

דף יומי • חזקוני • דף קלי"ח

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

THE SUGYA

We start off on our daf with a fascinating discussion about the different weights of a maneh, bringing a raaya from a Tosefta in Hilchos Tumah regarding a torn leather flask. The Gemara then dives into the shiur of reishis hagez that one must give to the Kohen, explaining that it must be enough clean wool to make a small garment. We learn the source for this from the avodah in the Beis HaMikdash, where the Kohanim must "stand to serve," which the Gemara explains refers to the belt worn by the Kohanim.

Next, the Gemara discusses the case of someone who shears his sheep one by one and sells the wool of each before shearing the next. We find a machlokes between Rav Chisda and Rabbi Natan bar Hoshaya whether this person is chayav in reishis hagez, depending on whether we need all five sheep to be in his possession at the very moment the shiur is completed. We also look into the Mishnah's ruling regarding one who buys sheared wool from his friend, and how this relates to Rabbi Yehuda's shitta by peah.

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

עמוד א' DAF 138A

STATEMENT

בששים,

is equivalent to **sixty** sela, as Rav Dimi said.

QUESTION

ותני תנא: מנה בן ארבעים סלעים.

The Gemara asks: **And does a Tanna teach** anywhere about a **maneh of forty sela**? Usually a maneh is fifty or sixty sela!

ANSWER

אין! והתנן:

The Gemara answers: **Yes! And we learned** in a Tosefta **likewise** regarding the laws of tumah:

PROOF

חמת חדשה, אף על פי שמקבילת רמונים – טהורה.

A **new leather flask** that is not yet completely sewn together, **even though it can contain pomegranates**, is still **tahor**—not susceptible to tumah—because it cannot yet hold liquids, so it is not considered a finished vessel.

PROOF

תפוח ונקרעה – שיעורה כמוציא רמונים.

If he sewed it completely and then it tore, its measure to lose its status as a vessel and become tahor is a tear large enough to let pomegranates fall out.

PROOF

רבי אליעזר בן יעקב אומר: כפוקעיות של שתי, אחת מארבע, במנה בן ארבעים סלעים.

Rabbi Eliezer ben Yaakov says: The tear must be like the size of balls of warp thread, which are one-quarter of a maneh of forty sela—meaning a weight of ten sela. We see explicitly that a Tanna mentions a maneh of forty sela!

מִשְׁנָה MISHNAH

MISHNAH

וכמה נותן לו כוי.

The Mishnah stated: And how much does he give to him, the Kohen? The weight of five sela in Judea, which are ten sela in the Galilee, once laundered and not when sullied.

גְּמָרָא GEMARA

BRAISA

תנא – לא שילבננו ויתננו לו, אלא שילבננו כהן ונעמוד על חמש סלעים.

A Tanna taught in a Braisa: It is not that he, the owner, must launder it and then give it to him; rather, he must give him enough dirty wool so that when the Kohen launders it, it will stand at five sela of clean wool.

מִשְׁנָה MISHNAH

MISHNAH

כדי לעשות בגד קטן.

The Mishnah taught that the measure given to the Kohen must be enough to make a small garment.

גְּמָרָא GEMARA

QUESTION

מנהגי מילי?

The Gemara asks: From where are these words derived, that the wool must be enough to make a garment?

ANSWER

אמר רבי יהושע בן לוי: אמר קרא "לעמד לשרת" – דכר שהוא ראוי לשירות.

Rabbi Yehoshua ben Levi said: The verse says regarding the Kohanim, "To stand to serve in the name of Hashem." This teaches that the gift of reishis hagez must be **something that is fit for service** in the Beis HaMikdash—meaning enough wool to make a priestly garment.

EXPLANATION

מאי ניהו? אבנט.

The Gemara asks: **What is it**, this small garment? It is the **belt**, which is made from wool weighing five sela.

OBJECTION

אימא מעיל!

The Gemara asks: But lichaira, **say** it must be enough to make the **robe**, which requires a much larger amount of wool!

