

דף יומי • חקליון • דף 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 nachlokes between Beis Shammai and Beis Hillel regarding the minimum number of sheep one must own to be chayeiv in the mitzvah.

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

עמוד א' DAF 137A

OBJECTION

בְּקִדּוּשָׁה, וּמִכִּירָה – וְהִנֵּה נִפְיִשְׁיוֹ!

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 מִפְּשׁוּט עֲדִיף לִיָּה.

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 הַגִּזְזִי אֵינוֹ נוֹהֵג אֶלָּא בְּרֵחַ לִים.

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

QUESTION

מנא הני מילי?

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

ANSWER

אמר רב חסדא: אתיא גיזה גיזה,

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

EXPLANATION

כתיב הכא "ראשית גז צאנה תתן לו",

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

EXPLANATION

וכתיב התם "ומגז כבשי יתחמם",

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

EXPLANATION

מה להלן כבשים, אף כאן כבשים.

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

ונילף "גיזה" "גיזה" מבכור,

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

דתנא: "לא תעבד בכור שורך ולא תגז צאנה" – אין לי אלא שור בעבודה וצאן בגיזה.

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

מנין ליתן האמור של זה בזה, ואת האמור של זה בזה?

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

תלמוד לומר "לא תעבוד ולא תגזז".

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

אמר קרא: "תתן לו", ולא לשקו.

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

אלא מעתה, נוצה של עזים ליחייב?

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

בעינן גיזה, וליכא!

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

מאן שמעת ליה האי סברא? רבי יוסי – הא מודי רבי יוסי במידי דאורייתא!

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

אלא, כדאמר רבי יהושע בן לוי: "לעמוד לשרת" – דבר הראוי לשרות, הכא נמי – דבר הראוי לשרות.

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

אלא "גיזה" "גיזה" למאי אתא?

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

ANSWER

לכדתנא דבי רבי ישמעאל, דתנא דבי רבי ישמעאל: כבשים שצמרן קשה פטורים מראשית הגז, שנאמר "ומגז כבשי יתחמם".

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

תני חדא: גוזז את העצים ושוטף את הרחלים – פטור,

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

ותניא אידך: הגוזז את העצים – פטור, ושוטף את הרחלים – חייב.

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

לא קשיא: הא רבנן, והא רבי יוסי.

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

דתניא: "לקט קצירה" – ולא לקט קיטוף.

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

רבי יוסי אומר: אין לקט אלא הבא מחמת קציר.

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

QUESTION

רבי יוסי היינו תנא קמא?

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

ANSWER

כולה רבי יוסי היא, והכי קתני: שרבי יוסי אומר, אין לקט אלא הבא מחמת קציר.

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

אמר ליה רב אחא בריה דרבא לרב אשי: מודה רבי יוסי במידי דאורייה,

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 מִנֵּין? תִּלְמוּד לוֹמַר "לְקַצֹּר", תוֹלֵשׁ מִנֵּין? תִּלְמוּד לוֹמַר "בְּקוֹצְרָהּ".

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

אָמַר לִיה רַבִּינָא לְרַב אֲשִׁי: אַף אֲנִי נָמִי תַנִּינָא:

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

PROOF

מִלְּבָנוֹת בָּצָלִים שְׂבִין הֵיכָּה, רַבִּי יוֹסֵי אוֹמֵר: פָּאָה מִכָּל אֶחָד וְאֶחָד, וְחֻכָּמִים אוֹמְרִים: מֵאַחַת עַל הַכָּל.

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

וּכְמָה הוּא מְרוּבָּה?

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

בְּשָׁלְמָא לְבֵית שַׁמַּאי – תִּרְתִּי נָמִי אֵיקְרוּ "צֹאן",

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

QUESTION

אֶלָּא לְבֵית הֵלֵל – מַאי טַעְמָא?

