Chullin 138 – Good Morning Raboisai

Peah – One-Sixtieth

1️⃣ Peah Has No Shiur – So Why 1/60?

👉 We continue from yesterday's Gemara.

We learned:

- Peah B'Shishim – Peah should be one-sixtieth.

But we say every day:

- Eilu Devarim She'ein Lahem Shiur

and Peah is one of them!

The answer:

- Min HaTorah, Peah has no fixed Shiur.
- The Rabbanan established a minimum of one-sixtieth.

2️⃣ Even in Chutz La'Aretz

👉 The Gemara asks:

What is the Chiddush? We already have a Beraisa saying:

- Ein Pochasin L'Peah MiShishim – one should not give less than one-sixtieth.

The answer:

The Beraisa discusses:

- The Torah-level obligation in Eretz Yisrael.

The new Chiddush is:

- Even where Peah applies only MiDeRabbanan in Chutz La'Aretz, the Shiur is still one-sixtieth.

Rebbe Yochanan and Isi bar Hini

3️⃣ "Recheilos," Not "Recheilim"

👉 Isi bar Hini came to Eretz Yisrael and Rebbe Yochanan heard him teaching his son the Mishnah.

Isi pronounced the word for sheep as:

- Recheilim.

Rebbe Yochanan corrected him:

- The Mishnah says Recheilos.

Isi replied that he was using:

- A Lashon found in the Torah.

But Rebbe Yochanan insisted:

- When teaching the Mishnah, preserve the Mishnah's exact wording.

The concern is that changing the wording:

- Can cause mistakes to be passed on.

4️⃣ "Who Is Your Rebbe in Bavel?"

👉 Rebbe Yochanan asked Isi:

- Who is the great Rebbe in Bavel?

Isi answered:

- Aba Aricha – "the tall Aba," referring to Rav.

Rebbe Yochanan objected:

- How can you refer to Rav that way?

Rav deserved:

- A title of tremendous Kavod.

5️⃣ Seventeen Rows Behind Rav

👉 Rebbe Yochanan explained how great Rav was.

He recalled sitting:

- Seventeen rows behind Rav

while Rav and Rebbe were learning together.

Their Torah discussion was so deep that it was described as:

- Sparks of fire passing from one mouth to the other.

Rebbe Yochanan said:

- He could not even understand what they were discussing.

So to casually call Rav:

- “Aba Aricha”

was inappropriate.

How Much Wool Creates Reishis HaGez?

6️⃣ Rebbe Yochanan – B’Shishim

👉 Isi bar Hini asked Rebbe Yochanan:

- What is the Shiur of Reishis HaGez?

Rebbe Yochanan answered:

- B’Shishim.

When Isi challenged this from the Mishnah's different Shiur, Rebbe Yochanan replied:

- Im kein, mah bein li velach?

The difference between us is:

- I have a Mesorah from my Rabbeim.

7️⃣ Rav, Rav Yannai and Rebbe Yochanan

👉 Rav Dimi brings different Shiurim:

- Rav – sixty Sela.
- Rav Yannai – sixty.
- Rebbe Yochanan – six Sela.

This creates an obvious difficulty:

Rebbe Yochanan himself had just said:

- Sixty.

The Gemara's discussion shows that:

- Different traditions and measurements are being reported.

Rav – Maneh U'Pras

8️⃣ How Can Rav Say Sixty?

👉 We also learned that Rav's Shiur is:

- Maneh U'Pras – one and a half Maneh.

If a Maneh is:

- 25 Sela

then one and a half Maneh is:

- 37½ Sela.

How can Rav also say:

- 60 Sela?

9️⃣ A Maneh of Forty Sela

👉 The answer:

Here Rav is using a Maneh consisting of:

- 40 Sela.

Therefore:

- One Maneh = 40
- Half a Maneh = 20
- Total = 60 Sela.

So:

- Maneh U'Pras

and:

- Sixty Sela

are actually the same Shiur according to this measurement.

🔟 Proof That a Maneh Can Mean Forty

👉 The Gemara brings a Beraisa involving:

- A leather container
- Its completion as a Kli
- And the Shiur at which it loses its status after tearing.

Within that Beraisa we find:

- A Maneh of forty Sela.

Therefore:

- Rav's measurement is fully supported.

How Much Does the Kohen Receive?

