



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Chullin Daf Kuf Lamed Zayin

REISHIS HAGEIZ EINO NOHEIG ELAH B'RICHEILIM

- **Q:** How do we know that reishis hageiz only applies to sheep? **A: R' Chisda** said, we learn a gezeira shava of "giza" from a pasuk regarding Yoav, which speaks of the wool of sheep.
 - **Q:** Why don't we instead learn a gezeira shava of "giza" from bechor, which would include an ox as well? **A:** The pasuk regarding reishis hageiz says "titen lo", which teaches that it applies to a material to be used for clothing (sheep wool), not something to be used for a sack (ox hair).
 - **Q:** If so, goat hair, which is removed by plucking it off, should be included, because it is used for clothing!? **A:** The pasuk says "shearing", and goat hair is plucked, not sheared.
 - **Q:** This view that shearing would not include plucking is the view of **R' Yose** (who says that the literal meaning must be followed). However, **R' Yose** agrees that this is not true when something is being done in its normal way (which would mean that since plucking is normal for goat hair it would be included in the term shearing)!? **A:** Rather, the reason goat hair is excluded is like **R' Yehoshua ben Levi** says, that the pasuk after reishis hageiz says "laamod l'shareis" which teaches that it only applies to a material that can be used for the bigdei Kehuna.
 - **Q:** If so, what does the gezeira shava of "giza" come to teach? **A:** It is as taught by the **Tanna Divei R' Yishmael** that sheep that have hard wool are patur from reishis hageiz.
 - **Q:** One Braisa says that one who shears goats and one who removes wool from sheep through washing them, are patur from reish hageiz. Another Braisa says that one who shears goats is patur but one who removes wool through washing is chayuv!? **A:** The second Braisa follows the **Rabanan**, and the first Braisa follows **R' Yose** who says regarding leket that the pasuk of "leket kitzircha" teaches that only stalks that fall during reaping is leket, not if they fall through some other cutting process.
 - **R' Acha the son of Rava** said to **R' Ashi**, **R' Yose** agrees that when something is done in its normal way it is included even if it is not the literal meaning of the pasuk. We see this in a Braisa regarding peyah in which **R' Yose** says that although the pasuk only discusses "reaping" it includes other forms of cutting that are normally done for that species.

V'KAMAH HU MERUBAH

- **Q:** The view of **B"S** makes sense, because the pasuk even refers to 2 sheep as a flock. However, the view of **B"H** is difficult to understand – even if they have another pasuk that refers to 5 sheep as a flock, since there is the pasuk of **B"S** that refers to 2 as a flock that should be the amount needed!? **A: R' Kahana** said, the pasuk that speaks of the flock of 5 says "asuyos", which we darshen to teach that when they are 5 there are two mitzvos that apply to them – reishis hageiz and the gifts – but when it is less than 5 only one of these mitzvos apply (the gifts).
 - **Q:** Maybe the two that apply are bechor and the gifts? **A:** Bechor applies to even one animal.
 - **Q:** The gifts also apply to even one animal, so how can we darshen that when there are less than 5 animals only one mitzvah applies!? **A:** Rather, **R' Ashi** said

that we darshen the word “asuyos” to teach that when there is a flock of 5 it “forces” the owner to go do a mitzvah – reishis hageiz.

- A Braisa says, **R’ Yishmael the son of R’ Yose** said in the name of his father that a flock of 4 sheep is chayuv in reishis hageiz, as the pasuk says “v’arbah tzon tachas haseh”.
 - A Braisa says, **Rebbi** said, even if **B”S and B”H** were based on pesukim of the Torah and **R’ Yose** was based on a pasuk of Nach we would follow the view of **R’ Yose**. All the more so this is the case given that **R’ Yose** is based on a pasuk in the Torah and **B”S and B”H** are based on Nach.
 - **Q:** A Braisa says that a middle ground, third view is only followed when it follows each of the views to some extent, but **R’ Yose** does not, so why do we follow him? **A:** **R’ Yochanan** said, **Rebbi** follows **R’ Yose**, because his view is based on a kabbalah from Chagai, Zecharya, and Malachi (and not because he is a middle ground view).

