

Chullin – Simanim

פרק יא – ראשית הגז

דף קלו – Daf 136

1. חוץ לארץ derives from *terumah* that ראשית הגז is exempt in

In a Baraisa, רבי אלעאי says: *gifts* – מתנות אין נוהגין אלא בארץ – *only apply in Eretz Yisroel*, and ראשית הגז only applies in Eretz Yisroel. Although these *mitzvos* are not land-related, and should apply everywhere, Rava explains that רבי אלעאי derives a *gezeirah shavah* (בתיבה נתיבה) from *terumah* to exempt ראשית הגז. Abaye asks a series of questions from other *halachos* which רבי אלעאי should likewise derive from *terumah* to exempt ראשית הגז. Rava explains, based on *derashos*, that ראשית הגז does not parallel *terumah's halachah* that all the fleeces should be טבל before the ראשית הגז is separated. Also, a non-Kohen is not liable to שמים בידי שמנים, nor an additional fifth, for benefiting from ראשית הגז, and there are no "ראשון" and "שני" obligations after ראשית הגז to parallel *maaser* taken after *terumah*. However, רבי אלעאי does derive other *halachos* from *terumah*, including: מחדש על הישן לא – one does not separate ראשית הגז from the new fleece on the old fleece (i.e., one year's yield on another year's), and different years' shearings do not combine to create an obligation.

2. ראשית הגז re: *terumah* and גדל בפטור פטור

Rava asserts that רבי אלעאי derives that just as with *terumah*, גדל בחיוב חייב – grain which grows in a state of obligation is obligated, בפטור פטור – but grain which grows in a state of exemption is exempt, the same applies to ראשית הגז. Regarding *terumah*, a Baraisa teaches that if a Yisroel purchased land in סוריא from a gentile after the crop attained a third of its growth, Rebbe Akiva says the subsequent growths are obligated in *terumah*, but the Chochomim exempt the entire crop. Likewise, if a Yisroel purchased sheep with wool from a non-Jew, the wool is exempt from ראשית הגז, since the wool grew under the gentile's ownership. Additionally, just as with *terumah*, ממין – one may not separate *terumah* from one variety of produce on another variety, the same applies to ראשית הגז. Therefore, if one had sheep of different colors, רבי אלעאי holds he cannot take ראשית הגז from one variety for the other. Finally, just as with *terumah*, בעינן ראשית ששיריה ניכרין – we require a "first" whose remaining [amounts] are recognizable, and one cannot declare all his grain *terumah*, רבי אלעאי holds the same applies to ראשית הגז.

3. *Machlokes* whether ראשית הגז applies to טרפות

The Mishnah listed the stringencies of ראשית הגז over זרוע לחיים וקבה. The Gemara asks that the Mishnah should have also taught a stringency of ראשית הגז, in that it applies to animals which are טרפות, whereas מתנות do not (since the Torah says to give them to "the Kohen," not to his dog, implying they are permitted in consumption)!? Ravina says our Mishnah follows Rebbe Shimon, who exempts טרפות from ראשית הגז. The Gemara concludes that Rebbe Shimon derives ראשית הגז with a *gezeirah shavah* (צאן צאן) from מעשר בהמה. טרפות are not subject to מעשר בהמה, because the *passuk* there says *השבת תחת יעבור* – whatever passes under the staff, which excludes a *tereifah*, which cannot pass (since one type of *tereifah* is a leg severed from above the knee). The Gemara proceeds to explain why we derive an exemption from מעשר בהמה, as opposed to deriving an obligation from the case of בכור, which applies to a *tereifah*.

Siman – Clue

The ראשית הגז detective who just finished finding clues in *pesukim* to compare ראשית הגז to *terumah* to limit the *chiyuv* to Eretz Yisroel, was examining some fleece to determine if it grew while being owned by an idolator, while his partner was performing x-rays to see if the sheep was a טריפה which would exempt it from ראשית הגז.

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Clue



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3 things to remember

1. רבי אלעאי derives from **terumah** that ראשית הגז is exempt in חוץ לארץ
2. גדל בפטור פטור re: **terumah** and ראשית הגז
3. **Machlokes** whether ראשית הגז applies to טרפות