1️⃣1️⃣ Five Sela of Usable Wool

👉 The Mishnah said:

- The Kohen receives five Sela.

But the wool may contain:

- Dirt and other material.

The owner does not necessarily have to:

- Clean the wool first.

Rather, he must give enough dirty wool so that after allowing for the dirt:

- There are five Sela of actual wool.

1️⃣2️⃣ Enough for a Small Garment

👉 Why specifically this amount?

Because the Torah places Reishis HaGez near:

- The clothing used for the Avodah.

The Kohen should receive:

- Enough wool for a small garment used in the Beis Hamikdash.

The Gemara asks:

Which garment?

The Avnet

1️⃣3️⃣ Enough to Make an Avnet

👉 Rebbe Yehoshua ben Levi explains:

The amount must be sufficient for:

- An Avnet – the Kohen's belt.

The Avnet was:

- Long but relatively narrow.

Therefore it represents:

- A relatively small priestly garment.

1️⃣4️⃣ Why Not Enough for the Me'il?

👉 The Gemara asks:

Why not require enough wool to make:

- The Me'il

which is much larger?

The answer follows the principle:

- Tafasta Merubah Lo Tafasta.

When choosing between:

- A larger Shiur
- And a smaller Shiur

without proof to require the larger amount:

- We take the smaller amount.

Therefore:

- The Avnet is sufficient.

Why Not an Even Smaller Garment?

1️⃣5️⃣ The "Kippah"

👉 The Gemara asks:

If we are looking for the smallest possible amount, perhaps enough for:

- A small woollen piece associated with the Tzitz

should suffice.

The transcript gives two possibilities for this “Kippah”:

- Straps associated with holding the Tzitz
- Or soft padding beneath the Tzitz on the Kohen Gadol's forehead.

That would require:

- Far less wool than an Avnet.

1️⃣6️⃣ “Hu U’Vanav”

👉 The answer comes from:

- Hu U’Vanav.

The garment must be something associated with:

- Aharon
- And his sons.

The Tzitz was worn only by:

- The Kohen Gadol.

Therefore it cannot determine:

- The Shiur of Reishis HaGez.

The Avnet is the relevant garment because:

- Both the Kohen Gadol and ordinary Kohanim have an Avnet.

Were Their Avnetim the Same?

1️⃣7️⃣ A Machlokes About the Avnet

👉 The Gemara points out that there is a Machlokes regarding:

- The Avnet of an ordinary Kohen.

According to one opinion:

- It contained wool, like the Kohen Gadol's weekday Avnet.

According to another:

- Their Avnetim were not made identically.

So how can we say:

- Hu U'Vanav?

1️⃣8️⃣ They Share the Name "Avnet"

👉 The Gemara answers that they do not necessarily have to wear:

- An identical garment.

It is sufficient that both garments are:

- Called Avnet.

Therefore the Avnet can still provide:

- The Shiur for the Kohen's Reishis HaGez.

Shearing and Selling as You Go

1️⃣9️⃣ Five Sheep – But the Wool Is Sold Immediately

👉 A new Machlokes:

A person owns five sheep, but as he shears each one:

- He immediately sells the wool.

By the time he shears the fifth sheep:

- He no longer possesses all the earlier wool together.

Rav Chisda says:

- Chayav.

Rav Nosson bar Oshaya says:

- Patur.

2️⃣0️⃣ Rav Chisda – He Sheared Five

👉 Rav Chisda says:

- Chayav

because ultimately:

- He performed the shearing of five sheep.

The fact that he sold the wool:

- As he went along

does not remove:

- The obligation.

2️⃣1️⃣ Rav Nosson bar Oshaya – "Tzonecha"

👉 Rav Nosson bar Oshaya says:

- Patur.

The Torah says:

- Tzonecha – your sheep.

He understands that the owner needs:

- The qualifying flock together in his possession.

Here:

- Each portion leaves his possession as he proceeds.

Therefore:

- The required situation never exists at one time.

Buying a Non-Jew's Sheep for Its Wool

2️⃣2️⃣ Buying Only the Wool

👉 Our Mishnah taught:

If a Yisrael purchases from a non-Jew:

- Only the wool/shearings

he is:

- Patur from Reishis HaGez.

Why?

Because:

- The non-Jew still owns the sheep.

The Yisrael merely owns:

- The wool.