R’ DOSA BEN HURKINAS OMER...

- **Q:** How much is “any amount”? **A:** **Rav** said, a maneh and a half of wool that comes evenly from the 5 sheep. **Shmuel** said it is 60 sela’im, and he gives one selah to the Kohen. **Rabbah bar bar Chana in the name of R’ Yochanan** said it is 6 sela’im, and he must give 5 to a Kohen. **Ulla in the name of R’ Elazar** said, it means literally any amount.
 - **Q:** The Mishna said the amount given to the Kohen is 5 sela’im of Yehuda which is 10 sela’im of the Galil. Now, this is good according to **Rav and R’ Yochanan**, but problematic according to **Shmuel and R’ Elazar**!? **A:** Even according to **Rav** it is problematic, because **Rav and Shmuel** say that one must give a Kohen 1/60 of the shearing! Rather, the Mishna means to say that if one has a large amount of shearing and wants to divide it among a number of Kohanim he must give each Kohen at least 5 sela’im of wool.
 - We have learned, **Rav and Shmuel** say: reishis hageiz is 1/60, terumah is 1/60, and peyah is 1/60.
 - **Q:** A Mishna says that a generous person should give 1/40 for terumah!? **A:** D’Oraisa it is 1/60.
 - **Q:** **Shmuel** said that D’Oraisa even one grain of wheat from an entire pile fulfills the terumah obligation!? **A:** **Shmuel** said that D’Oraisa that is all that is needed. The **Rabanan** later said that something that is chayuv terumah D’Oraisa needs 1/40, and something chayuv only D’Rabanan needs 1/60.
 - **Q:** A Mishna says that there is no measure for the amount needed to be left as peyah!? **A:** That is D’Oraisa, but D’Rabanan the amount is 1/60.
 - **Q:** This is explicitly taught in a Mishna!? **A:** The Mishna is discussing peya in EY, whereas **Rav and Shmuel** are talking about in chutz laaretz.
 - **R’ Yochanan** met **Isi bar Hini** teaching our Mishna using the word “recheilim”. **R’ Yochanan** told him that the proper word to use is “recheilos”. He explained, although the pasuk says “recheilim”, the verbiage of the **Rabanan** is different than that of the pasuk. **R’ Yochanan** asked him who is the head of the Yeshiva in Bavel. **Isi bar Hini** said, it is “the tall Abba” (a nickname for **Rav**). **R’ Yochanan** said, I used to sit 17 rows behind **Rav** and would watch his exchanges in Torah with **Rebbi** and I couldn’t even comprehend what they were saying – and you refer to him with a nickname!? **Isi bar Hini** then asked, how much shearing must there be to become chayuv in reishis hageiz? **R’ Yochanan** said 60 sela’im. **Isi** asked, the Mishna says “any amount”!? **R’ Yochanan** explained that he had a kabbalah that it is 60 sela’im.
 - **R’ Dimi** said, with regard to the amount needed to become chayuv in reishis hageiz, **Rav** says it is 60 sela’im and **R’ Yochanan in the name of R’ Yannai** said it is 6 sela’im. **Abaye** said to **R’ Dimi**, you have answered one contradiction (before he said it is 60 and here he says it is 6) because we can say that one is his own view and one is the view of his rebbi. However, you have created a contradiction of **Rav** who said earlier that the amount is a maneh and a half!? **A:** **Rav** was referring to a maneh made of 40 sela’im, and a maneh and a half is therefore 60 sela’im. **Abaye** asked, would a Tanna teach something based on

the uncommon maneh made of 40 sela'im!? **R' Dimi** said, yes, and in fact we find a Braisa where the Tanna explicitly does so.