



## Reishit HaGez

The eleventh *perek* of *Chulin* discusses the *mitzvah* of *reishit ha'gez*. Broadly speaking, this *mitzvah* obligates one to give the first of the shearing from a flock of sheep to a *kohen*. Consequently, we find that *reishit ha'gez* is one of the many gifts given to the *kohanim*. We shall probe its classification by determining exactly what type of gift it is.

Two different understanding of *reishit ha'gez* come to the fore in the first *Mishnah*. The *Mishnah* teaches that *reshit ha'gez* applies both inside and outside Israel. The *Bartenura* notes that *R' Ilay* disagrees, arguing that it only applies in Israel. The *Gemara* (135a) explains that *R' Ilay* has a tradition of a *gezeira shava* that connects *reishet ha'gez* with *teruma*; the Torah uses the language of *netina* when describing both *mitzvot*. Consequently, since the *teruma* only applies in Israel, the same is true for *reishit ha'gez*. Whether *reishet ha'gez* is simply another gift or is compared to *terumah* touches on the essence of this *mitzvah*. What lies at the core of this debate has further implications as we shall soon see.

The *Tosefta* (10:1) records an additional debate between *R' Ilay* and the *Chachamim* regarding one that separated *reishit ha'gez*, then instead of giving it to the *kohen*, sold it. The *Chachamim* understand that the owner is still required to separate additional wool, whereas *R' Ilay* disagrees.

The *Chazon Yechezkel* understand that this debate is related to the previous one. He explains that the *Chachamim* understand that the obligation of *reishet*

*ha'gez* is to give some of the wool to the *kohen*. The *mitzvah* is one of *netina* – giving. Consequently in the case where one sold the wool he separated for *reishit ha'gez*, since it has not reached the hand of the *kohen*, the separation is meaningless and he must still fulfil the requirement of *netina* – he must separate other wool and give that wool to the *kohen*.

*R' Ilay* however understands *reishit ha'gez* differently. Much like *terumah*, the *mitzvah* is one of *hafrasha* – separation. Once some has been separated, that wool has the status of *reishit ha'gez* even prior to reaching the hand of the *kohen*. In this case owner has done wrong by selling something that now does not belong to him. Nevertheless, since the obligation of separation has been fulfilled, the owner need not separated any more wool.

The *Chazon Yechezkel* notes another debate between the *Chachamim* and *R' Ilay* is based on these two fundamentally different understandings of *reishit ha'gez*. The *Chachamim* maintain that one can give all the sheared wool as *reishet ha'gez*. *R' Ilay* however argues that some must remain for the *mitzvah* to be fulfilled. The *Chachamim* are consistent with their position, since the *mitzvah* is one of *netina* – with no limit on the quantity. According to *R' Ilay* however, one cannot render all the wool as *reishit ha'gez* because in order to fill the requirement of *hafrasha*, *reishit ha'gez* must be separated from something, with some wool remaining.

*Yisrael Bankier*

**Revision Questions**

חולין ט' גי' – י"ב ב'

- At what point is the hide of an animal not considered attached to the flesh and why is this important? (Provide the three different cases) (ט' ג')
- If a hide of a *neveilah* had a *kezayit* of meat attached and one touched the hair on the other side of the hide, would they become *tameh*? (ט' ד')
- Explain the debate where two half-*kezayitim* of meat were still attached to the hide of a *neveilah*. (ט' ד')
- What general rule is stated regarding the relationship between *tumat magah* and *tumat masah*? (ט' ה')
- What forms of *tumah* are transferred from a complete bone that has marrow if touched and which forms of *tumah* are not transferred? (ט' ה')
- What other case is brought similar to the previous question? (ט' ו')
- What are the two debates between *R' Meir* and *R' Shimon* regarding *ever/basar ha' meduldal* and in what case do they agree? (ט' ו')
- What is the status of an *ever* or *basar meduldal* of a human? (ט' ח')
- Regarding the previous question, what if that person then dies? (ט' ח')
- What parts of a slaughtered animal (*matanot*) must be given to a *kohen*? (ט' ט')
- Does this law apply today? (ט' י')
- Does this law apply to *kodshim*? (ט' י')
- What are the differences if an animal had a blemish, was sanctified and then redeemed or if an animal was sanctified, then developed a blemish and was then redeemed? (List seven.) (ט' י')
- Which cases are the exceptions to the previous question? (ט' י')
- What is the law regarding the *matanot* if a *bechor* got mixed with one hundred other animals? (Provide both cases.) (ט' י')
- If person slaughters for which two people is he exempt from separating the *matanot*? (ט' י')
- In what two ways would a *Yisrael* be exempt from separating the *matanot*? (ט' י')
- If a *Goi* had a cow and converted, when would he be exempt from separating the *matanot*? (ט' י')
- What is the *zro'ah*? (ט' י')
- What is the *lechi*? (ט' י')
- How is the obligation of the *matanot* stricter than *reishit ha'gez*? (ט' י')
- How much wool must be sheared to obligate the separation of *reishit ha'gez*? (ט' י')
- How much must be separated? (ט' י')
- What has happened to the wool if one is no longer obligated to separate *reishit ha'gez*? (ט' י')
- When is the seller required to separate and when is the purchaser required to separate? (ט' י')
- Does the *mitzvah* of *shiluach ha'ken* apply to *kodshim*? (ט' י')
- To which birds does this *mitzvah* apply? (ט' י')
- To which of the following cases does *shiluach ha'ken* apply:
  - A non-kosher bird sitting on a kosher bird's eggs?
  - A kosher bird sitting on a non-kosher bird's eggs?
  - A male bird sitting on eggs? (ט' י')

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**Next Week's Mishnayot...**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
1 March ה' אדר	2 March ו' אדר	3 March ז' אדר	4 March ח' אדר	5 March ט' אדר	6 March י' אדר	7 March י"א אדר
Chulin 12:3-4	Chulin 12:5 - <b>Bechorot 1:1</b>	Bechorot 1:2-3	Bechorot 1:4-5	Bechorot 1:6-7	Bechorot 2:1-2	Bechorot 2:3-4

