

דף יומי • חלין • דף ע"א

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

THE SUGYA

In this daf, we dive into the deep and beautiful ways the Torah's language connects different categories of animals. We will learn how the Aibershter's Torah includes wild animals (chayos) under the category of domesticated animals (behemos), and vice versa, teaching us essential halachos regarding kosher signs, the prohibition of crossbreeding, the sliding-scale offering (korban oleh v'yored), and even the halachos of a woman who miscarries. It is a beautiful testament to the precision of the Torah's words and how our Sages, with their deep yiras Shamayim, unpack these derivations.

We then move into a new Mishnah that discusses a heartbreaking yet halachically profound scenario: a fetus that dies in its mother's womb. We will explore the tumah (impurity) of the midwife who touches the fetus versus the purity of the mother while the fetus is still inside her. This leads the Gemara into a classic, deep yeshivish discussion led by Rabbah regarding the principles of "swallowed impurity" (tumah beluah) and "swallowed purity" (taharah beluah), analyzing whether items inside a living body can contract or transmit tumah.

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

עמוד א' DAF 71A

STATEMENT

בְּהֵמָה טְמֵאָה בְּכָלֵל חֵיה טְמֵאָה,

And likewise, a **non-kosher domesticated animal** is included **in the category of a non-kosher wild animal**,

STATEMENT

בְּהֵמָה טְהוֹרָה בְּכָלֵל חֵיה טְהוֹרָה,

and a **kosher domesticated animal** is included **in the category of a kosher wild animal**.

STATEMENT

וּבְלָשׁוֹן הָיָה אָמַר לִי: חָבֵל עַל בֶּן עֲזַאי שֶׁלֹּא שִׁימַשׁ אֶת רַבִּי יִשְׁמָעֵאל.

And in this very language he said to me: Woe [chaval] for ben Azzai, who did not serve Rabbi Yishmael to learn these rules from him.

QUESTION

חֵיה בְּכָלֵל בְּהֵמָה מִנֵּה?

The Gemara asks: That a **wild animal** is included **in the category of a domesticated animal**, from where do we derive this?

PROOF

דְּכַתִּיב: "זֹאת הַבְּהֵמָה אֲשֶׁר תֹּאכְלוּ שׁוֹר שֶׁהוּא כְּשֹׂכִים וְגו' אֵיל וְצִבִּי וְיִחְמוֹר וְגו'."

As it is written: "These are the domesticated animals which you may eat: an ox, a sheep of lambs, etc., a deer, and a gazelle, and a fallow deer, etc."

EXPLANATION

הא פיצד?

How is this so? The verse calls them all "domesticated animals" yet lists wild animals among them.

STATEMENT

חיה בכלל בהמה.

This proves that a **wild animal** is included **in the category of a domesticated animal**.

QUESTION

בהמה בכלל חיה מנלן?

And that a **domesticated animal** is included **in the category of a wild animal**, from where do we derive this?

PROOF

דכתיב: "זאת החיה אשר תאכלו מכל הבהמה אשר על הארץ כל מפרסת פרסה",

As it is written: "These are the wild animals which you may eat from among all the domesticated animals that are on the earth: whatever parts the hoof..."

EXPLANATION

הא פיצד?

How is this so? The verse begins with "wild animals" and then refers to "domesticated animals".

STATEMENT

בהמה בכלל חיה.

This proves that a **domesticated animal** is included **in the category of a wild animal**.

EXPLANATION

חיה טהורה בכלל בהמה טהורה – לסמיננים.

The Gemara clarifies: That a **kosher wild animal** is included **in the category of a kosher domesticated animal** is relevant for **the signs** of kosher animals, to teach that a wild animal also requires split hooves and chewing the cud.

EXPLANATION

חיה טמאה בכלל בהמה טמאה – להרבעה.

That a **non-kosher wild animal** is included **in the category of a non-kosher domesticated animal** is relevant for **crossbreeding**, to prohibit mating them together.

EXPLANATION

בהמה טמאה בכלל חיה טמאה – לכדריבי.

That a **non-kosher domesticated animal** is included in the category of a **non-kosher wild animal** is relevant for that which Rabbi Yehuda HaNasi taught.

