



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

Chullin Daf Ayin Aleph

- A Braisa says, **R' Yonason** said, I said to **Ben Azzai** we learn clearly from the pasuk that the neveila of a kosher beheima gives off tumah, that the neveila of a non-kosher animal gives off tumah, and that the neveila of a non-kosher chaya gives off tumah, but the pasuk does not teach regarding the neveila of a kosher chaya. Where is that learned from? He answered me, the pasuk says "kol holeich ahl kapav b'chol hachaya haholeches" – and the "b'chol" comes to teach that the same applies to the neveila of a kosher chaya. I said to him, the pasuk doesn't say "v'chol" ("and any"), rather it says "b'chol", which refers to a fetus inside its mother and teaches that the dead fetus in a non-kosher animal gives off tumas neveila! He said to me, what did **R' Yishmael** say about this matter? I said to him, he said "v'chi yamus min habeheima" refers to a non-kosher beheima, "asher hee lachem l'achla" refers to a kosher beheima, and teaches that in both cases there is tumas neveila. We have learned that a chaya is included in the category of beheima and that beheima is included in the category of chaya. This teaches that a kosher chaya is included in the category of kosher beheima and a non-kosher chaya is included in the category of non-kosher beheima; and a non-kosher beheima is included in the category of non-kosher chaya and a kosher beheima is included in the category of kosher chaya. **Ben Azzai** then said to me, "Unfortunate for **Ben Azzai** for not having learned under **R' Yishmael**".
 - **Q:** How do we know that a chaya is included in the category of beheima? **A:** The pasuk says "zos habeheima asher tocheilu shor sei kvasim...ayal utzvi v'yachmor". Now the ayal and tzvi are chayos and are listed in the pasuk of beheima. It must be that a chaya is included in the category of beheima.
 - **Q:** How do we know that a beheima is included in the category of chaya? **A:** The pasuk says "zos hachaya asher tochlul mikol habeheima asher ahl haaretz". The pasuk lists beheima in the pasuk of chaya. It must be that beheima is included in the category of chaya.
 - When he said that a kosher chaya is included in the category of a kosher beheima, he meant this for purposes of the kosher signs (split hooves and chewing of its cud).
 - When he said that a non-kosher chaya is included in the category of a non-kosher beheima, he meant this for purposes of including a chaya in the issur of kilayim.
 - When he said that a non-kosher beheima is included in the category of a non-kosher chaya, he meant this for purposes of the teaching of **Rebbi** in a Braisa. He says that the pasuk mentions that one who touches the neveila of a non-kosher chaya or a non-kosher beheima must bring a korbon. Now, what did he do wrong that requires a korbon? **Rebbi** explains, there is no reason for the pasuk to state the non-kosher beheima, since that is already included in the non-kosher chaya. The reason it does so is to make it available for a gezeira shava from which we learn that the pasuk is referring to one who became tamei and then ate kodashim.
 - When he said that a kosher beheima is included in the category of a kosher chaya, he meant this for purposes of a machlokes between **R' Meir** and the **Rabanan**. **R' Meir** says, if a woman miscarries something that looks like a beheima, chaya, or bird, she is tamei as if she miscarried something that looked like a human child. Although the Torah only mentions "yetzira" regarding a chaya and birds, since a beheima is included in the category of chaya it is as if it too is considered to be "yetzira" and can make a woman tamei. The **Rabanan** argue and say that a woman only becomes tamei if she miscarries something that looks like a human.
- **Q:** According to the **T"K**, who holds that even the dead fetus of a non-kosher animal does not give off tumas neveila, how do they darshen the pasuk that **R' Yose Haglili** used to teach that it does? **A:** They say the entire pasuk comes to teach the drasha of **Rebbi** (in the Braisa).

MISHNA

- If the fetus of a woman dies\d when still inside her womb, and the midwife stuck her hand in and touched the dead fetus, the midwife becomes tamei for 7 days (as is the halacha of one who touched a meis), but the woman remains tahor until the fetus comes out of the womb.

GEMARA

- **Rabbah** said, just as a tamei thing that is swallowed up (is completely enveloped in something) does not give off tumah, so too a tahor item that is swallowed up also does not become tamei from other things.
 - **Q:** How do we know that a tamei thing that is swallowed up does not give off tumah? **A:** The pasuk says that one who ate a neveila goes to the mikvah and becomes tahor at sunset. Now, this would presumably even be true for someone who ate the neveila immediately before sunset, in which case the neveila remained in his stomach undigested at sunset. We see that since it is totally enveloped in his stomach, it does not give off tumah.
 - **Q:** Maybe the reason it no longer gives off tumah is because it is no longer fit for human consumption, and according to **Bar Pada** once it is not fit for human consumption it can no longer make a person tamei!? **A:** It would not be fit for human consumption if the person saw it being regurgitated in front of him. However, if it was done not in front of a person, a person who is unaware would eat it. Therefore, if not for the fact that fully enveloped tumah does not give off tumah, the person would become tamei.
 - **Q:** How do we know that a tahor item that is swallowed up also does not become tamei from other things? **A:** It is based on a kal v'chomer. If a piece of a meis is put into, and totally enveloped in a sealed earthenware keili, it does not prevent the keili from becoming tamei and spreading to everything else under the same roof, yet if something tahor is put into a sealed earthenware keili and is under the same roof as a meis, the totally enveloped tahor thing does not become tamei, then regarding a person, who does prevent tumah that is swallowed up inside him from spreading, he will surely protect a tahor thing that is swallowed up inside him from becoming tamei!
 - **Q:** Maybe an earthenware keili is different than a person, because an earthenware keili does not become tamei from being touched with tumah on its outside, whereas a person does? **A:** We are learning from tumah on the inside of the earthenware keili, which is even easier to become tamei since it becomes tamei through its airspace. Therefore, the kal v'chomer is certainly valid.
 - **Q:** We now have sources for something that has been enveloped by entering the mouth of the person. How do we know that the same would apply to something that entered the person from the rectum as well? **A:** We have a kal v'chomer – if this is true when it enters from the mouth, which does not digest the food, then it is for sure true when it enters from the rectum, which does digest the food.
 - **Q:** The digestive system only digests food that enters via the mouth!? **A:** The majority of the digestion is still done by the lower part of the body and therefore the kal v'chomer is valid.
 - **Q:** We now have sources for something that has been enveloped in a person. How do we know that the same would apply to something that is enveloped in an animal? **A:** We have a kal v'chomer – if a person, who can become tamei while he is alive, prevents the spread or acquiring of tumah on something that is enveloped in him, then surely an animal, which can't become tamei when he is alive, would prevent the spread or acquiring of tumah on something that is enveloped in him!
 - **Q:** We find that tumah of a person is more lenient than a beheima regarding clothing that he is carrying when he walks into a house with a negah, where the halacha is that it only becomes tamei if he stays in the house for a minimum amount of time, whereas if an animal carries clothing into such a house it would become tamei immediately!? **A:** The halacha that the clothing only becomes tamei if he remains there for at least a certain minimum amount of time is only for clothing that he is *wearing*, not for clothing that he is carrying. Clothing that

he is carrying would become tamei immediately, just as it would in the case of an animal. Therefore, a person is not more lenient than an animal.