RESOLUTION

תפשת מרובה – לא תפשת, תפשת מועט – תפשת.

The Gemara answers: We apply the rule: If **you grabbed the larger amount, you did not grab** anything; but if **you grabbed the smaller amount, you grabbed** it. Since the belt is also a garment of service, we cannot demand more than that.

OBJECTION

ואימא כיפה של צמר, דתנא: כיפה של צמר היתה מונחת בראש כהן גדול, ועליה ציץ נתון, לקיים מה שנאמר: "ושמת אתו על פתיל תכלת".

The Gemara asks: **But** say it should be enough to make the **woolen cap**, which is even smaller than a belt! **As it was taught** in a Braisa: **A woolen cap was placed on the head of the Kohen Gadol, and upon it the Tzitz was placed, to fulfill that which is said: "And you shall place it upon a thread of sky-blue wool."** This cap is a garment of service and is smaller than a belt!

RESOLUTION

אמר קרא "הוא ובניו", דבר השונה לאהרן ולבניו.

The Gemara answers: **The verse says, "He and his sons,"** which implies it must be **something that is equal for Aaron and for his sons**—a garment worn by both the Kohen Gadol and the ordinary Kohanim. The woolen cap is worn only by the Kohen Gadol.

OBJECTION

אבנט נמי לא שוי.

The Gemara objects: **But the belt is also not equal** for all Kohanim!

EXPLANATION

הניחא למאן דאמר אבנטו של כהן גדול לא זהו אבנטו של כהן הדיוט – שפיר.

This works out well according to the one who says that the belt of the Kohen Gadol is not the same as the belt of an **ordinary Kohen**—meaning that both of them wore shatnez (wool and linen) all year round, so the woolen belt was equal for all Kohanim; then it is **well**.

OBJECTION

אלא למאן דאמר זהו אבנטו של כהן הדיוט, מאי איכא למימר?

But according to the one who says that the belt of the ordinary Kohen was made of pure linen, and only the Kohen Gadol wore a belt of wool and linen, **what is there to say?** The woolen belt was not equal for all Kohanim!

RESOLUTION

שם אבנט בעולם.

The Gemara answers: At least **the name of "belt"** as a category of garment is common **in the world** to all Kohanim, whereas the woolen cap has no equivalent category among the ordinary Kohanim.

מִשְׁנָה MISHNAH

MISHNAH

לא הספיק ליתנו וכו'.

The Mishnah taught: **If he did not manage to give it** to the Kohen before he dyed it, he is exempt. And one who buys the fleece of a non-Jew's sheep is exempt.

גְּמָרָא GEMARA

STATEMENT

איתמר: גזז ומכר ראשונה,

It was stated that Amora'im disputed a case where a person owned five sheep, and **he sheared and sold the first** sheep's wool before shearing the second, and did the same for all of them.

STATEMENT

רב חסדא אמר: חייב, רבי נתן בר הושעיא אמר: פטור.

Rav Chisda says: He is obligated in reishis hazez; and **Rabbi Natan bar Hoshaya says: He is exempt.**

EXPLANATION

רב חסדא אמר חייב, דהא גזז.

The Gemara explains: **Rav Chisda says he is obligated, because he did shear** five sheep that belonged to him at the time of their shearing, so the Torah's term "your flock" applies.

EXPLANATION

רבי נתן בר הושעיא אמר פטור, בעידנא דקא מלא שיעורא בעינו "צאנה", וליכא.

And **Rabbi Natan bar Hoshaya says he is exempt, because at the time that the shiur is completed, we require** that the sheep be "your flock" in your possession, and **here they are not** in his possession anymore.

OBJECTION

תנו: הלוקח גז צאנו של גוי, פטור מראשית הגז.

The Gemara objects: **We learned** in our Mishnah: **One who purchases the sheared wool of the sheep of a non-Jew is exempt from reishis hagez.**

INFERENCE

הא צאנו לגזוז – חייב.

We infer from here: **But** if he purchased **his sheep** from the non-Jew **to shear them** and then return the sheep, he is **obligated**.

