

דף יומי • חליון • דף קי"ז

Daf Yomi • The Full Daf • Elucidated Talmud • Navy & Gold Edition • with Rashi

THE SUGYA

We start off the daf with a beautiful Mishnah that contrasts the halachos of the chelev (forbidden fat) of a korban with the halachos of blood. The Mishnah teaches us that while the chelev of an offering is subject to the laws of me'ilah (misuse of consecrated property) and carries severe prohibitions like piggul, notar, and tumah, blood is different. On the other hand, blood has its own chumra, as its prohibition applies across the board to domesticated animals, wild beasts, and birds, whether kosher or non-kosher, whereas the prohibition of chelev is davka limited to kosher domesticated animals.

The Gemara immediately jumps into the lomdus of these halachos, searching for the sources in the pesukim. We delve into a fascinating shakla v'tarya regarding how we know that the sacrificial parts of kodshim kalim (offerings of lesser sanctity) are subject to me'ilah, analyzing the derivations of Rabbi Yannai and Rabbi Yehuda HaNasi. This leads us into a deep discussion about the definition of "fat" and why the fat tail of a sheep (alyah) is subject to me'ilah but is mutar to eat.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

עמוד א' DAF 117A

משנה MISHNAH

MISHNAH

מועליו בן, וחיובין עליו משום פיגול ונותר וטמא, מה שאין כן בדם.

The Mishnah states that for the forbidden fat of an offering, **one is subject to the law of me'ilah** (misuse of consecrated property) **by deriving benefit from it, and one is liable for eating it on account of** the prohibitions of **piggul, and notar, and eating it while ritually tamei, which is not the case with blood.**

MISHNAH

וחומר בדם, שהדם נהג בבמה וחתה ועוף, בין טמאים ובין טהורים, וחלב אינו נהג אלא בבמה וטהורה בלבד.

And there is a stringency regarding blood, as the prohibition of blood applies to domesticated animals, and wild beasts, and birds, whether non-kosher or kosher; but the prohibition of chelev (forbidden fat) applies only to a kosher domesticated animal alone.

גמרא GEMARA

QUESTION

גמ' מנא הני מילי?

The **Gemara** asks: **From where are these words** derived, that the sacrificial parts of offerings of lesser sanctity are subject to me'ilah?

ANSWER

אמר רבי ינאי: דאמר קרא "כאשר יורם משור זבח השלמים",

Rabbi Yannai said: As the verse states regarding the bull of the anointed Kohen Gadol, "As it is removed from the bull of the peace-offering."

EXPLANATION

וכי מה למדנו משור זבח השלמים מעתה?

But what do we learn from the bull of the peace-offering from now? After all, everything written regarding the peace-offering is already written regarding this bull!

EXPLANATION

הרי זה פא ללמד, ונמצא למד, מקיש שור זבח השלמים לפר כהן משיח:

Rather, **this** case of the peace-offering comes to teach, but turns out to be the one learning; the Torah juxtaposes the bull of the peace-offering to the bull of the anointed Kohen:

EXPLANATION

מה פר כהן משיח יש בו מעילה, אף שור זבח השלמים יש בו מעילה.

Just as the bull of the anointed Kohen is subject to me'ilah, so too the bull of the peace-offering is subject to me'ilah, even though it is of lesser sanctity.

OBJECTION

אמר ליה רבי חנינא: בעורה זו ששנה רבי, "כל חלב לה" – לרבות אימורי קדשים קלים למעילה?

Rabbi Chanina said to him: Is that derivation **unattractive** which Rabbi Yehuda HaNasi taught in a braisa, that the verse "All fat is for Hashem" comes to include the sacrificial parts of offerings of lesser sanctity for me'ilah? Why do you need a new derivation?

RESOLUTION

אמר אביי: איצטריה, דאי כתב רחמנא "חלב", הוה אמינא: חלב – אין, יותרת ושתי כליות – לא. כתב רחמנא "כאשר יורם".

Abaye said: It was necessary to have both. For if the Merciful One had written only "fat," I would have said: Fat, yes, is subject to me'ilah, but the diaphragm and the two kidneys, no. Therefore, the Merciful One wrote "As it is removed" to include them.

RESOLUTION

ואי כתב רחמנא "כאשר יורם", הוה אמינא: חלב אליה דליתה בשור – לא, כתב רחמנא "כל חלב".

