

Zevachim – Simanim

פרק ה – איזהו מקומן

דף נ – 50 Daf

1. A can be חוזר ומלמד with a *kal vachomer*; unresolved if it can be חוזר ומלמד with a אב **בנין**

Although the Gemara established that a היקש cannot be חוזר ומלמד with another היקש, nor with a *gezeirah shavah*, here it proves that it can be חוזר ומלמד with a *kal vachomer*, from a *derashah* of Rebbe Yishmael's yeshivah (on Daf 41a), where the laws of "את בדם וטבילה" are derived from a *hekesheh* with משיח פר to the case of ע"ז שעייר, and then extended from ע"ז שעייר to the case of יום כפור with a *kal vachomer*. The Gemara asks if a *hekesheh* can be חוזר ומלמד with a אב **בנין**. Rebbe Yirmiyah suggests a proof, arguing that the Torah did not need to teach the צפון requirement for אשם, and we could have derived it from חטאת with a אב **בנין**. However, this proof is rejected, because just as אשם could not be derived from עולה with a אב **בנין**, because of עולה's unique stringency שכן כליל – *that it is completely consumed* on the מצבה, אשם can also not be derived from חטאת, since it is מכפר for a תרת violation (which אשם does not). The Gemara adds that none of these three could have been derived from the other two with a השוה צד.

2. A הוא being חוזר ומלמד (*machlokes* if בטר למד or בטר מלמד if one is חולין)

The Gemara proceeds to discuss whether a הוא can be חוזר ומלמד with the four *derashos*. It first asks if it can be חוזר ומלמד with a *hekesheh*, and Rav Pappa brings a proof that it can: a *hekesheh* between שלמים and תודה teaches that a תודה can also be brought from *maaser sheni* money, like a *shelamim*, which *shelamim* itself had derived from a *gezeirah shavah* (שם שם) from *maaser*. However, Mar Zutra *brei d'Rav Mari* asked Ravina: מעשר דגן חולין בעלמא – *maaser of grain* (this law's original source) is *mere chullin*, and cannot prove the rules of *derashos* of קדשים!? Ravina replied: was the principle limiting two-step *derashos* of *kodashim* only said where קדש קדש – למד קדש ומלמד קדש – *both the derived law and the teaching case are kodashim*?! It was not; rather, it applies wherever the למד – *derived case* is *kodashim*, so Rav Pappa's proof, where the למד is שלמים, still stands. Mar Zutra, however, holds that if the למד – *teaching case* is חולין, the laws of two-step *derashos* do not apply.

