

Chullin – Simanim

פרק ט – העור והרוטב

דף קיט – Daf 119

1. A **יד** of any size qualifies as a **יד**

On the previous Daf, Rav said that a **יד** is effective only for a כזית or more of food, and a שומר requires at least כפול. Rebbe Yochanan said that a **יד** is effective for less than a כזית, and a שומר for less than a כפול. On this Daf, the Gemara proves that at least one of these questions is a *machlokes* Tannaim. Rav is further challenged from a Baraisa taught in Rebbe Yishmael's yeshivah, which *darshened*: על כל זרע זרוע אשר יזרע – upon any seed of a seed-plant which is sown, implying [לזריעה] seeds which are *the way people take them out for planting*. Thus, wheat in its husk, or barley or lentils in their husks, can contract *tumah* through their husks, because the husk is a שומר. Since a lentil is smaller than a כפול, this seemingly proves that a שומר does not require a כפול to be effective!? The Gemara answers: בריה שאני – an entire creation, such as a whole lentil, is *different*, and its שומר is effective even for less than a כפול.

2. Combining two שומרים

Rav Oshaya asked: שני שומרים מהו שיצטרפו – what is the *halachah* regarding two שומרים combining with the foods they protect to comprise the minimum *shiur* for *tumah*? This cannot refer to one שומר on top of another שומר, because a Mishnah teaches that the outer peel of an onion is not considered a שומר, since the peel underneath it is a שומר. Rather, Rav Oshaya's question was about שומר אוכל שחלקו – the שומר of a food which one divided into two, so each שומר only protects part of the food, and both שומרים together with the food amount to a כביצה. Do we say כיון דהאי שומר does not protect this [part of the food], and the other part of the שומר does not protect the other part of the food, the שומרים do not combine for *tumah*? Or do we say כיון דהאי מגין אדידיה – since this [שומר segment] protects its [food segment] and that [שומר segment] protects that [food segment], they do combine with food for the minimum *shiur* for *tumah*? The proofs proposed to resolve this question are deflected.

3. *Machlokes* if a **נימא** (a strand of hair) qualifies as a **יד**

A bone with a כזית of meat on one end is *metamei* the contents of a house if the other end entered the house, based on the principle of **יד**. Reish Lakish says this only applies to a bone, אבל נימא לא הויא **יד** – but a strand of hair is not an effective **יד**, since it would tear if he would try to lift the meat with it. Rebbe Yochanan says that even a נימא is considered a **יד**. Reish Lakish is challenged from a Mishnah teaching that touching a hair growing opposite meat is *metamei*. In the second answer, the Gemara explains that the Mishnah refers to נימא שבין הנימין – a strand of hair among many strands, which together are strong enough to lift the meat. In another version, all agree that a single strand of hair does not qualify as a **יד**, and Rebbe Yochanan and Reish Lakish argue whether a bunch of hairs qualifies as a **יד**. In a third version, Rebbe Yochanan and Reish Lakish argue whether a נימא qualifies as a שומר.

Siman – Kite

The boy who used lentils in their husks to hold down his **kite** thinking they would be *tahor* because they are so small but didn't realize a בריה is different, was interrupted while cutting his orange in two and wondering if each half's peel can combine with the other as a שומר, by his friend who was trying to use a bunch of hairs as a **יד** to fly a meat themed **kite**.

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Kite



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3 things to remember

1. A בריה of any size qualifies as a יד
2. Combining two שומרין
3. *Machlokes* if a נימא (a strand of hair) qualifies as a יד