OBJECTION

אמאי? כל חד וחד פתר גיזה נפקא לה מרשותיה!

But **why** should he be obligated according to Rabbi Natan bar Hoshaya? **Each and every one** of the sheep, **after its shearing**, **leaves his possession** and goes back to the non-Jew, so at the end of the shearing, "your flock" does not apply!

RESOLUTION

תרגמא רב חסדא אליפא דרבי נתן בר הושעיא: כגון שהקנן לו כל שלשים יום.

Rav Chisda interpreted the Mishnah according to Rabbi Natan bar Hoshaya: It is a case **where** the non-Jew **transferred ownership of them to him for the entire thirty days** of the shearing period, so they remained his even after being sheared.

מִשְׁנָה MISHNAH

MISHNAH

הלוקח גז צאנו של חבירו כו'.

The Mishnah taught: **One who purchases the sheared wool of his fellow's sheep**, if the seller kept some wool back, the seller is obligated.

גְּמָרָא GEMARA

QUESTION

מאן תנא דהיכא דאיפא שפירא גבי מוכר, פתר מוכר אולינו?

The Gemara asks: **Who is the Tanna who holds that wherever there is a remainder left with the seller, we follow the seller** and make him obligated for the whole thing?

ANSWER

אמר רב חסדא: רבי יהודה היא, דתנן:

Rav Chisda said: It is Rabbi Yehuda, as we learned in a Mishnah in Peah:

PROOF

המוכר קלחי אילן בתוך שדהו – נותן פאה לכל אחד ואחד.

One who sells produce-bearing stalks in his field to many buyers, each buyer **gives peah for each and every** area he bought.

PROOF

אמר רבי יהודה: אימתי? בזמן שלא שייר בעל השדה, אבל שייר בעל השדה – נותן פאה על הכה.

Rabbi Yehuda said: When is this? When the owner of the field did not leave over any stalks for himself; but if the owner of the field left over some stalks for himself, the owner gives peah for the whole field.

OBJECTION

אמר ליה רבא: והא מר הוא דאמר, והוא שהתחיל בעל השדה לקצור!

Rava said to him: But didn't Master himself say that Rabbi Yehuda's ruling applies only when the owner of the field had already begun to harvest before selling?

OBJECTION

וכי תימא הקי נמי והוא שהתחיל לגזוז –

And if you say: Here too, it is a case where he had already begun to shear before selling —

OBJECTION

בשלא התם, "ובקצרכם את קציר ארצכם" כתיב, מעידנא דאתחיל לקצור מיחייב בכולה שדה,

that cannot be, for granted there, "And when you harvest the harvest of your land" is written, meaning that from the moment he begins to harvest, he becomes obligated for the entire field;

OBJECTION

אלא הקא, מעידנא דאתחיל למיגז לא מיחייב בכוליה עדריה!

but here, from the moment he begins to shear, he does not become obligated for his entire flock until he actually shears five sheep! So the comparison does not hold.

ANSWER

אלא אמר רבא: האי תנא הוא, דתנן:

Rather, Rava said: It is this Tanna, as we learned in a Mishnah:

PROOF

אמר לו "מכור לי בני מעיה של פרה זו", והיו בהן מתנות – נותנן לפהו, ואין מנכה לו מן הדמים.

If one said to a butcher, "Sell me the innards of this cow," and they contained the priestly gifts (the maw), the buyer gives them to the Kohen, and he does not deduct from the price he pays the seller, because the seller did not keep any part of the cow.

PROOF

לקח ממנו במשקל – נותנן לפהו ומנכה לו מן הדמים.

But if he bought it from him by weight, since the seller kept the rest of the animal, the buyer gives them to the Kohen and deducts from the price because the obligation remains primarily on the seller who kept a remainder.

INFERENCE

אֶלְמָא מִתְּנֹת דְּכֶהֱן לֹא מְזַבִּין אִינִישׁ,

Evidently, the gifts of the Kohen, a person does not sell them, and they are not included in the sale of the innards.

