

## Zevachim – Simanim

### פרק ה – איזהו מקומן

#### דף מט – Daf 49

##### 1. מותר פסח, תמורה, מעשר שני (exceptions of שני, מעשר, תמורה, and מותר פסח)

Ravina explained the source that כלום מצינו טפל חמור מן העיקר (do we ever find the secondary [subject] more stringent than the primary [subject])? Since חטאת is מעבב צפון, whose requirement was only first derived from עולה, certainly it is מעבב עולה itself. This assertion is questioned from *maaser sheni*, which itself may be redeemed, but לקוח בכסף מעשר [food] purchased with maaser money cannot be redeemed (even if it becomes *tamei*, according to Rebbe Yehudah)!? The Gemara answers that here, לא אלימא *its sanctity is not strong enough for its redemption to take effect* (i.e., it is not a stringency of the secondary *maaser*, but a weakness). The Gemara asks further that although קדושת הגוף cannot take effect on a בעל מום, yet תמורה, whose *kedushah* is derived from the first animal's *kedushah*, can take effect on a בעל מום! It answers that a *temurah's kedushah* comes from prior *kedushah*, in contrast to new *kodashim*, whose sanctity is attempting to take effect on *chullin*. Finally, the Gemara asks that מותר פסח – “remainder” of *pesach* (i.e., which was sacrificed after *Pesach*) requires סמיכה, נסכים, and חזק ושוק, which an original *pesach* does not, but answers that a פסח during the rest of the year is actually a שלמים.

##### 2. דבר הלמד בהיקש אין חוזר ומלמד בהיקש

A היקש compares an אשם to both a חטאת and an עולה, and the Gemara asks why both are necessary, since either could have taught that an אשם must be *shechted* in צפון. Ravina explains that if the Torah would only compare אשם to חטאת, we would conclude that since the צפון requirement by חטאת itself is only derived from a היקש (עולה to), it must be that דבר הלמד בהיקש – *something which learns its law through a hekesh* – can in turn teach that law elsewhere *through a hekesh*. Comparing אשם to עולה as well avoids this conclusion. Ravina explained further that the Torah compared אשם to both, instead of only comparing it to עולה (the primary source of צפון), in order to teach that the היקש to חטאת could not have taught the צפון requirement, thereby demonstrating that דבר הלמד בהיקש – *something which learns its law through a hekesh* cannot in turn teach that law elsewhere *through a hekesh*. Rava provides another source for this rule.

##### 3. בכל התורה כולה למדין למד מלמד חוץ מן הקדשים

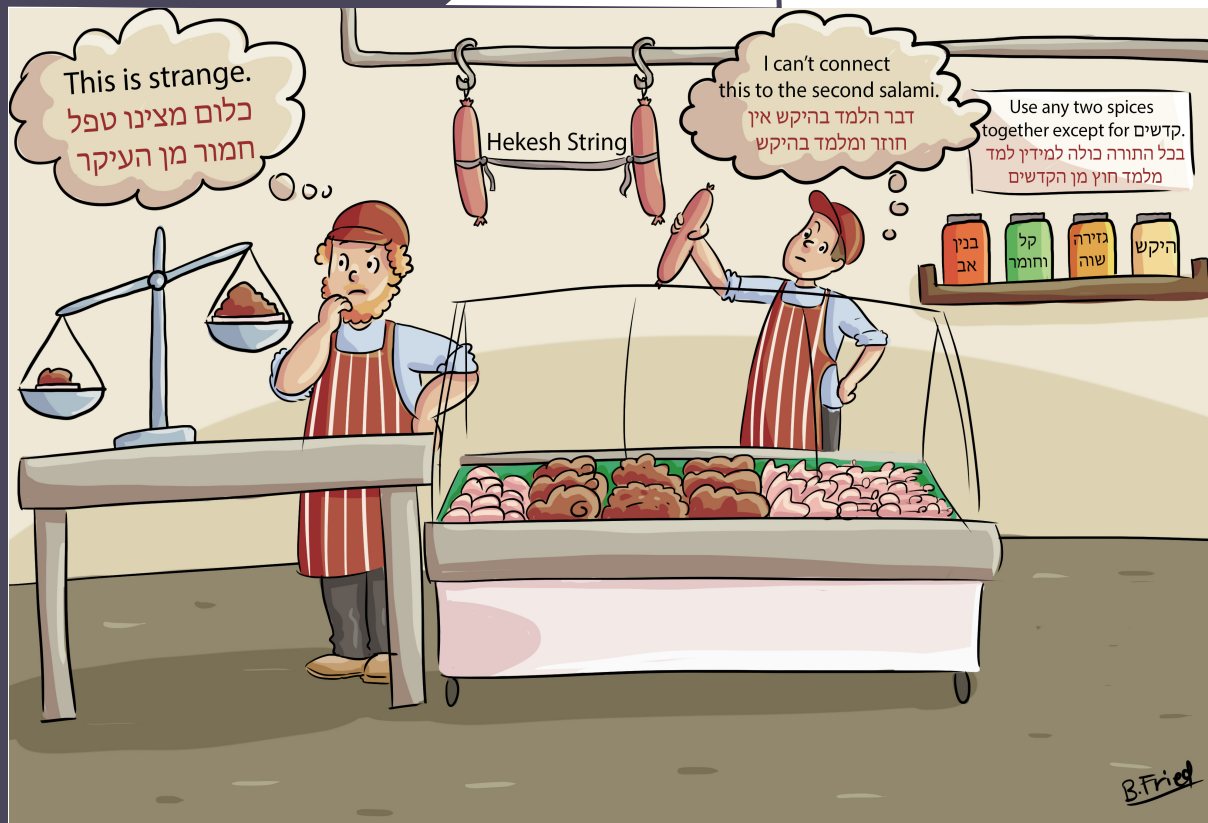
The Gemara proceeds to discuss which of the four types of *derashos* (*hekesh*, *gezeirah shavah*, *kal vachomer*, and *binin*) can in turn teach its law elsewhere using another of those *derashos* (totaling sixteen combinations). The Gemara first asks if something derived from a היקש can be חוזר ומלמד בגזירה שוה. A proof is suggested from a Baraisa, which derives that פריחה בבגדים – *spreading* [of צרעת] over an entire *garment* is *tahor* from a *gezeirah shavah* (קרחת), whose own law of פריחה on אדם – *his scalp* is derived from a היקש with his body. However, Rebbe Yochanan says: *throughout the entire Torah, we may derive a derivative from something which is itself a derivative* (i.e., a two-step *derashah*), *except regarding the subject of kodashim, where we cannot derive [a two-step derashah]*. Rebbe Yochanan argues further that something derived from a היקש cannot be חוזר ומלמד בגזירה שוה; otherwise, the Torah did not need to teach צפון by היקש, and we would have derived it from a גזירה שוה, which was derived from עולה with a היקש.

##### Siman – Meat (Butcher)

The **butcher** who was saw his scale was broken when he noticed that the side dish of **meat** weighed more than the main course of **beef** and said, “כלום מצינו טפל חמור מן העיקר,” while his trained assistant knew to **only tie two salamis** together with “*hekesh*” string, **but not to use the “hekesh” string again to tie a third salami**, often used two of his **four types of “derashos”** spices **together** on the meats he prepared but **never on kodshim**.

# דף מט | DAF 49

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### 3 things to remember

1. כלום מצינו טפל חמור מן העיקר (exceptions of מעשר שני, תמורה, and פסח)
2. דבר הלמד בהיקש אין חוזר ומלמד בהיקש
3. בכל התורה כולה למידין למד מלמד חוץ מן הקדשים