And if the Merciful One had written only "As it is removed" from the bull, I would have said: The fat of the tail, which is **not** offered in a bull, **no**, it is not subject to me'ilah. Therefore, the Merciful One wrote "All fat" to include the tail of a sheep.

QUESTION

אמר ליה רב מרי זביד: אי אלה איקראי "חלב", תיתסר באכילה!

Rav Mari said to Rav Zevid: If the tail is called "fat," let it be forbidden for eating just like regular chelev!

ANSWER

אמר ליה: עליך אמר קרא "כל חלב שור וקשב ועז" – דבר השוה בשור וקשב ועז.

He said to him: Regarding your question, the verse says, "Any fat of ox, or sheep, or goat"—this teaches that the forbidden fat must be something that is equal in an ox, and a sheep, and a goat. Since an ox and a goat do not have a fat tail, the sheep's tail is permitted.

ANSWER

רב אשי אמר: "חלבו האלה" איקראי, "חלב" סתמא לא איקראי.

Rav Ashi said a different answer: It is called "its fat tail," but it is not called simply "fat" without qualification, so the prohibition of eating chelev does not apply to it.

OBJECTION

אלא מעתה, לא ימצלו בה!

The Gemara objects: But if so, they should not be subject to me'ilah in it either, since it is not called "fat"!

RESOLUTION

אלא מחורקת כדרב זביד.

Rather, it is clear as Rav Zevid explained.

QUESTION

מה שאין כן בדם, מנא הני מילי?

The Mishnah stated: Which is not the case with blood. From where are these words derived, that blood is not subject to me'ilah?

ANSWER

אמר עולא: דאמר קרא "לכם", שלכם יהא.

Ulla said: As the verse states regarding blood, "And I have given it to you upon the altar"—meaning, it shall be yours and not subject to me'ilah.

ANSWER

דבי רבי ישמעאל תנא: "לכפר" – לכפרה נתתיו, ולא למעילה.

The school of Rabbi Yishmael taught: "To make atonement"—meaning, I gave it for atonement, and not for me'ilah.

ANSWER

רבי יוחנן אמר, אמר קרא: "הוא", הוא לפני כפרה כלאחר כפרה, מה לאחר כפרה אין בו מעילה, אף לפני כפרה אין בו מעילה.

And Rabbi Yochanan said: The verse states, "It is" the blood that makes atonement—teaching that it is before atonement as it is after atonement; just as after atonement there is no me'ilah in it, so too before atonement there is no me'ilah in it.

QUESTION

ואימא הוא לאחר כפרה כלפני כפרה: מה לפני כפרה – יש בו מעילה, אף לאחר כפרה – יש בו מעילה!

The Gemara asks: But say the comparison is the other way: It is after atonement as it is before atonement; just as before atonement there is me'ilah in it, so too after atonement there should be me'ilah in it!

ANSWER

אין לה דבר שנעשה מצותו ומועלין בו.

The Gemara answers: You have no item whose mitzvah has been performed and yet is subject to me'ilah.

QUESTION

ולא? והרי תרומת הדשן, דנעשה מצותו, ומועלין בו, דכתיב: "ושמו אצל המזבח!"

The Gemara asks: Is that so? But there is the removal of the ashes (terumas hadeshen), whose mitzvah has been performed, and yet one is subject to me'ilah in it, as it is written: "And he shall place it next to the Altar," meaning it must remain there and cannot be used!

ANSWER

משום דהואי תרומת הדשן ובגדי כהונה (שני כתובין הפאין כאחד), וכל שני כתובין הפאין כאחד אין מלמדין.

The Gemara answers: That is because terumas hadeshen and the priestly garments of Yom Kippur (which must be hidden away) are two verses that come as one to teach the same rule, and there is a rule that any two verses that come as one do not teach their rule to other cases.

QUESTION

הניחא לרבנן דאמרי: "והניחם שם" – מלמד שטעונין גניזה, אלא לרבי דוסא דאמר שלא ישתמש בהן ליום הכפורים אחר, מאי איכא למימר?

The Gemara asks: This works out well according to the Rabbis who say that the verse "And he shall leave them there" teaches that they require hiding away and are forbidden for benefit. But according to Rabbi Dosa, who says it only means that he may not use them for another Yom Kippur but a regular Kohen may wear them, what is there to say? There are no longer two verses!

ANSWER

אלא, משום דהואי תרומת הדשן ועגלה ערופה שני כתובים הפאין כאחד, וכל שני כתובים הפאין כאחד אין מלמדין.

