Chullin 120 – Good Morning Raboisai

Hair as a Shomer or Yad

1️⃣ Review – Hair Attached to the Hide

👉 The Gemara begins by reviewing the previous Daf's discussion of hair attached to an animal's hide.

Reish Lakish says:

- Hair can be considered a shomer – a protector of the meat

Rebbe Yochanan agrees that:

- Even hair can function as a shomer.

📌 Shomer on Top of a Shomer?

👉 At first, hair seems to be:

- Protecting the skin
- While the skin protects the meat

This would normally be:

- A shomer on top of another shomer

Which does not count.

The Gemara explains:

- The hair follicle penetrates through the skin towards the meat
- Giving it a more direct connection to the food.

2️⃣ Tiny Holes in Parchment

👉 If the hair follicle penetrates the skin:

- Removing the hair should leave tiny holes

The Gemara asks:

How can such parchment be used for:

- Writing holy texts?

The writing must be:

- Complete and uninterrupted.

📌 **Answer**

👉 Tiny holes are not a problem where:

- The ink passes over them
- And covers them completely.

3️⃣ **Perhaps the Hair Is a Yad**

👉 The Gemara brings another possibility.

Hair may function not as:

- A shomer

But as:

- A yad – a handle.

If a piece of meat is attached to hide:

- Touching hair opposite the meat can transmit Tumah.

📌 **But Can One Hair Hold It?**

👉 One hair may not be strong enough to:

- Lift the food

The Gemara therefore explains:

- We are discussing one hair among many hairs

Together:

- They can serve as a usable handle.

The same principle applies to:

- The hairs attached to wheat.

רוטב – Gravy

4️⃣ **What Is "Rotev"?**

👉 The Mishnah taught that rotev – gravy – combines with meat for Tumah of food.

Rava initially explains rotev as:

- Fat.

Abaye objects:

- Fat is itself food
- So why describe it merely as something that combines with food?

📌 **Conclusion**

👉 The Gemara therefore explains rotev as:

- Meat juices which have congealed

These juices come from:

- The moisture released by the meat

They are not:

- Actual pieces of meat or ordinary fat.

5️⃣ **Why Must the Juices Be Congealed?**

👉 The Gemara asks:

Why does it matter whether:

- The meat juice has hardened?

Shouldn't liquid meat juice also:

- Count as food?

The Gemara compares this with:

- The laws of Yom Kippur.

Eating and Drinking on Yom Kippur

6️⃣ **Liquid Can Combine on Yom Kippur**

👉 Reish Lakish teaches:

A small amount of liquid can combine with food:

- To reach the amount prohibited on Yom Kippur.

📌 **Why?**

👉 The Torah describes Yom Kippur in terms of:

- Inuy – affliction

The issue is not simply whether something is technically:

- Food or drink

Rather:

- Whether it provides satisfaction and reduces the person's affliction.

Therefore:

- Even liquid can contribute towards the relevant amount.

7️⃣ Tumah of Food Is Different

👉 The Gemara therefore rejects the comparison.

For Yom Kippur:

- The key issue is satisfaction

For Tumah of food:

- The substance must actually have the status of food.

Therefore, meat juices count as food when:

- They have congealed

But not simply because:

- Drinking them would provide satisfaction.

קיפה – Kippa

8️⃣ What Is Kippa?

👉 The Mishnah also says that:

- Kippa combines with food for Tumah.

Rava initially explains:

- Small pieces of meat.

Again, the Gemara asks:

If they are pieces of meat:

- They are themselves food.

📌 **Rav Pappa Explains**

👉 Kippa means:

- Spices or seasoning residue associated with the food.

These can:

- Combine with the food for Tumah.

Turning Solids into Liquids

9️⃣ **Congealed Blood**

👉 The Gemara discusses:

- Blood which has been congealed and eaten.

Although blood normally:

- Is a liquid

By congealing it and eating it:

- The person has demonstrated that he considers it food.

Therefore:

- It can be treated as eating blood.

