

Chullin – Simanim

פרק ט – העור והרוטב

דף קכו – Daf 126

1. inside a dead dog in the entrance of a house

A Mishnah states: *הכלב שאכל בשר מת* – if a dog ate flesh from a dead body, and the dog died and is lying with its neck in the threshold of a house, and its body (containing the *בשר מת*) outside, there are four opinions. Rebbe Meir says: *יש בצוארו פותח טפח* – if there is a *tefach* of space in its neck (i.e., its neck measures a cubic *tefach*), the *tumah* enters the house through אהל; otherwise, it does not. Rebbe Yose's statement is interpreted in two parts: (1) *רואין* – we assess if there is a cubic *tefach* of airspace inside the dog's neck to convey *tumah* (unlike Rebbe Meir, who includes the neck itself in the *tefach*). (2) Although Rebbe Meir holds that *tumah* transfers wherever the dog's mouth is in the threshold, Rebbe Yose says this applies only *מבגד השקוף ולפנים* – if its mouth is *from the doorstep and inwards*. Rebbe Elazar says that if its mouth is inside the house, the house is *tamei*, but if its mouth is outside (and its hindquarters are inside), the house is *tahor*, *שוליו* – because the *tumah* exits through its hindquarters. Rebbe Yehudah ben Beseira says that either way, the house is *tamei*.

2. שלש טומאות פורשות מן המת

Rebbe Shimon says: *שלוש טומאות פורשות מן המת* – there are three *טומאות* which emerge from a dead body, שתיים בכל, *שלוש טומאות פורשות מן המת* – each of which has two of a *מת*'s abilities to transmit *tumah*, but lacks the third. [Rashi notes that there are many other *טומאות* of a *מת*, such as a *כזית* of flesh, but those transmit *tumah* in all three methods of *מגע*, *משא*, and *אהל*.] (1) *מלא תרווד רקב* – a ladleful of decomposed corpse-dust is *metamei* through *משא* and *אהל*, but not through *מגע* (since one cannot be in contact with the entire ladleful at once). *Where, then, is [tumah from a מת through] contact?* (2) *עצם כשעורה* – a bone the size of a barleycorn is *metamei* through *משא* and *מגע*, but not through *אהל* (this is known through a *משיכה מסיני*). (3) *גולל ודופק* – The wall and cover of a coffin are *metamei* through *מגע* and *אהל*, but not *משא*. [Rashi discusses the source for this distinction.]

3. עכבר שחציו בשר וחציו אדמה

The next Mishnah states: *עכבר שחציו בשר וחציו אדמה* – Regarding a dead mouse which is half flesh and half earth, the Tanna Kamma says one who touches the flesh is *tamei*, but one who touches the earth remains *tahor*. Rebbe Yehudah says *אף הנוגע באדמה שבנגד הבשר טמא* – even one who touches the earth opposite the flesh is *tamei*. Rebbe Yehoshua ben Levi says: *והוא שהשריץ על פני כולו* – this ruling only applies if it developed into a שרץ over [one] entire side; otherwise, even touching the flesh would not render him *tamei*. Others teach this statement specifically regarding Rebbe Yehudah's ruling that even touching the earth opposite the flesh is *tamei*. Accordingly, Rebbe Yehoshua ben Levi says that touching earth is only *metamei* if the entire other side of the mouse has developed as a שרץ. According to this version, touching the flesh of the mouse can be *metamei* even if it has not fully developed into a שרץ across one entire side.

Siman – Cuckoo Bird Clock

The man who went into the **cuckoo bird clock** shop and didn't notice the **dead dog lying in the doorway with a כזית in its stomach and two men measuring its neck**, jumped when the cuckoo bird clock on the wall announced the time by demonstrating a **different type of טומאת מת every hour**, and almost fainted when he saw a **mouse that is half flesh and half earth**.

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3 things to remember

1. **בשר מת** inside a dead dog in the entrance of a house
2. שלש טומאות פורשות מן המת
3. עכבר שחציו בשר וחציו אדמה