BRAISA

דַּתְנִיָּא, רַבִּי אֱמִיר: אֶקְרָא אֲנִי "חַיָּה", בְּהֵמָה לָמָּה נֶאֱמָרָה?

As it is taught in a braisa, Rabbi Yehuda HaNasi says: I would read only "wild animal" in the verse regarding the sliding-scale offering; why was "domesticated animal" stated there as well?

BRAISA

נֶאֱמָרָה כָּאן "בְּהֵמָה טְמֵאָה", וְנֶאֱמַר לָהּ לֵן "בְּהֵמָה טְמֵאָה",

It is because "**non-kosher domesticated animal**" is stated here in the context of the sliding-scale offering, and "**non-kosher domesticated animal**" is stated further on regarding the prohibition of eating sacrificial meat while impure.

BRAISA

מָה לָּהּ לֵן טוּמְאָת קֹדֶשׁ – אֵף כָּאן טוּמְאָת קֹדֶשׁ.

Just as further on it refers to the impurity of consecrated items, so too here it refers to the impurity of consecrated items, to teach that the sliding-scale offering is brought for entering the Beis HaMikdash or eating holy food while impure.

EXPLANATION

בְּהֵמָה טְהוֹרָה בְּכָל־ל חַיָּה טְהוֹרָה, לִיצִיָּרָה,

That a **kosher domesticated animal** is included in the category of a **kosher wild animal** is relevant for the formation of a fetus,

מִשְׁנָה MISHNAH

MISHNAH

דַּתְנִנוּ: הַמֶּפֶלֶת מִיז בְּהֵמָה חַיָּה וְעוֹף, בֵּין טְמֵאִין בֵּין טְהוֹרִין,

as we learned in a Mishnah: A woman who miscarries a fetus in the form of a domesticated animal, a wild animal, or a bird, whether they are of non-kosher species or kosher species,

MISHNAH

אִם זָכָר – תֵּשֵׁב לְזָכָר. אִם נִקְבָּה – תֵּשֵׁב לְנִקְבָּה.

if it was a male, she must observe the periods of impurity and purity for a male; if it was a female, she must observe them for a female.

MISHNAH

אִינוּ יָדוּעַ – תֵּשֵׁב לְזָכָר וְלִנְקָבָה, דְּבָרֵי רַבִּי מֵאִיר.

If its gender is not known, she must observe the stringencies of both a male and a female; these are the words of Rabbi Meir.

MISHNAH

וחכמים אומרים: כל שאינו מצורת אדם אינו ולד.

And the Sages say: Anything that is not of human form is not considered a child to make her impure with birth-impurity.

גמרא GEMARA

QUESTION

ולרבנן, האי קרא למה לי?

The Gemara asks: **And according to the Rabbis** who do not learn the gezerah shavah of Rabbi Yehuda HaNasi, **why do I need this verse** that mentions "domesticated animal"?

ANSWER

כוליה לקדרבי הוא דאמא.

The Gemara answers: **The entire** verse **comes for that which** Rabbi Yehuda HaNasi taught, and the Rabbis indeed agree with his gezerah shavah.

משנה MISHNAH

MISHNAH

מתני' האשה שמת ולדה בתוך מעיה, ופשטה חיה את ידה ונגעה בו – החיה טמאה טומאת שבעה, והאשה טהורה עד שיצא הולד.

MISHNAH: A woman whose fetus died inside her womb, and the midwife reached her hand inside and touched it—the midwife is impure with a seven-day impurity of corpse-contamination, but the mother remains pure until the fetus emerges from her body.

גמרא GEMARA

STATEMENT

גמ' אמר רבא: כשם שטומאה בלועה אינה מטמאה, כך טהרה בלועה אינה מיטמאה.

GEMARA: Rabbah said: Just as swallowed impurity does not contaminate others, so too, swallowed purity does not become contaminated by contact with impurity.

QUESTION

טומאה בלועה מנלן?

The Gemara asks: **Swallowed impurity, from where do we** derive that it does not contaminate?

PROOF

דכתיב: "והאכל מנבלתה יכבס בגדיו",

As it is written: "And he who eats of its carcass shall wash his clothes" and be impure.