📌 **Principle**

👉 By deliberately turning it into an edible solid:

- He gives it significance as food.

🔟 **Liquefied Cheilev**

👉 The Gemara discusses the opposite case:

- Cheilev – forbidden fat – was melted into a liquid
- And then consumed.

One might argue:

The Torah prohibited:

- Eating cheilev

But this person:

- Drank it.

📌 **The Torah Says "Nefesh"**

👉 Reish Lakish derives from the word:

- Nefesh

That the prohibition includes:

- Drinking as well as eating.

Rashi explains the idea:

- Both eating and drinking satisfy and restore a person.

Therefore:

- Liquefying the cheilev does not remove its prohibition.

Liquefied Chametz

1️⃣1️⃣ **Chametz on Pesach**

👉 The same principle applies to:

- Chametz.

If chametz is liquefied:

- Drinking it on Pesach remains prohibited
- And can carry the normal severe liability.

📌 **But Matzah Is Different**

👉 If matzah is liquefied:

- One does not fulfil the mitzvah of eating matzah with it.

Why?

The Torah requires:

- Bread

A liquid:

- Is no longer considered bread.

📌 **Important Distinction**

👉 Regarding the prohibition of chametz:

- “Nefesh” includes drinking

Regarding the mitzvah of matzah:

- The Torah specifically requires eating bread.

Neveilah of a Bird

1️⃣2️⃣ **Liquefied Neveilah**

👉 The Gemara brings a third example:

- Neveilah of a kosher bird

This has a unique Tumah:

- It makes a person tamei when swallowed.

If the bird meat was:

- Liquefied by fire

And then consumed:

- It can still convey Tumah.

Again, this is derived from:

- “Nefesh”

Which includes:

- Drinking.

1️⃣3️⃣ **Liquefied by the Sun**

👉 If the bird meat melted:

- In the sun

It does not convey this Tumah.

📌 **Why?**

👉 This is not because:

- Drinking is excluded

Rather:

- The sun causes the meat to deteriorate and become repulsive.

Therefore:

- It loses its normal significance as food.

Why Are All Three Sources Needed?

1️⃣4️⃣ **Cheilev, Chametz and Bird Neveilah**

👉 The Torah separately teaches the rule of drinking for:

- Cheilev
- Chametz
- Bird neveilah

The Gemara asks:

Why are:

- All three sources necessary?

Why can't:

- One be learned from another?

1️⃣5️⃣ **Cheilev Has Unique Stringencies**

👉 Cheilev cannot alone teach the others because:

- It never had a period of being permitted
- Eating it carries Kares.

These special stringencies mean:

- We cannot automatically extend its law elsewhere.

1️⃣6️⃣ Chametz Is Different

👉 Chametz also carries:

- Kares

But unlike cheilev:

- It had a time when it was permitted

Before Pesach:

- The chametz itself was completely permitted.

Therefore:

- Its prohibition has a different character.

1️⃣7️⃣ Bird Neveilah Is Different

👉 Bird neveilah has its own unique stringency:

- It conveys Tumah through being swallowed.

Therefore:

- Its law cannot automatically teach cheilev and chametz.

1️⃣8️⃣ Can Two Teach the Third?

👉 The Gemara then tries:

- Combining two of the three cases
- To derive the third.

Each attempt fails because:

- The third case has a feature not shared by the other two.

📌 Examples

👉 Chametz:

- Had a time when it was permitted.

Cheilev:

- Has the severe punishment of Kares.

Bird neveilah:

- Has its unique Tumah.

Therefore:

- The Torah needs the separate teachings.

Sheretz Juices

1️⃣9️⃣ Liquid from a Sheretz

👉 The Torah separately teaches that:

- Liquid or juice coming from a sheretz
- Retains the prohibition of the sheretz itself.

The Gemara asks:

Why is a separate pasuk necessary?

Why not learn it from:

- Cheilev
- Chametz
- Bird neveilah?

