

Chullin – Simanim

פרק ח – כל הבשר

דף קיז – 117 Daf

1. חומר בחלב מבדם וחומר בדם מבחלב

The next Mishnah states: *חומר בחלב מבדם – There is stringency in cheilev over blood, and there is stringency in blood over cheilev.* The stringencies of חלב are that *מועילין בו* – *there is me'ilah for benefiting from it*, and one is liable (to bring an additional חטאת) for eating it when it is *פיגול*, or *נותר*, or when he is *tamei*, which is not true for blood of *korbanos*. The stringency of blood is that it applies to *בהמות*, *חיות*, and *עופות*, but only *cheilev* of *בהמות* is forbidden. The Mishnah's unqualified statement that *cheilev* is subject to *me'ilah* implies that this includes even *קדשים קלים*, such as *שלמים*, which were not subject to *me'ilah* while they were alive (in contrast to *קדשי קדשים*, such as *חטאת*). Rebbe Yannai derives this from a comparison to a *משיח* (which is *קדשי קדשים*), but Rebbe *darshened* לה' חלב – *all cheilev is for Hashem*, to include the *אימורין* – *sacrificial parts* of *קדשים קלים* for the law of *me'ilah*. Abaye explains the necessity of both *derashos*.

2. אין לך דבר שנעשה מצותו ומועילין בו

The Gemara states that blood cannot possibly be subject to *me'ilah* לאחר כפרה – *after atonement is achieved*, because *אין לך דבר שנעשה מצותו ומועילין בו* – *you never have something whose mitzvah was already performed and is still subject to me'ilah*. [Since its purpose was achieved, it is no longer "קדשי ה'"]. This principle is challenged from *תרומת הדשן* – the daily *separation of the ash*, where a Kohen removes a shovelful of ash from the previous day's *korbanos* and places it on the *עזרה* floor near the מזבח. Despite its *mitzvah* being completed, it is still subject to *me'ilah*!? The Gemara answers that there is a second exception to this principle, *בגדי כהונה*, i.e., the clothing worn by the Kohen Gadol on Yom Kippur, which the Rabbonon hold are forbidden to be used by anyone, despite their purpose being served. Thus, they are *שני כתובין הבאין כאחד* – *two pesukim coming together* to teach one *halachah*, which do not teach their *halachah* elsewhere. According to Rebbe Dosa, who holds the *בגדי כהונה* are only disqualified from being used again for Yom Kippur, but are not subject to *me'ilah*, there is still another exception, *עגלה ערופה*, which must be buried, and remains prohibited in benefit even after its decapitation.

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3. A combines for a shiur for food tumah

The ninth Perek begins: *העור והרוטב – skin, congealed gravy from cooked meat, spice sediment, meat shavings attached to the skin, bones (with edible marrow), גידין, horns (near their roots), and hooves*, all *combine* with meat to *convey tumah of foods*, but *not tumah of neveilos*. These items are not food themselves but combine with food to complete the minimum *tumah shiur* of a *בביצה*, some because they are a *שומר* – *protector* of food (such as *עור*), and some because they are eaten together with meat. But they do not combine with *נבילה* to complete the minimum *tumah* for a *זבית*. This Mishnah supports a Baraisa: *שומרים לטומאה קלה – there is a halachah of שומר regarding the "light" tumah of foods*, ולא שומרים – *but there is no halachah of שומר regarding the "severe" tumah*. The first is *darshened* from the *passuk*: *על זרע זרוע* – *seeds which are the way people take them out for planting*, meaning *חטה בקליפתה* – *wheat in its husk*, or barley or lentils in their husks, i.e., a *שומר*. The latter *halachah* is derived from *בנבלתה* – *its carcass*, which excludes skin with less than a *כזית* of meat.

Siman – Keys (Gabai with a ring of keys)

After the *gabbai* in the *Mikdash* used his keys to lock up *cheilev* to prevent *מעילה*, something that would not be necessary for *דם*, and to lock up a display case holding *clothing of the Kohen Gadol*, one of the two things that stay *assur* even after having been used for its purpose, he put them on a scale to weigh a piece of *meat with its skin* to see if it has a *בביצה* and would convey *tumah* to other foods.

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3 things to remember

1. חומר בחלב מדם וחומר מדם בחלב
2. אין לך דבר שנעשה מצותו ומועלין בו
3. A שומר combines for a shiur for food tumah

