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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

### **Chullin Guarded as Kodesh**

Ulla said that our colleague say that our *Mishna* is a case of *chullin* – *unsanctified [meat]* that were guarded as strictly as *kodosh* – *sanctified [meat]*, and it is inconsistent with Rabbi Yehoshua, since he only says that *chullin* guarded as *terumah* is like *terumah*, but *chullin* guarded like *kodosh* is not like *kodosh*.

Ulla says that he himself says that the *Mishna* is consistent with Rabbi Yehoshua, since when he says that *chullin* guarded as *terumah* has the status of *terumah*, he means that *chullin* guarded like *kodosh* is certainly like *kodosh*, as *kodosh* is more severe than *terumah*.

The *Gemora* explains that the colleague Ulla is referring to is Rabbah bar bar Chanah. The *Gemora* cites Rabbah bar bar Chanah in the name of Rabbi Yochanan, who explained the dialogue in the *braisa* cited earlier:

- In response to Rabbi Yehoshua, who says that one who eats *chullin* at the first level of impurity becomes the second level of impurity, Rabbi Eliezer says that we find that someone eats something, he can become more impure than it. Although the carcass of a kosher species bird is not impure at all, but when one eats it, he and his clothing become impure. Therefore, we should at least say that one who eats something impure at the first level should become as impure as what he ate.
- Rabbi Yehoshua counters that we cannot learn from the case of a kosher bird’s carcass, since it is an anomaly. On the contrary, we find a way in which the person eating something impure is less severe than

the food, as food becomes impure once it is the size of an egg, but one who eats impure food only becomes impure when eating half a loaf size.

- Rabbi Eliezer says that we cannot learn levels of impurity from differences in sizes. Furthermore, Rabbi Eliezer says that Rabbi Yehoshua’s position is inconsistent, since he says that one who eats a second level impurity does not become less severe, but becomes second level.
- Rabbi Yehoshua responds that we find a case where a second level impurity makes something else impure at the same level, as impure food that touches liquids, make them impure at the first level. When these liquids touch other food, the food becomes impure at the second level.
- Rabbi Eliezer responds that if we learn from the case of liquids, we should say that one who eats something at second level impurity should become impure at the first level, like the liquids that touch the food do. Furthermore, this still does not explain why Rabbi Yehoshua says that one who eats third level impurity becomes impure at the second level.
- Rabbi Yehoshua answers that he only says this regarding *chullin* that was guarded like *terumah*, and became impure at the third level, since something that was guarded with the severity of *terumah* is considered impure in the context of *kodosh*. We therefore consider this food to be more impure than the third level, making the person eating it impure at the second level.

Ulla proves from this explanation that Rabbah bar bar Chanah says that Rabbi Yehoshua does not consider *chullin* guarded like *kodesh* to be like *kodesh*. If Rabbi Yehoshua considers it like *kodesh*, it would be clear that Rabbi Yehoshua was specifically limiting his rule about eating third level impurity specifically to a case of *chullin* guarded like *terumah*, which is considered impure for the purpose of *kodesh*, since he could have cited the case of *chullin* guarded as *kodesh*, but he didn't. However, if Rabbi Yehoshua does not consider it like *kodesh*, we may have thought that he cited the case of *chullin* guarded as *terumah* simply because there is no other case of third level impurity of *chullin*, but not to respond to any counter argument. Since Rabbah bar Chanah had to explain the dialogue, he must say that Rabbi Yehoshua says that *chullin* guarded as *kodesh* is not like *kodesh*.

Rabbi Zeira cites Rabbi Assi who quotes Rabbi Yochanan saying that one who eats third level impure *chullin* guarded as *kodesh* becomes himself impure at the second level.

Rabbi Zeira challenged Rabbi Assi from our *braisa*, in which Rabbi Yehoshua cites the case of *chullin* guarded as *terumah*, implying that *chullin* guarded as *kodesh* is not like *kodesh*.

Rabbi Assi says that he understands that Rabbi Yehoshua would certainly agree that *chullin* guarded as *kodesh* is like *kodesh*, as *kodesh* is more severe.

The *Gemora* notes that this contradicts Rabbah bar Chanah, who explained this *braisa* according to Rabbi Yochanan in a manner that says that Rabbi Yehoshua only says that *chullin* guarded like *terumah* is like *terumah*.

The *Gemora* says that these are two differing opinions about Rabbi Yochanan's position.

Ulla says that one that eats *chullin* guarded as *terumah* which is impure at the third level may not eat *terumah*.

The *Gemora* asks why Ulla taught this, as this seems explicit from the *braisa*. Rabbi Yehoshua says that one who eats such food is impure at the second level as far as eating *kodesh*, but not as far as eating *terumah*. This implies that as far as *terumah* he is not impure at the second level, but he is impure at the third level, which may not eat *terumah*.

The *Gemora* says that without Ulla's statement we may have thought that he is not impure at all as far as *terumah*, and the *braisa* only mentions second level impurity, since that is his level of impurity for *kodesh*.