2️⃣3️⃣ Buying the Sheep Until It Is Sheared

👉 But suppose the Yisrael purchases:

- The actual sheep

for the period required to shear them.

During that period:

- The sheep belong to him.

He is therefore:

- Chayav in Reishis HaGez.

2️⃣4️⃣ Why Isn't This a Problem for Rav Nosson?

👉 The Gemara asks:

According to Rav Nosson bar Oshaya, perhaps as each sheep is sheared:

- It immediately returns to the non-Jew.

Then the Yisrael would never possess:

- Five sheep together.

The answer:

The case is where he purchases them for:

- A fixed period.

During that entire period:

- All five remain his.

Therefore:

- He does possess the necessary five sheep together.

Selling the Shearings and Keeping Some

2️⃣5️⃣ Who Is Responsible?

👉 The Mishnah discusses a Yisrael who sells:

- The shearings of his sheep.

If the seller leaves:

- Some wool for himself

the seller is responsible for:

- Reishis HaGez.

If he leaves:

- Nothing

the buyer becomes responsible.

The Gemara now explains:

- Why.

Comparison to Peah

2️⃣6️⃣ Selling Trees in a Field

👉 The Gemara compares this to:

- A field containing trees.

If a person sells:

- All the trees

the obligations can fall differently than where:

- The seller keeps one tree for himself.

Rebbe Yehudah says that when the seller retains:

- Part of the field's produce

he can remain responsible for:

- Peah for the whole.

2️⃣7️⃣ But Peah Is Different

👉 The Gemara rejects a direct comparison.

By Peah there is a special Pasuk connected to:

- Beginning the harvest.

The obligation can become fixed through:

- The act of harvesting.

There is no identical Pasuk by:

- Reishis HaGez.

Therefore:

- We need another explanation.

The Matanos Model

2️⃣8️⃣ The Gifts Were Never Really Sold

👉 Rava compares Reishis HaGez to the earlier Mishnah about:

- Zero'a, Lechayayim and Keivah.

If someone buys meat or innards containing:

- A Matanah belonging to a Kohen

he still has to:

- Give the Matanah to the Kohen.

The seller's sale does not simply erase:

- The Kohen's entitlement.

2️⃣9️⃣ The Seller Retained Some Wool

👉 Therefore, if the seller leaves:

- Some of the wool on the sheep

the buyer can tell him:

- You retained the part from which the Kohen's gift should be given.

The seller therefore remains responsible for:

- Reishis HaGez.

3️⃣0️⃣ If the Seller Left Nothing

👉 If the seller sold:

- All the wool

and retained nothing, then:

- The buyer must give Reishis HaGez.

The seller can say:

- I sold you the wool, but I did not sell you the Kohen's gift as yours to keep.

The required portion remains:

- Due to the Kohen.

📌 Key Chazarah

- Peah has no fixed Shiur Min HaTorah; the Rabbanan established one-sixtieth.
- Rebbe Yochanan corrected Isi bar Hini for changing the Mishnah's wording from Recheilos.
- Rebbe Yochanan strongly objected when Isi casually called Rav “Aba Aricha,” describing Rav's tremendous greatness in Torah.
- Different Amoraim give different Shiurim for the amount of wool required for Reishis HaGez.
- Rav's Maneh U’Pras can equal sixty Sela because the Maneh used here contains forty Sela.
- The Kohen must receive five Sela of actual usable wool, excluding the weight of dirt.
- This is enough to make an Avnet, a small garment used by Kohanim.
- The Me’il is not used for the Shiur because Tafasta Merubah Lo Tafasta.

- A tiny garment associated only with the Kohen Gadol is insufficient because the Pasuk indicates something relevant to Aharon and his sons.
- Rav Chisda and Rav Nosson bar Oshaya disagree where five sheep are sheared but the wool is sold as each sheep is sheared.
- Rav Chisda says Chayav because five sheep were sheared; Rav Nosson says Patur because the qualifying ownership must exist together.
- Buying only the wool of a non-Jew's sheep is Patur; buying the actual sheep for the shearing period can be Chayav.
- If a seller retains some wool, he remains responsible for Reishis HaGez.
- If he sells all the wool, the buyer must give the Kohen's portion.
- The Gemara compares this to Zero'a, Lechayayim and Keivah: selling the produce does not turn the Kohen's Matanah into ordinary property of the buyer.

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