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

ANSWER

אָמַר רַב כְּהָנָא: אָמַר קָרָא "עֲשׂוּיֹת", שְׁעוֹשׂוֹת שְׁתֵּי מִצְוֹת: רֵאשִׁית הֶגֶז וּמִתְּנוֹת.

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 וּמִתְּנוֹת?

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

ANSWER

בכורה, חֶדָּא מִי לָא מִיחֵיבָא?

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

OBJECTION

וּלְטַעְמִיהּ, מִתְּנִינָהּ, חֶדָּא מִי לָא מִיחֵיבָא?

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

אָלָא אָמַר רַב אָשִׁי: "עֲשׂוּיֹת" – שְׁמַעְשׂוֹת אֶת בְּעָלֶיהֶן, וְאֹמְרוֹת 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 hazez is triggered immediately.

STATEMENT

תִּנְיָא דְּבִי רַבִּי יִשְׁמַעְאֵל בְּרַבִּי יוֹסִי אוֹמֵר מְשׁוּם אָבִיו: אַרְבַּע, שְׁנֵאַמַּר: "וְאַרְבַּע צֹאן תַּחַת הַשֶּׁהִי".

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

תִּנְיָא, אָמַר רַבִּי: אִלְמָלָא דְּבִרְיָהּ דְּבִרִּי תוֹרָה, וְדְבִרִּי בְּרִיבִי קַבָּלָה – אֲנִי דְּבִרִּי 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 שְׁדִּבְרֵיהֶם דְּבִרִּי קַבָּלָה, וְדְבִרִּי בְּרִיבִי דְּבִרִּי 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 מַר: אִין הַכֶּרְעָה שְׁלִישִׁית מְכַרְעַת!

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?

עמוד ב' DAF 137B

EXPLANATION

אָמַר רַבִּי יוֹחָנָן: מִפִּי שְׁמוּעָה אָמְרָה, מִפִּי חֲגִי זְכָרְיָה וּמִלְּאָכִי.

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 הַרְפִּינָס אָמַר וְכוּ'.
Rabbi Dosa ben Harkinas says etc.,

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

וּכְמָה "כָּל שֶׁהוּא"?

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

ANSWER

אָמַר רַב: מָנָה וּפְרָס, וּבְלֶכֶד שְׁיָהוּ 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: שְׁשִׁים, וְנוֹתֵן סֵלַע 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 חַנָּה אָמַר רַבִּי יוֹחָנָן: שֵׁשׁ – לְכֹהֵן חֲמִשָּׁה, 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

עוּלָא אָמַר רַבִּי אֶלְעָזָר: "כָּל שֶׁהוּא" שְׁנֵינּוּ.
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

תַּנּוּ: וְכְמָה נוֹתֵן לוֹ? מִשְׁקַל חֲמִשָּׁה סֵלָעִים בִּיהוּדָה, שֶׁהוּא עֶשְׂרֵה סֵלָעִים בְּגָלִיל.
תנו: וכמה נותן לו? משקל חמש סלעים ביהודה, שהוא עשר סלעים בגליל.

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 יוֹחָנָן – נִיחָא, אֲלָא לְשִׁמוּאֵל וְרַבִּי אֶלְעָזָר – קָשִׁיָא!

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

וְלִיטַעְמִיהּ, וְלָרַב מִי נִיחָא? וְהָא רַב וְשִׁמוּאֵל דְּאָמְרֵי תְרוּמָתָהּ: רִאשִׁית הֶגְזוּ בְּשָׁשִׁים!

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 אֵיתִמַר עַלָּה דְּהֵיא, רַב וְשִׁמוּאֵל דְּאָמְרֵי תְרוּמָתָהּ: בְּשִׁשְׁרָאֵל שִׁישׁ לֹא גִיזִין הֶרְבֵּה עֲסָקִינוּ, וּמִבְּקָשׁ לִיתֵנָּה לְכַחֲנָה, וְאָמְרִינוּ לֵיהּ: כָּל חַד וְחַד לָא תִבְצֹר לֵיהּ מִחֲמַשֶּׁת סָלָעִים.

