivalent to harvesting. The daf concludes by analyzing the source for Beis Hillel's shitta that a person must own at least five sheep to be obligated in the mitzvah, pointing to the word "asuyos" to show they must be performing multiple mitzvos.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

In our sugya, the Gemara is bothered by how we define the mitzvah of Reishis Hagez, the first of the shearings we give to the Kohen. The Torah says "titten lo", you must give it to him, and Rabbi Yehoshua ben Levi teaches that this means it must be "davar hara'uy l'sheirus," something fit for the priestly garments of the Beis HaMikdash. It cannot be coarse hair only fit for sacks, and it cannot be hard wool that does not bring warmth. The gift we give to the Kohen, representing our service to Hashem, cannot be second-rate or just "good enough." It has to be something beautiful, warm, and fit for the King's palace.

Lichoira, we must ask ourselves: how do we perform our own daily avodah? When we daven, when we learn, or when we give tzedakah, are we giving Hashem our "hard wool", the leftovers of our energy, our rushed moments, and our distracted thoughts? Or are we giving Him "davar hara'uy l'sheirus," our finest focus, our warmest enthusiasm, and our best hours of the day?

It is so easy to fall into the trap of just checking the box, offering a service that is cold and stiff. But the neshama of a Yid wants to warm others and bring light, just like the soft wool that brings warmth. When you do a mitzvah, do it with hiddur, with a shining face, and with your full heart. Give Hashem the very best of what you have.

Today, choose one mitzvah or one tefillah, like Mincha or a few minutes of learning, and do it with your absolute best focus and energy, treating it like a service fit for the Beis HaMikdash.

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

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.

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמַי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהָרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל 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.'