

Chullin – Simanim

פרק ט – העור והרוטב

דף קכ – Daf 120

1. which is not congealed (re: combining for *tumah* vs. Yom Kippur)

The Mishnah on Daf 117b taught that רוטב – *gravy* combines with meat to transmit food *tumah*. Rava identifies רוטב as שומנא – *fat*, but Abaye objects that since fat is fully edible, it should be *metamei* on its own, without combining with meat!? Abaye therefore defines רוטב – חלב דקריש – *congealed* [liquid which exudes from the meat], which is not eaten on its own, but is eaten with the meat. The Gemara objects that even uncongealed fat combine with meat, because Reish Lakish said that liquid sap from greens combines with the greens for the *shiur* of כבולבת הגסה – *the size of a large date* on Yom Kippur!? The Gemara answers: התם משום יתובי דעתא הוא – *there*, the prohibition of eating on Yom Kippur is based on *easing one's mind* from the affliction of fasting, and any kind of food, even liquid sap, can contribute to that relief. For *tumah*, however, “food” and “drinks” cannot combine (since they have different *shiurim*). Therefore, only congealed רוטב, which is classified as food, can be combined with the meat.

2. Liquified foods regarding *cheilev*, חמץ, etc.

A Mishnah teaches that one who dissolves *cheilev* and drinks it is liable. Although the prohibition is phrased as “eating,” and drinking liquified *cheilev* is not ordinarily considered “eating,” Reish Lakish explains that the *passuk* says “נפש” (which also connotes satisfaction or desire), – *to include one who drinks liquified cheilev*. A Baraisa teaches that one is liable for consuming liquified חמץ on Pesach, whereas one who consumes liquified מצה is not יוצא the מצוה, because liquified מצה does not qualify as “לחם עוני”. Liability for consuming liquified חמץ, despite its prohibition being expressed as “אכילה”, is likewise derived from the word “נפש” written there. A similar *derashah* teaches that one who consumes the liquified *neveilah* of a kosher bird becomes *tamei*, and another teaches that the juices from שרצים are forbidden like their meat. The Gemara explains why all these *derashos* are necessary, and discusses this principle regarding several other *halachos*.

3. *Machlokes* regarding the fruit juices of *terumah*

Rebbe Yose *darshens* that grapes which were pressed into wine are valid as בכורים, and a היקש extends this *halachah* to *terumah*. A Mishnah teaches that if a non-Kohen accidentally consumes *terumah* of date honey, apple cider, or vinegar of winter grapes, Rebbe Eliezer requires him to pay קרן וחומש – *the principal plus a fifth* (like any זר who mistakenly eats *terumah*), because he considers the juices of *terumah* like fruit. Rebbe Yehoshua exempts him from paying קרן וחומש for consuming these liquids. Rebbe Eliezer holds דון מינה ומינה – *derive the law from [the source]* and derive the parameters *from it*. Just as with *bikkurim*, משקין היוצא מהן כמותן – *the liquids which issue from them are like them*, the same applies to *terumah*. And, just as *bikkurim* applies to other types of fruit (besides grapes and olives, since בכורים are brought from the שבעת המינים), so too the liquid *terumah* of other *terumah* fruits, such as dates and apples, is like the fruit itself (Rashi notes that such *terumah* is only מדרבנן). Rebbe Yehoshua holds דון מינה – *derive the law from it, but establish its parameters according to its own place*. Since only wine and oil can be initially designated as *terumah* as liquids, only those liquids have the full status of *terumah*.

Siman – Cook

The **cook** who was measuring congealed liquid from meat to see if combined with the meat it would reach a *shiur* of becoming טמא, mixed pots of liquified חמץ which one is חייב for eating on Pesach and liquified מצה which cannot be used for the seder, when his boss yelled at him for not labeling his bottles properly which caused him to drink *terumah* vinegar and pay קרן וחומש.

DAF 120 | דף קב

Cook



The **cook** who was measuring congealed liquid from meat to see if combined with the meat it would reach a *shur* of becoming **טמא**, mixed pots of liquified **חמץ** which one is **חייב** for eating on *Pesach* and liquified **מצה** which cannot be used for the *seder*, when his boss yelled at him for not labeling his bottles properly which caused him to drink *terumah* vinegar and pay **קרן וחומש**.

3 things to remember

1. **רוטב** which is not congealed (re: combining for *tumah* vs. Yom Kippur)
2. Liquified foods regarding *cheilev*, **חמץ**, etc.
3. *Machlokes* regarding the fruit juices of *terumah*