Rather, it is because **terumas hadeshen** and the heifer whose neck is broken (**eglah arufah**) are two verses that come as one, and any two verses that come as one do not teach to other cases.

QUESTION

הַנִּיחָא לְמַאן דְּאָמַר אִין מְלַמְדִּין, אֶלָּא לְמַאן דְּאָמַר מְלַמְדִּין, מַאי אִיכָּא לְמִימַר? תִּירֵי

The Gemara asks: **This works out well according to the one who says they do not teach, but according to the one who says they do teach, what is there to say?** The Gemara answers: There are two...

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ANSWER

מִיעוּטֵי כְּתִיבִי:

The Gemara answers: **Exclusions are written** in these two cases, which teach us that the rule of **me'ilah** applying after the mitzvah is done is limited to them alone.

EXPLANATION

הָכָא כְּתִיב "וְשָׂמוּ",

Here, by the removal of the ashes, **it is written: "And he shall place it"** (Vayikra 6:3), meaning "it" and nothing else is subject to this.

EXPLANATION

הֵתָם כְּתִיב "הָעֲרוּפָה".

And **there**, by the **eglah arufah**, **it is written: "Whose neck was broken"** (Devarim 21:6), which is a superfluous description to exclude other cases.

QUESTION

וּתְלָתָא קָרְאִי לְמָה לִּי בְּדָם?

The Gemara returns to a previous discussion: **And why do I need three verses with regard to blood** to exclude it from the laws of **me'ilah**?

ANSWER

חֵד לְמַעוּטֵי מְנוּחָר,

The Gemara answers: **One** verse is needed **to exclude blood from** the prohibition of **notar** (sacrificial meat left past its time);

ANSWER

וְחֵד לְמַעוּטֵי מִמְעִילָה,

and one verse is needed **to exclude** it **from** the prohibition of **me'ilah**;

ANSWER

וְחֵד לְמַעוּטֵי מְטוּמָאָה.

and one verse is needed **to exclude** it **from** the prohibition of eating sacrificial food in a state of **tumah**.

EXPLANATION

אֲבָל מִפִּגּוּל לֹא צָרִיךְ קָרָא,

But to exclude blood from piggul (an offering sacrificed with improper time intentions), no verse is needed,

PROOF

דָּתָנוּ: כֹּל שֵׁישׁ לוֹ מִתִּירִין, בֵּין לְאָדָם וּבֵין לְמִזְבֵּחַ – חַיִּיבִין עָלָיו מִשּׁוּם פִּגּוּל,

as we learned in a Mishnah: Any sacrificial item that has permitting factors, whether for human consumption or for the Altar, one is liable for it on account of piggul once those permitting factors are offered with improper intent;

PROOF

וְדָם גּוֹפִיָּה מִתִּיר הוּא. הִדְרִין עָלָה כָּל הַבָּשָׂר.

and the blood itself is the permitting factor, so it cannot become piggul itself. May we return to you, "Kol HaBasar".

מִשְׁנָה MISHNAH

MISHNAH

מִתְּנֵי הָעוֹר, וְהָרוֹטֵב, וְהַקִּיפָה, וְהָאֵלָל, וְהַעֲצָמוֹת, וְהַגִּידִין, וְהַקֶּרְנִים, וְהַטְּלָפִים – מִצְטָרְפִין לְטֵמָא
טוֹמְאָת אֶכְלִין,

MISHNAH: The hide, and the gravy, and the spices, and the meat residue left on the hide, and the bones, and the tendons, and the horns, and the hooves join together with the meat to transmit the tumah of foods if the meat itself is less than the required egg-bulk,

MISHNAH

אֲבָל לֹא טוֹמְאָת נְבִלוֹת.

but they do not join together to make up the olive-bulk required to transmit the tumah of carcasses.

MISHNAH

כִּיּוֹצֵא בּוֹ, הַשּׁוֹחֵט בְּהֶמָּה טֵמְאָה לְגוֹי וּמִפְּרִכָּסָתָהּ, מְטַמְּאָה טוֹמְאָת אֶכְלִין,

Similarly, one who slaughters a non-kosher animal for a non-Jew, and it is still twitching, transmits the tumah of foods if it touches tumah,

MISHNAH

אֲבָל לֹא טוֹמְאָת נְבִלוֹת עַד שֶׁתָּמוּת אוֹ עַד שֶׁיִּתִּיז אֶת רֹאשָׁהּ.

but it does not transmit the tumah of carcasses until it dies, or until he cuts off its head.

