



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Zevachim Daf Nun

- **Q:** Can something that was learned via a gezeira shava then be used to teach via a hekesh? **A:** **R' Pappa** said, we learn from a gezeira shava that one may use maaser sheini money to bring a shelamim. We then learn from a hekesh to shelamim that a korbon todah may likewise be purchased with maaser sheini money. We see that something that was learned via a gezeira shava can then be used to teach via a hekesh.
 - **Q: Mar Zutra the son of R' Mari** asked **Ravina**, our question was whether this may be done in matters of kodashim, so the proof from maaser sheini, which is chullin, does not answer the question!? **A: Ravina** said, the fact that the items that are teaching are kodashim (shelamim and todah) this shows that this form of teaching may be done by kodashim as well.
 - **Q:** Can something that was learned via a gezeira shava then be used to teach via another gezeira shava? **A: Rami bar Chama** said, a Braisa says that we learn that the "challos" type of breads brought with a todah must be brought from "soles" (fine flour) based on a gezeira shava from the "revucha" breads. We then learn that the "rekikin" breads must also be brought from fine flour based on a gezeira shava from the challos breads. We see that something that was learned via a gezeira shava can then be used to teach via another gezeira shava.
 - **Q: Ravina** said, this is no proof. It may be that the gezeira shava for rekikin is actually learned from another type of mincha, which the pasuk explicitly says must be brought from "soles". **A:** Rather, **Rava** said we can bring a proof from a Braisa. The Braisa says, the pasuk teaches that the Kohen Gadol's par is taken out of the Azarah whole. We would think that it should be burned whole as well. However, a gezeira shava teaches that just as the olah is burned after it is cut into pieces, the same is with this par. In another Braisa **Rebbi** learns a gezeira shava to teach that just as this par is burned after it is cut into pieces, the same is true for the Yom Kippur par and goat. We see from here that **Rebbi** says that something that was learned via a gezeira shava can then be used to teach via another gezeira shava.
 - **Q:** Can something that was learned via a gezeira shava then be used to teach via a kal v'chomer? **A:** We can answer this by making a kal v'chomer – if something learned from a hekesh can't be taught further through another hekesh, and yet it can be taught further through a kal v'chomer, then something learned from a gezeira shava, which can then be taught via a hekesh, as **R' Pappa** showed, can surely then be taught via a kal v'chomer!
 - **Q:** What about those who don't agree with **R' Pappa's** proof? **A:** We can answer this by making a kal v'chomer – if something learned from a hekesh can't be taught further through another hekesh, and yet it can be taught further through a kal v'chomer, then something learned from a gezeira shava, which can then be taught via another gezeira shava, can surely be taught further via a kal v'chomer!
 - **Q:** Can something that was learned via a gezeira shava then be used to teach via a binyan av? This remains a **TEIKU**.
- **Q:** Can something that was learned via a kal v'chomer then be used to teach via a hekesh? **A:** We can answer this by making a kal v'chomer – if a gezeira shava, which cannot be learned from something taught by a hekesh, yet it can teach through a hekesh based on the proof of **R' Pappa**, then a kal v'chomer, which can be learned from something taught by a hekesh, can surely also teach through a hekesh!

- **Q:** What about those who don't agree with **R' Pappa's** proof? This remains a **TEIKU**.
- **Q:** Can something that was learned via a kal v'chomer then be used to teach via a gezeira shava? **A:** We can answer this by making a kal v'chomer – if a gezeira shava, which cannot be learned from something taught by a hekesh, yet it can teach through a gezeira shava, then a kal v'chomer, which can be learned from something taught by a hekesh, can surely also teach through a gezeira shava!
- **Q:** Can something that was learned via a kal v'chomer then be used to teach via a kal v'chomer? **A:** We can answer this by making a kal v'chomer – if a gezeira shava, which cannot be learned from something taught by a hekesh, yet it can teach through a kal v'chomer, then a kal v'chomer, which can be learned from something taught by a hekesh, can surely also teach through a kal v'chomer! In fact, this would be the case of a “kal v'chomer ben kal v'chomer”.
 - **Q:** This would actually not be a “ben kal v'chomer” (a second generation kal v'chomer), but would rather be a “ben beno shel kal v'chomer” (it is third generation, because the whole two generations were based on the kal v'chomer that a gezeira shava may be followed by a kal v'chomer)!? **A:** Rather, we can make a different kal v'chomer – if a hekesh, which cannot learn from a hekesh, can still teach through a kal v'chomer, then a kal v'chomer, which can learn from a hekesh, can surely teach through a kal v'chomer! Now, this would be the case of a “kal v'chomer ben kal v'chomer”.
- **Q:** Can something that was learned via a kal v'chomer then be used to teach via a binyan av? **A: R' Yirmiya** said, we can bring a proof from a Mishna, where **R' Meir** says that if a Kohen did melika on a bird korbon and it was then found to be a treifah, it will not cause tumah if swallowed (normally a bird treifah causes tumah when swallowed). **R' Meir** says there is a kal v'chomer – if regarding an animal, whose neveilah causes tumah to a person who touches or carries it, and yet shechita of an animal that is a treifa prevents it from causing tumah, then regarding a bird, whose neveilah does not cause tumah through touching or carrying, the shechita of a bird that is a treifa will surely prevent it from causing any tumah. Now, with a binyan av we extend this to melika as well. Shechita makes a bird mutar to eat and also makes the bird that is a treifa not cause any tumah, so too melika, which makes the bird mutar to eat will also make the bird that is a treifa not cause any tumah! We see from here that **R' Meir** used a kal v'chomer followed by a binyan av!
 - The Gemara says, this is not actually a proof. First of all, **R' Meir** actually relies on a hekesh that compares melika to shechita, not the binyan av. Second of all, even if he was relying on the binyan av, the shechita he is basing this on is a shechita of chullin, and as such can't be the basis that one can learn this way regarding kodashim.