STATEMENT

הָכָא נָמִי מִתְּנֹת דְּכֶהֱן לֹא מְזַבִּין אִינִישׁ.

Here too, regarding the first shearing, the gifts of the Kohen, a person does not sell them.

RULING

הֶלְפָּה: שְׂיִיר הַמוֹכֵר – מוֹכֵר חַיִּיב,

Therefore, if the seller left over some wool in his possession, the seller is obligated to give the first shearing from the remaining wool,

EXPLANATION

דָּאָמַר לִיהּ לִוְקָח: "מִתְּנָה דְּכֶהֱן גִּבָּהּ הִיא".

as the buyer can say to him: "The gift of the Kohen is with you," since you did not sell me everything.

RULING

לֹא שְׂיִיר – לִוְקָח חַיִּיב,

But if the seller did not leave over any wool, the buyer is obligated to give the first shearing,

EXPLANATION

דָּאָמַר לִיהּ מוֹכֵר: "מִתְּנָה דְּכֶהֱן לֹא זַבַּנִּי לָהּ".

as the seller can say to him: "The gift of the Kohen, I did not sell to you."

STATEMENT

הֲדַרְוּ עָלָהּ רֵאשִׁית הַגֶּז.

May we return to you, Reishis HaGez!

מִשְׁנָה MISHNAH

MISHNAH

מִתְּנֵי שִׁילוֹחַ הַקֶּן נוֹהֵג בְּאֶרֶץ וּבְחוּצָה לָאֶרֶץ,

MISHNAH: The mitzvah of sending away the nest (the mother bird) applies in the Land of Yisrael and outside of the Land,

MISHNAH

בְּפָנֵי הַבַּיִת וְשִׁלָּא בְּפָנֵי הַבַּיִת,

in the presence of the Temple and not in the presence of the Temple,

MISHNAH

בְּחוּלִין אֲבָל לֹא בְּמוֹקֵדְשֵׁין.

with non-sacred birds, but not with sacrificial birds.

MISHNAH

חֹמֶר בְּכֶסֶּי הַדָּם מְשִׁילֹחַ הָקָן,

There is a stringency in the covering of the blood than in sending away the nest,

MISHNAH

שֶׁכֶּסֶּי הַדָּם נוֹהֵג בְּחִיָּה וּבַעוּף, בְּמִזְמוֹן וּבְשֵׂאִין מִזְמוֹן,

as the covering of the blood applies to wild beasts and to birds, to that which is readily available in one's home and to that which is not readily available and must be hunted,

MISHNAH

וְשִׁילֹחַ הָקָן אֵינוֹ נוֹהֵג אֲלָא בַּעוּף, וְאֵינוֹ נוֹהֵג אֲלָא בְּשֵׂאִינוֹ מִזְמוֹן.

and sending away the nest applies only to birds, and applies only to that which is not readily available.

MISHNAH

אֵיזָהוּ שֵׂאִינוֹ מִזְמוֹן?

What is considered that which is not readily available?

MISHNAH

כָּגוֹן אֲוִוִּין וְתִרְגָּמוֹ לִים שֶׁקָּנְנוּ בַּפֶּרֶדֶס,

For example, geese and chickens that nested in the orchard,

MISHNAH

אֲבָל אִם קָנְנוּ בַּבַּיִת, וְכֵן יוֹנֵי הַרְדְּסָאוֹת – פֶּטוּר מְשִׁילֹחַ.

but if they nested in the house, and likewise, domestic pigeons, one is exempt from sending away the mother.

MISHNAH

עוֹף טָמֵא – פֶּטוּר מִלְּשִׁלָּח,

With regard to a non-kosher bird, one is exempt from sending away.

MISHNAH

עוֹף טָמֵא רוֹבֵץ עַל בֵּיצֵי עוֹף טָהוֹר, וְטָהוֹר רוֹבֵץ עַל בֵּיצֵי עוֹף טָמֵא – פֶּטוּר מִלְּשִׁלָּח.