EXPLANATION

מי לא עסקינו דאכל סמוך לשקיעת החמה, וקאמר רחמנא טהור.

Are we not dealing with a case where he ate the carcass close to sunset, and yet the Merciful One says that after sunset he is pure? If swallowed impurity could contaminate from within, he should remain impure as long as the food is in his stomach.

OBJECTION

ודלמא שאני התם, דלא חזיא לגר.

The Gemara objects: But perhaps it is different there, because once digested, the food is no longer fit for a resident alien [ger toshav] to eat, and therefore loses its status as a carcass.

EXPLANATION

הניחא לרבי יוחנן, דאמר: אחת זו ואחת זו, עד לקלב – שפיר.

This works out well according to Rabbi Yochanan, who said: Both this severe impurity and that light impurity remain until the food is unfit even for a dog; according to him, it is well because the food in his stomach is still fit for a dog, yet he is pure.

OBJECTION

אלא לבר פדא, דאמר: טומאה חמורה לגר, וטומאה קלה עד לקלב – משום דלא חזיא לגר הוא!

But according to Bar Pada, who said: Severe impurity requires the food to be fit for a resident alien, and light impurity requires it to be fit until it is unfit even for a dog—according to him, the reason he is pure is because the swallowed carcass is no longer fit for a resident alien! Thus, we cannot prove that swallowed impurity does not contaminate.

RESOLUTION

נהי דלא חזיא בפניו, שלא בפניו מיחזיא חזיא ליה.

The Gemara answers: Granted that it is not fit to be eaten when it is in his presence (i.e., after it is swallowed), but when not in his presence (before it was swallowed), it was indeed fit for him. Therefore, it retains its impurity, and the only reason he is pure is because swallowed impurity does not contaminate.

QUESTION

אשכחן טומאה בלועה, טהרה בלועה מנלן?

The Gemara asks: We have found a source for swallowed impurity; but swallowed purity, from where do we derive that it does not become contaminated?

ANSWER

קל וחומר:

The Gemara answers: It is derived from an a fortiori [kal vachomer] argument:

STATEMENT

ומה כלי חרס המוקף צמיד פתיל, שאינו מציל על טומאה שבתוכו מלטהא,

If an earthenware vessel sealed with a tight cover, which does not protect impurity within it from contaminating outside of it,

STATEMENT

דאָמער מר: טומאָה רצוצה בוקעת ועולה עד לרקיע – מציל על טהרה שבתוכו מלטימא,

as the Master said: Compressed impurity breaks through and rises up to the sky, yet that same vessel protects pure items within it from becoming contaminated from an impurity that is outside of it,

עמוד ב' DAF 71B

STATEMENT

אדם שמציל על טומאָה שבתוכו מלטימא – אינו דין שמציל על טהרה שבתוכו מליטמא?

If a person, who shields and protects against impurity that is inside him from imparting impurity to other items in the same tent, as we derived above, is it not a logical a fortiori conclusion that he shields a pure item that is inside him from becoming impure from a source of impurity outside of him?

OBJECTION

מה לכלי חרס, שכן אין מטמא מגבו, תאמר באדם שמטמא מגבו?

The Gemara challenges: What is notable about an earthenware vessel that allows it to shield? It is notable in that it cannot become impure from its exterior, i.e., if impurity touches its outer surface. Can you say the same of a person, who can become impure from his exterior? Since a person is more susceptible to impurity, perhaps he cannot shield a pure item inside him.

ANSWER

אטו אנן מגבו קאמרינו? מתוכו קאמרינו!

The Gemara responds: Is that to say we are speaking of rendering an item impure through contact with its exterior? We are speaking of where the impurity comes in contact with its interior! For such cases, it is reasonable to compare a person with an earthenware vessel.

EXPLANATION

אדרבה, כלי חרס חמור, שכן מטמא מאוירו.

On the contrary, the laws of an earthenware vessel are more stringent than those of a person, as it becomes impure and renders other things impure through its airspace, even without direct contact. Thus, the a fortiori inference remains valid.