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

גּוֹפָא: רַב וְשִׁמוּאֵל דְּאָמְרֵי תְרוּמָתָהּ: רִאשִׁית הֶגְזוּ בְּשָׁשִׁים, תְּרוּמָה בְּשָׁשִׁים, פֶּאֶה בְּשָׁשִׁים.

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 בְּשָׁשִׁים? וְהָא אֲנִי תִנָּן: תְּרוּמָה עֵין 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

דְּאוֹרֵייתָא – בְּשָׁשִׁים, דְּרַבָּנָן – 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

דְּאוֹרֵייתָא בְּשָׁשִׁים? וְהָאֵמַר שִׁמוּאֵל: חֲטָה אַחַת פּוֹטֶרֶת אֶת הַכֹּהֵן!

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

דאורייתא – כדשמואל, דרבנן בדאורייתא – אחת מארבעים, דרבנן בדרבנן – בששים.

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-fortie th**; whereas **by Rabbinic law, for** produce that is only obligated in terumah **by Rabbinic law**, they only required **one-sixtie th**.

QUESTION

פאה בששים, והתנן: אלו דברים שאין להן שיעור: הפאה, והבכורים, והראיון.

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

דאורייתא – אין לה שיעור, דרבנן – בששים.

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

QUESTION

מאי קא משמע לן? תנינא: אין פוחתין לפאה מששים, אף על פי שאמרו הפאה אין לה שיעור!

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-sixtie th**, even though they said that **pe'ah has no measure**!

ANSWER

התם בארץ, הכא בחוצה לארץ.

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

כי סליק איסי בר היני, אשכחיה (לרבי) [רבי] יוחנן דקא מתני ליה לבריה "רחלים",

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

אמר ליה: אתנייה "רחלות",

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

STATEMENT

אמר ליה: כדכתיב "רחלים מאתים",

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

STATEMENT

אמר ליה: לשון תורה לעצמה, לשון חכמים לעצמן.

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

אמר ליה: מאן ריש סדרא בכבד? אמר ליה: אבא אריכא.

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

אמר ליה: אבא אריכא קרית ליה?!

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

STATEMENT

דכירנא כד הוה יתיבנא אחר שבוע עשרה שורן אחוריה דרב קמיה דרבי,

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

STATEMENT

ונפקי זיקוקין דנור מפומיה דרב לפומיה דרבי, ומפומיה דרבי לפומיה דרב,

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

ולית אנא ידע מה הו אמרין, ואף "אבא אריכא" קרית ליה?!

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

QUESTION

אמר ליה איהו: ראשית הגז בכמה?

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

ANSWER

אמר ליה רבי יוחנן: בששים.

Rabbi Yochanan said to him: At sixty sela.

QUESTION

והאנו "בכל שהין" תנן!

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

ANSWER

אמר ליה: אם כן, מה בין לי ולך?

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 אֵתָא רַב דִּימִי, אָמַר: רְאֵשִׁית הַגֶּז – רַב אָמַר בְּשֵׁשִׁים, וְרַבִּי יוֹחָנָן מְשׁוּם רַבִּי יַנָּאי 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

אָמַר לִיָּה אַבְיִי לְרַב דִּימִי: אֲנַחְתָּ לֹא חֲדָא וְאַקְשֵׁת לֹא חֲדָא.

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

EXPLANATION

בְּשֵׁלְמָא דְרַבִּי יוֹחָנָן אֲדַרְבִּי יוֹחָנָן לָא קִשְׁיָא: הָא דִּידְיָה, הָא דְרַבִּיָּה.

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

אָלָא דְרַב אֲדַרְבִּי קִשְׁיָא, דִּהָא אָמַר רַב מְנָה 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

דְרַב אֲדַרְבִּי נָמִי לָא קִשְׁיָא, מַאי מְנָה דִּקְאָמַר? בֵּין אַרְבַּעִים סָלָעִים, דִּהְהוּא לִיָּה

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.

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.