If a non-kosher bird is sitting upon the eggs of a kosher bird, or a kosher bird is sitting upon the eggs of a non-kosher bird, one is exempt from sending away.

MISHNAH

קורא זכר – רבי אליעזר מחייב, וחכמים פוטרין.

With regard to a male partridge, Rabbi Eliezer deems one obligated to send it away, and the Sages exempt him.

גמרא GEMARA

GEMARA

גמ' רבי אבין ורבי מיישא, חד אמר:

GEMARA: Regarding the standard phrasing of the Mishnayos, Rabbi Avin and Rabbi Meyasha made statements. One of them said:

STATEMENT

כל היכא דתנן "בארץ ובחוץה לארץ" שלא לצורה,

Anywhere that we learned in a Mishnah: "In the Land and outside of the Land," it is stated needlessly, as these mitzvos are not dependent on the land,

EXPLANATION

לבד מראשית הגז, לאפוקי מדרבי אלעאי דאמר: "ראשית הגז אינו נוהג אלא בארץ".

except for the first shearing of the wool, where it was necessary to exclude the opinion of Rabbi Ilai, who said: "The first shearing of the wool applies only in the Land."

STATEMENT

וחד אמר: כל היכא דתנן "בפני הבית ושלל בפני הבית" – שלא לצורה,

And the other one said: Anywhere that we learned in a Mishnah: "In the presence of the Temple and not in the presence of the Temple," it is stated needlessly,

STATEMENT

לבד מ"אותו ואתו בנו".

except for the prohibition of slaughtering an animal "itself and its offspring" on the same day.

EXPLANATION

סלקא דעתך אמינא: הואיל ובענינא דקדשים כתיב,

For it might enter your mind to say: Since it is written in the section of sacrificial animals,

EXPLANATION

בזמן דאיכא קדשים – ננהוג, בזמן דליכא קדשים – לא ננהוג, קא משמע לן.

at a time when there are sacrificial animals, let it apply; at a time when there are no sacrificial animals, let it not apply. Therefore, it teaches us that it applies at all times.

STATEMENT

וּתְרֵוּיָהּ אָמְרִי: כָּל הַיָּכָא דְתַנּוּ "בְּחוּלִין וּבְמוֹקְדָּשִׁים" – לְצוּרָה, לְבַד מְגִיד הַנֶּשֶׁה,

And both of them say: Anywhere that we learned in a Mishnah: "With non-sacred and with sacrificial animals," it is stated necessarily, except for the sciatic nerve, where it is taught needlessly.

QUESTION

פְּשִׁיטָא! מָשׁוּם דְּאִיקְדַּשׁ פִּקְעַ לִיָּה אִיסוּר גִּיד הַנֶּשֶׁה מִיָּנִיָּה?

The Gemara asks: But is it not obvious? Just because it was consecrated, does the prohibition of the sciatic nerve leave it? Of course it still applies!

OBJECTION

וְלָאוּ אוֹקִימָנָא בְּוָלְדוֹת קֳדָשִׁים?

The Gemara objects: But did we not establish that Mishnah as referring to the offspring of sacrificial animals, where we might think the prohibition of consecration prevents the sciatic nerve prohibition from taking effect?

ANSWER

וּמָאִי טַעְמָא אוֹקִימָנָא? לָאוּ מָשׁוּם דְּקָשְׁנָא לֹן לָא לִיתַנִּי?

The Gemara answers: And what is the reason we established it that way? Is it not because we found it difficult and asked: Let it not teach this, as it is obvious?

RESOLUTION

מַעֲיָקְרָא נָמִי לָא תִקְשִׁי לָהּ, אֵינִידִי דְתַנָּא לְצוּרָה, תַּנָּא נָמִי שְׁלָא לְצוּרָה.

But according to Rabbi Avin and Rabbi Meyasha, from the outset, do not let it be difficult for you; since it taught this phrase elsewhere necessarily, it also taught it here needlessly to maintain a parallel style.