QUESTION

אשכחן בלוע דלמעלה, בלוע דלמטה מנלן?

The Gemara asks: We have found a source for an encapsulated, swallowed item from above, i.e., through the mouth, that it does not impart or contract impurity. But for an encapsulated, swallowed item from below, i.e., through the rectum, from where do we derive that it also does not impart impurity?

ANSWER

קל וחומר: ומה למעלה, שאינו עושה עיכול – מציל, למטה שעושה עיכול – אינו דין שמציל?

It is derived through an a fortiori inference: If when it enters from above, which is a place that does not perform digestion, the body nevertheless shields the encapsulated item, then when it enters from below, which is a place that does perform digestion, is it not logical that it should shield it?

OBJECTION

כלום עושה עיכול למטה אלא על ידי מעלה?

The Gemara challenges: **Does the body perform digestion below at all, if not by means of the chewing and digestive functions of the body above?** Thus, the upper digestive tract is more primary.

RESOLUTION

אפילו הכי, עיכול דלמטה רב.

The Gemara explains: **Even so, the digestion of below is greater** and more complete than that of above.

QUESTION

אשכחן בלוע דאדם, בלוע דבהמה מנלן?

The Gemara asks: **We have found a source for an encapsulated, swallowed item of a human.** But for an encapsulated, **swallowed item of an animal, from where do we** derive that it does not impart impurity?

ANSWER

קל וחומר: ומה אדם שמשמא מחיים מציל בבלוע, בהמה שאינה מטמאה מחיים – אינו דין שתציל בבלוע?

It is derived through an **a fortiori inference**: **If a person, who can become impure while alive** (e.g., as a zav or a leper), nevertheless **shields an encapsulated item** inside him, then **an animal, which cannot become impure while alive, is it not logical that it should shield an encapsulated item** inside it?

OBJECTION

מה לאדם, שפן צריך שהייה בבית המנוגע, תאמר בבהמה, שאינה צריכה שהייה בבית המנוגע?

The Gemara challenges: **What is notable about a person?** He is notable **in that he requires a delay**, i.e., remaining for a minimal period of time, **in a leprous house** for his garments to become impure. **Can you say the same of an animal, which does not require a delay in a leprous house** to render utensils on it impure? Since the animal's law is more stringent in this regard, perhaps it cannot shield.

EXPLANATION

בהמה דאינה צריכה שהייה בבית המנוגע, למאי הלכתא? לכלים שעל גבה.

The Gemara responds: **An animal that does not require a delay in a leprous house—regarding what halacha** was this said? It must refer **to utensils that are on its back**, which become impure immediately upon entry.

ANSWER

אדם נמי לא בעי!

But in this regard, **a person also does not require** a delay! Utensils on a person's back also become impure immediately.

PROOF

דתנן: הנכנס לבית המנוגע וכליו על כתפיו, וסנדליו וטבעותיו בידיו – הוא והן טמאין מיד.

As we learned in a Mishnah: **One who enters a leprous house with his clothes on his shoulders, and his sandals and his rings in his hands—both he and they become impure immediately.**

MISHNAH

הָיָה לְבוּשׁ פָּלְיוֹ וְסַנְדָּלָיו בְּרַגְלָיו וְטַבְּעוֹתָיו בְּאֶצְבָּעָיו – הוּא טָמֵא מִיָּד, וְהֵן טְהוֹרִין עַד שִׁישָׁהּ בְּכַדִּי
אֲכִילַת פָּרֶס,

If he was dressed in his clothes, and his sandals were on his feet, and his rings were on his fingers—he becomes impure immediately, but they remain pure until he remains in the house for the time it takes to eat a half-loaf of bread,

MISHNAH

פֶּת חֲטִימִים וְלֹא פֶת שְׁעוֹרִים, מֵיֶסֶב וְאוֹכֵל בְּלִיפְתָּן.

which is calculated as wheat bread and not barley bread, and while reclining and eating with a relish.

גְּמָרָא GEMARA

STATEMENT

אָמַר רַבָּא: תְּרוּיָהּ תִּנְנָהּ, טוּמְאָה בְּלוּעָה תִּנְיָנָא, טְהָרָה בְּלוּעָה תִּנְיָנָא!