3. A *kal vachomer* being חוזר ומלמד (קו"ח בן קו"ח)

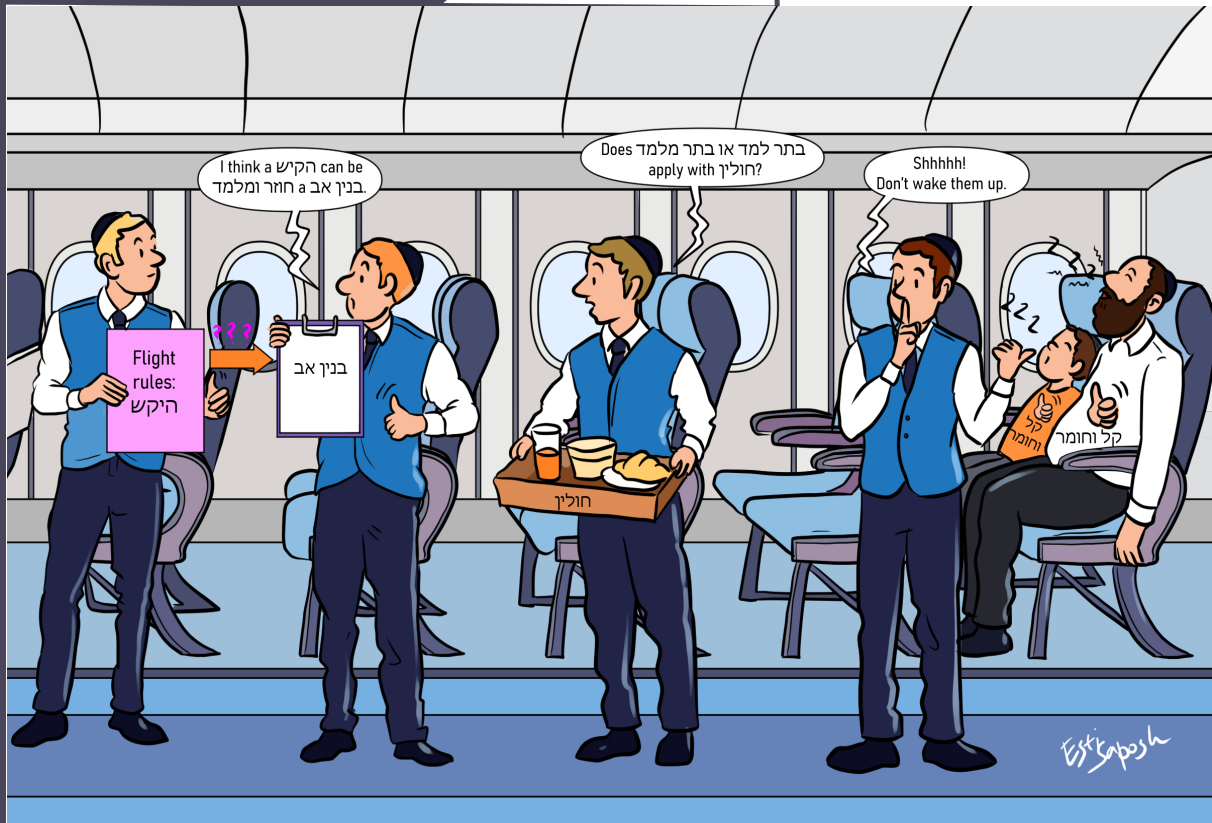
The Gemara proceeds to discuss whether a *kal vachomer* can be חוזר ומלמד with the four *derashos*. In its third question, it asks if it can be חוזר ומלמד with another *kal vachomer*. The Gemara seeks to resolve this question through its own *kal vachomer*: if a *gezeirah shavah* cannot learn from a היקש, yet it can teach through a *kal vachomer* (as the Gemara proved above), then a *kal vachomer*, which can learn from a היקש (as proven in the first point above), certainly can teach through another *kal vachomer*! – וזהו קו"ח בן קו"ח – *And this is a kal vachomer the "son" of a kal vachomer*, i.e., this *kal vachomer* itself is based on another, since the a *gezeirah shavah*'s ability to teach through a *kal vachomer* was proven above through a *kal vachomer*. The Gemara objects: הוא של קו"ח – *It is actually a "grandson" of a kal vachomer*, i.e., a *triple kal vachomer* (since the proof for one *kal vachomer* to teach with another is itself also a *kal vachomer*, and a *derashah* deriving a law with this method would be a *kal vachomer*). Perhaps a triple *kal vachomer* is not a valid *derashah*!? Therefore, the Gemara restructures its proof so that it is only קו"ח בן קו"ח.

Siman – Nonstop Flight

The Kodshim crew on the **nonstop flight** going over the flight rules who weren't sure if a rule learned from a היקש can be חוזר ומלמד with a אב **בנין**, and whether one goes בטר למד or בטר מלמד when one dish is חולין, were asked to quiet down so they don't wake up the man wearing a *kal v'chomer* shirt and all the more so they don't wake up his sleeping son wearing a קל וחומר shirt.

דף נ | DAF 50

Nonstop Flight



The Kodshim crew on the **nonstop flight** going over the flight rules who weren't sure if a rule **היקש** can be **חוזר ומלמד** with a **בנין אב**, and whether one goes **בתר למד** or **בתר מלמד** when one dish is **חולין**, were asked to quiet down so they don't wake up the man wearing a **kal v'chomer** shirt and all the more so they don't wake up his sleeping son wearing a **קל וחומר** shirt.

3 things to remember

1. A **היקש** can be **חוזר ומלמד** with a **kal vachomer**; unresolved if it can be **חוזר ומלמד** with a **בנין אב**
2. A **חוזר ומלמד** **גזירה שוה** (machlokes if **בתר** or **בתר למד** if one is **חולין**)
3. A **kal vachomer** being **חוזר ומלמד** (קו"ח בן קו"ח)