QUESTION

בְּחוּלִין אֲבָל לָא בְּמוֹקְדָּשִׁים. אָמַאי לָא?

The Mishnah taught: The mitzvah of sending away the mother bird applies with non-sacred birds, but not with sacrificial birds. The Gemara asks: Why not?

ANSWER

דָּאָמַר קָרָא: "שִׁלַּח תְּשַׁלַּח אֶת הָאִם" – בְּמִי שְׁאַתָּה מְצֻוָּה לְשַׁלַּחוּ,

As the verse states: "You shall surely send away the mother"—this applies only to one whom you are commanded to send away,

EXPLANATION

יָצָא זֶה שְׂאִי אֶתָּה מְצֻוָּה לְשַׁלַּחוּ אֶלָּא לְהָבִיאוּ לִידֵי גִזְבָּר.

excluding this sacrificial bird, which you are not commanded to send away, but rather to bring it to the Temple treasurer.

STATEMENT

אָמַר רַבִּינָא: הִלְכָּהּ, עוֹף טְהוֹר שְׁהָרַג אֶת הַנֶּפֶשׁ פְּטוֹר מִשְׁלֹחַ,

Ravina said: Therefore, a kosher bird that killed a person is exempt from sending away,

EXPLANATION

מאי טעמא? דאמר קרא: "שֶׁלַח תִּשְׁלַח אֶת הָאֵם" – בְּמִי שֶׁאַתָּה מִצְוָה לְשַׁלְּחוֹ,

What is the reason? As the verse states: "You shall surely send away the mother"—this applies only to one whom you are commanded to send away,

EXPLANATION

יָצָא זֶה שְׂאֵי אֶתָּה מִצְוָה לְשַׁלְּחוֹ אֶלָּא לְהֵבִיאוֹ לְבֵית דִּין.

excluding this bird, which you are not commanded to send away, but rather to bring it to the Beis Din to be tried and executed.

QUESTION

הִיכִי דְּמִי? אִי דְּגִמַּר דִּינִיה –

The Gemara asks: **What are the circumstances?** If we are dealing with a case **where its trial was finished** and it was sentenced to death—

SUMMARY

In short, the daf clarifies that the gift of reishis hagez must be a minimum weight of five sela of clean, laundered wool, which is the amount needed to weave a Kohen's belt—a garment of service worn by both the Kohen Gadol and ordinary Kohanim. We then analyze a machlokes Amora'im regarding one who shears and sells his sheep sequentially; Rav Chisda rules he is chayav because he owned all five at their respective shearings, while Rabbi Natan bar Hoshaya exempts him because they were not all in his possession when the shiur was completed. Finally, the Gemara connects the halacha of a seller who retains a portion of his sheared wool to Rabbi Yehuda's ruling in Peah, where an owner who leaves over a remainder of his field must give peah for the entire field.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara is bothered by how much wool a person must give to the Kohen for the mitzvah of reishis hagez. Rabbi Yehoshua ben Levi brings a beautiful limud from the pasuk "to stand to serve", the gift must be a "davar shehu ra'uy l'sheirus," something fit for service in the Beis HaMikdash. It cannot be a useless scrap; it must be at least five sela of clean wool, which is the minimum amount needed to weave a small priestly garment, the avnet (belt).

Look at the deep yesod Chazal are teaching us here. When you give to another Yid, or when you dedicate your time and energy to a mitzvah, it cannot be the leftovers. It cannot be the "sullied" wool that you have no use for. The Torah demands that our giving must be "ra'uy l'sheirus", it must have the dignity of the Beis HaMikdash. If you are giving tzedakah, or helping a neighbor, or setting aside time to learn, do not just give what is cheap, easy, or discarded. Give something whole, something respectable, something that can actually build a garment of honor.

Today, when you do a chesed or set aside time for a mitzvah, do not just give your leftover energy or your discarded items. Give with the mindset of the Beis HaMikdash: make sure your contribution is respectable, complete, and truly fit to serve.