Rava said: Both of them we have already learned in a Mishnah; we have learned the law of encapsulated impurity, and we have learned the law of encapsulated purity!

PROOF

טוּמְאָה בְּלוּעָה – דְּתִנְנָן: בְּלַע טַבְּעַת טָמְאָה, טוֹבֵל וְאוֹכֵל בְּתֵרוּמָתוֹ; הִקְיָאָה – טָמְאָה, וְטָמְאָתוֹ.

Encapsulated impurity—as we learned in a Mishnah: If one swallowed an impure ring, he may immerse and eat his terumah, because the impurity is encapsulated. If he vomited it out, it is impure and renders him impure upon exit.

PROOF

טְהָרָה בְּלוּעָה תִּנְיָנָא, דְּתִנְנָן: בְּלַע טַבְּעַת טְהוֹרָה, וְנִכְנַס לְאַהֲלֵי חַמַּת, וְהִזָּה וְשָׁנָה וְטָבַל וְהִקְיָאָה – הֲרִי
הִיא כְּמָה שְׁהִיתָה.

And encapsulated purity we have learned, as we learned in that same Mishnah: If one swallowed a pure ring, and entered a tent containing a corpse, and was sprinkled with purification water on the third and repeated on the seventh day, and immersed, and then vomited it out—behold, it remains as it was, completely pure, because it was shielded while inside him.

EXPLANATION

כִּי קָאָמַר רַבָּה, כְּגוֹן שֶׁבְּלַע שְׁתֵּי טַבְּעוֹת, אַחַת טָמְאָה וְאַחַת טְהוֹרָה, דִּלְגָּא מְטַמְּיָא לָהּ טָמְאָה לְטְהוֹרָה.

When Rabba spoke and needed to teach a new law, it was for a case such as where he swallowed two rings, one impure and one pure, to teach that the impure one does not render the pure one impure while they are both encapsulated inside him.

SUMMARY

The daf begins by establishing the textual sources for the halachic overlap between behemos and chayos, showing how these derivations affect practical halachos like split hooves, crossbreeding, and the tumah of entering the Beis HaMikdash while impure. The Gemara then transitions to the Mishnah regarding a dead fetus in the womb, explaining that the midwife becomes tamei upon touching it, while the mother remains tahor until it emerges. This prompts a deep conceptual analysis of "swallowed impurity" and "swallowed purity," where the Gemara seeks the biblical sources for these rules, utilizing a kal vachomer (a fortiori argument) comparing a person's body to a sealed earthenware vessel to prove that pure items inside a body are shielded from external tumah.

למעשה WHAT TO TAKE HOME

In today's daf, Rabbah teaches us a beautiful and profound rule of taharah: "Just as swallowed impurity does not contaminate others, so too, swallowed purity does not become contaminated." When something is swallowed deep inside a person, whether it is a source of tumah or a pure vessel, it is protected. It is "tuma beluah" or "taharah beluah." As long as it remains inside, the outside world cannot touch it, and it cannot affect the outside world. It is shielded by the very body of the person holding it.

Think about the deep avodah of this concept. Every single Yid has a neshama that is completely pure, a spark of the Aibershter that is "beluah", deeply swallowed and embedded within our physical bodies. The world outside can sometimes be noisy, confusing, and spiritually cold. We might worry that the spiritual dirt of our environment will compromise who we are. But the Torah is teaching us that what is truly inside you is protected. Your inner holiness, your ratzon to do good, your emunah, these are swallowed up in your very essence, and the outside tumah cannot touch them.

At the same time, this works both ways. If we let negative thoughts, anger, or resentment get "swallowed" inside us, we might think we can keep them hidden. But eventually, what is inside must be dealt with. Our job is to make sure that what we swallow and keep close to our hearts are words of Torah, holy thoughts, and love for a fellow Yid. When your insides are filled with "taharah beluah," you carry a portable sanctuary with you wherever you go.

Today, take three minutes to sit quietly and connect with your inner, untouched purity. Remind yourself: "No matter what challenges or negativity I face outside today, my neshama is pure, protected, and completely connected to Hashem."