

Chullin – Simanim

פרק ד – בהמה המקשה

דף עא – Daf 71

1. חיה בכלל בהמה ובהמה בכלל חיה

On the previous Daf, Rebbe Yonasan told us that although there are clear *pesukim* that the *בהמה* of a *טהורה* (a kosher *בהמה*), a *בהמה טמאה*, and a *חיה טמאה* are *metamei*, there is none about a *חיה טהורה*. He quoted Rebbe Yishmael answering that since the Torah taught that the *בהמה* of a *טהורה* and a *חיה טהורה* are *tamei*, the same applies to both types of *חיות*, because *חיה בכלל בהמה* – *wild species are included in domestic species*, and *בהמה בכלל חיה* – *and domestic species are included in wild species*. The former is derived from a *passuk* beginning with "חיה", which proceeds to mention species of *חיות*. The latter is derived from a *passuk* beginning with "בהמה", which then describes the *סימנים* for a kosher *בהמה*. He proceeds to teach that a *חיה טהורה* is included in *טהורה* regarding *סימנים* of *kashrus*. *חיה טמאה* is included in *בהמה טמאה* for the prohibition of *הרבעה* – *crossbreeding*. *בהמה* is included in *חיה טמאה*, which allows Rebbe to *darshen* a superfluous "בהמה" for a *gezeirah shavah*. *בהמה* is included in *חיה טהורה* for *יצירה* – "forming," teaching (according to Rebbe Meir) that a woman who aborts something resembling a *בהמה* is *tamei*, just like if she had aborted something resembling a *חיה*.

2. חיה טמאה is not metamei, and חיה טהורה does not contract tumah

Rabbah said: *just as a swallowed-up tamei item does not convey tumah to other objects* – *so too a swallowed-up tahor item does not contract tumah from something tamei*. The first law is derived from the *passuk*: *and one who eats its carcass shall immerse (himself and) his clothing*, and becomes *tahor* at nightfall. This means that even one who ate *neveilah* – *שמוך לשקיעת* – *just before sunset* becomes *tahor* at nightfall, even though the *בהמה* is still undigested in his stomach (and *בהמה* is normally *metamei* – *by being carried*)! This proves that swallowed-up *tumah* is not *metamei*. We derive from a *kal vachomer* that *חיה טהורה* does not contract *tumah*: a *earthenware utensil which is closed all around with a tight cover* does not prevent *tumah* inside it from being *metamei*, because a dead body which is buried in the ground (without a *tefach* of airspace) is *metamei* anything above it, and the same certainly applies to a sealed *כלי*. Yet, a sealed *כלי* protects *tahor* items inside it from contracting *tumah*. If so, then a person, which does prevent *tumah* inside him from being *metamei*, certainly would protect *tahor* items inside him (e.g., a swallowed ring) from becoming *tamei*.

3. חיה טמאה is not even metamei חיה טהורה (swallowing a tamei ring is not metamei a tahor ring)

Rava objects that both of Rabbah's laws were clearly taught by a Mishnah: if a Kohen swallows a *tamei* ring, he may still immerse himself to become *tahor* from the initial contact with the ring and eat *terumah*, and the swallowed ring is not *metamei* him. That Mishnah also teaches that one who swallows a *tahor* ring, entered an *אהל* with a dead body, then completed the *taharah* process, and expelled the ring, it is *tahor*, because it did not contract *tumah* inside his body. What novelty is Rabbah teaching? The Gemara answers that Rabbah's ruling is *טבעות שתי טבעות* – *a case where one swallowed two rings*, one which is *tamei* and one which is *tahor*. Thus, he teaches *דלא מטמיא לה* – *טמאה לטהורה* – *that the tamei [ring] is not metamei the tahor [ring]*, although they are both swallowed together.

Siman – Donkey ("EEE-AAW")

The man who mistakenly ate from the *בהמה* of a **donkey** right before sunset by confusing it with meat from a *חיה טהורה* because *בהמה* *בכלל חיה* went to the *mikveh* and was *טהור* at night even though the meat was still in him as *טהור* *טהור* is not *טמאה* and even the *טהור* ring he swallowed with it remained *טהור*.

דף עא | DAF 71

Donkey ("EEE-AAW")



The man who mistakenly ate from the נבלה of a **donkey** right before sunset by confusing it with meat from a טהורה חיה because טהורה חיה went to the mikveh and was טהור at night even though the meat was still in him as טומאה בלועה is not מטמא and even the טהור ring he swallowed with it remained טהור.

3 things to remember

1. חיה בכלל בהמה ובהמה בכלל חיה
2. טומאה בלועה is not *metamei*, and טהרה בלועה does not contract *tumah*
3. טומאה בלועה is not even *metamei* טהרה בלועה (swallowing a *tamei* ring is not *metamei* a *tahor* ring)