MISHNAH

רִיבָה לְטֵמָא טוֹמְאָת אֶכְלִין מִמָּה שֶׁרִיבָה לְטֵמָא טוֹמְאָת נְבִלוֹת.

The Torah included more items to transmit the tumah of foods than what it included to transmit the tumah of carcasses.

MISHNAH

רבי יהודה אומר: האלל המכונס, אם יש בו כזית במקום אחד – חייב עליו.

Rabbi Yehuda says: The meat residue on the hide that was gathered together, if there is an olive-bulk of it in one place, one is liable on its account for entering the Beis HaMikdash in tumah, because gathering it shows he considers it food.

גמרא GEMARA

GEMARA

גמ' תנינא להא דתנו רבנן:

GEMARA: The Gemara notes: We have learned in our Mishnah that which the Rabbis taught in a Baraisa:

STATEMENT

שומרים לטומאה קלה, ולא שומרים לטומאה חמורה.

Protective covers join together for light tumah (tumah of foods), but protective covers do not join together for severe tumah (tumah of carcasses).

QUESTION

שומרים לטומאה קלה מנלן?

The Gemara asks: From where do we derive that protective covers join together for light tumah?

ANSWER

דתנא דבי רבי ישמעאל: "על כל זרע זרוע" – כדרך שבני אדם מוציאים לזריעה:

As the school of Rabbi Yishmael taught: "Upon any sowing seed" (Vayikra 11:37) implies that the seed is susceptible to tumah in the manner that people take it out for sowing, which includes its protective shell:

EXPLANATION

חטה בקליפתה, ושעורה בקליפתה, ועדשים בקליפתן.

namely, wheat in its shell, and barley in its shell, and lentils in their shells.

QUESTION

ולא שומרים לטומאה חמורה מנלן?

The Gemara asks: And from where do we derive that protective covers do not join together for severe tumah?

ANSWER

דתנו רבנן: "בנבלתה" – ולא בעור שאין עליו כזית בשר.

As the Rabbis taught in a Baraisa: The verse says, "One who touches its carcass" (Vayikra 11:39) — meaning the flesh itself, and not the hide upon which there is not an olive-bulk of meat.

SUMMARY

The Gemara explores the biblical sources for the laws of me'ilah, analyzing how we include all sacrificial parts of kodshim kalim and why the sheep's fat tail is excluded from the eating prohibition of chelev despite being offered on the Mizbe'ach. We then turn to the sources excluding blood from me'ilah, examining three different pesukim brought by Ulla, the school of Rabbi Yishmael, and Rabbi Yochanan. Rabbi Yochanan's derivation—comparing the status of blood before atonement to its status after atonement—prompts a classic Gemara discussion on the rule that "you have no item whose mitzvah has been performed and yet is subject to me'ilah." The Gemara defends this rule against challenges from terumas hadeshen (removal of the ashes), the bigdei kehunah of Yom Kippur, and the eglah arufah, utilizing the principle of "two verses that come as one" and specific biblical exclusions to resolve the kashas.

למעשה WHAT TO TAKE HOME

The Gemara on our daf brings down a beautiful, fundamental rule in the avodah of the Beis HaMikdash: "Ein lecha davar she-na'asah mitzvato u-mo'alin bo", there is no item whose mitzvah has been fully performed and is still subject to the laws of me'ilah (misuse of consecrated property). Once the blood is sprinkled on the Mizbe'ach and its holy purpose is fulfilled, the restriction of me'ilah falls away. It has done its job, and now it is released from that specific status of restriction.

Think about this yeshivish sevara in your own life. Hashem creates different seasons and stages for our avodah. Sometimes, a person is in a period of intense restriction, a difficult nisayon, or a heavy obligation that demands every ounce of their energy. But once that mitzvah is completed, once you have passed that test or finished that stage of life, you have to know how to let go of the tension. You cannot carry the heavy weight of yesterday's struggle into today's new reality.

Just like the blood of the korban, once the mitzvah is done, the restriction is lifted. Don't hold onto old anxieties or past spiritual pressures that are no longer relevant to your current avodah. When Hashem wants you to move on to the next step, do so with a light heart and complete emunah.

Today, when you finish a difficult task or a stressful mitzvah, take a deep breath, consciously let go of the pressure of that moment, and transition into your next avodah with fresh, calm energy.