Rav Hamnuna challenged Ulla from a *Mishna*. The *Mishna* lists the rules of *chullin* at different levels of impurity:

1. First level: impure and makes food it touches impure (i.e., impure enough to make something else invalid)
2. Second level: makes food invalid. If the food it touches is *terumah*, it may not be eaten, but it is not impure (i.e., to make others invalid)
3. Third level: does not affect *terumah*, and may be eaten as a dish with *terumah* spices.

If one who eats third level impure *chullin* may not eat *terumah*, how can the *Mishna* allow someone to eat it with *terumah* spices?

Ulla answers that a dish with *terumah* spices does not have the requisite amount of *terumah* which would be prohibited to eat, i.e., a *k'zayis* – olive size within a mixture the size of half a loaf. (34a – 35a)

## INSIGHTS TO THE DAF

### *Chullin Guarded as Kodesh*

Ulla says that Rabbah bar Chanah says that Rabbi Yehoshua only accepts the concept of *chullin* guarded as *terumah*, but not the concept of *chullin* guarded as *kodesh*. To prove this, he cites Rabbah bar Chanah's explanation of the dialogue between Rabbi Eliezer and Rabbi Yehoshua.

Rashi offers two options of how his explanation proves this. The first option is that Ulla proves this from Rabbah bar Chanah's explanation.

Chanah's explanation of Rabbi Yehoshua's case of *chullin* guarded as *terumah* as an answer to Rabbi Eliezer's challenge. Rabbah bar bar Chanah explains that Rabbi Yehoshua said to Rabbi Eliezer that he only says that one who eats third level impure *chullin* guarded as *terumah* becomes a second level, since guarding as *terumah* is tantamount to no guarding in regards to *kodesh*. Since Rabbi Yehoshua had to explain his rationale for his ruling about *chullin* guarded as *terumah*, this implies that just stating that case wouldn't explain it. If Rabbi Yehoshua accepted the concept of *chullin* guarded as *kodesh*, the fact that he chose specifically the case of guarding as *terumah* would implicitly explain his reasoning, without an explicit explanation.

The second option is that the whole dialogue is Rabbah bar bar Chanah's addition to the *braisa*, and is consistent with an assumption that Rabbi Yehoshua only accepts *chullin* guarded as *terumah*. Ulla, however, says that Rabbi Yehoshua says that someone who eats third level *chullin*, whether guarded as *terumah* or *kodesh*, becomes impure at the second level, and Rabbi Yehoshua only mentioned the case of *terumah*, with *kodesh* being obvious. Since Rabbi Yehoshua says his rule by both types of *chullin*, he couldn't have told Rabbi Eliezer that this type of *chullin* is tantamount to impure in regards to *kodesh*, since that would only be an argument for the case of *chullin* guarded as *terumah*.

Tosfos (34a af) says that Rabbah bar bar Chanah says that Rabbi Yehoshua clarified that he was only discussing *chullin* guarded as *terumah* when he had to explain his rationale to Rabbi Eliezer. If Rabbi Yehoshua accepted the concept of *chullin* guarded as *kodesh*, he should have clarified this at the outset, to ensure no one would mistakenly say that he says that one who eats that *chullin* at the third level also becomes impure at the second level.

### **Chullin with Terumah Spices**

Ulla says that one who eats third level impure *chullin* guarded as *terumah* may not eat *terumah*. Rav Hamnuna challenges him from a *braisa*, which states that *chullin* at the third level

of impurity may be eaten mixed with *terumah* spices. If Ulla is correct, how can we tell someone to eat this dish? Ulla answers that this mixture does not have the requisite amount of *terumah* that one may not eat while impure.

Rashi offers two explanations to the challenge and Ulla's answer.

1. The *braisa* says that this third level may be eaten with *terumah* spices. This third level must be *chullin* guarded as *terumah*, as otherwise *chullin* cannot become third level impure. Rav Hamnuna's was challenging that if a third level impure *chullin* makes one unfit to eat *terumah*, how can a *Kohen* eat this mixture? Once he eats the *chullin*, he may not eat the spices in the dish. Ulla answered that since there isn't a requisite amount of *terumah* in this mixture, there is no issue with the *Kohen* eating the spices, even though he is technically unfit to eat *terumah*.
2. The *braisa* says that third level *chullin* may be eaten by a *Kohen*, even if it was mixed with *terumah* spices. The *braisa* is referring to regular *chullin*, but Rav Hamnuna assumed that the *chullin* must have been guarded as *terumah*, since it was mixed with *terumah* spices. Even so, the *braisa* says that the *Kohen* may eat it. Rashi explains that a *Kohen* may not eat something that makes him unfit to eat *terumah*, even if he is not eating *terumah*, per se. Ulla answers that since there isn't the prerequisite amount of *terumah* in this mixture, he did not guard the *chullin* as *terumah*, but as regular *terumah*. Ulla only says that one who eats third level impure *chullin* guarded as *terumah* may not eat *terumah*.

Tosfos (34b v'hashlishi) cites Rabbeinu Tam, who explains like Rashi's second explanation, but says that the *braisa* is referring to *chullin* that one *planned* to eat with *terumah* spices. Rav Hamnuna therefore thought that this meant that he must have been guarding it as *terumah*.