2️⃣0️⃣ A Sheretz Has a Smaller Shiur

👉 The Gemara answers:

Without the special pasuk, we might have thought:

- Sheretz liquid is forbidden
- But only with the ordinary kezayis shiur learned from the other prohibitions.

The Torah therefore gives:

- A special teaching for sheretz.

📌 Why?

👉 A sheretz has a unique law:

- Its Tumah can apply with an extremely small amount.

Therefore:

- Its laws cannot simply be derived from the other three cases.

Other Torah Prohibitions

2️⃣1️⃣ What About Other Forbidden Foods?

👉 The Gemara now asks about other prohibitions, including:

- Orlah
- Mixed planting in a vineyard
- Shemittah produce
- Hekdesh

How do we know:

- Their liquids retain the status of the original forbidden food?

2️⃣2️⃣ Why Can't We Learn Them from the Previous Three?

👉 Cheilev, chametz and bird neveilah share an important feature:

- Their prohibition occurs automatically.

A person does not need to:

- Designate them as forbidden.

But Hekdesh is different:

- A person creates its sanctity by declaring it Hekdesh.

Therefore:

- We need another source.

Bikkurim

2️⃣3️⃣ Liquids from Bikkurim

👉 The Gemara turns to:

- Bikkurim – first fruits brought to the Beis Hamikdash.

The Torah says:

- “You shall bring”

This teaches that the law can include:

- Liquid produced from the Bikkurim.

📌 **Example**

👉 If grapes were brought as Bikkurim and then:

- Pressed into juice

The juice can retain:

- The status of Bikkurim.

This shows that:

- A liquid can retain the halachic identity of the original food.

2️⃣4️⃣ Why Not Learn Everything from Bikkurim?

👉 Bikkurim has special stringencies:

- Kriya – the declaration recited when bringing them
- Hanachah – placing them before the Mizbe’ach

Therefore:

- Bikkurim alone cannot teach all other cases.

Terumah

2️⃣5️⃣ Learning Terumah from Bikkurim

👉 The Gemara next turns to:

- Terumah.

How do we know:

- Liquid produced from Terumah
- Retains the status of Terumah?

The Torah refers to Bikkurim using terminology connected with:

- Terumah.

Therefore:

- Terumah can be learned from Bikkurim.

2️⃣6️⃣ Terumah Has Its Own Stringencies

👉 Terumah itself is severe.

A non-Kohen who intentionally eats it:

- Is liable to death at the hands of Heaven.

If he eats it accidentally:

- He must repay what he ate
- And add an additional fifth.

Therefore:

- Terumah alone cannot necessarily teach every other prohibition.

Combining Sources

2️⃣7️⃣ Terumah Plus Another Source

👉 The Gemara therefore begins constructing:

- A common-denominator derivation

Using:

- Terumah
- Together with one of the earlier prohibitions

The goal is to establish the general principle that:

- Liquids produced from forbidden foods
- Can retain the prohibition of the original food.

The Gemara's analysis:

- Continues onto the next Daf.

📌 **Key Chazarah**

- Hair can function as a shomer because its follicle penetrates the skin, or as a yad when several hairs together can hold the food.
- Tiny hair holes do not invalidate parchment when the ink passes over and covers them.
- Rotev in the Mishnah refers to congealed meat juices, rather than ordinary fat.
- Liquid meat juice does not automatically count as food for Tumah; Yom Kippur is different because its shiur is based on satisfaction and removing affliction.
- Kippa refers to spices or seasoning residue which can combine with the food.
- Congealed blood can be treated as food because the person deliberately gave it importance by making it edible in that form.
- Liquefied cheilev remains prohibited because “nefesh” includes drinking as well as eating.
- Liquefied chametz remains prohibited on Pesach, but liquefied matzah cannot fulfil the mitzvah because the Torah requires bread.
- Liquefied bird neveilah can still convey its unique Tumah if melted by fire; if melted by the sun it becomes repulsive and loses that status.
- Separate Torah sources are needed for cheilev, chametz and bird neveilah because each has its own unique stringency.
- A special teaching is also required for the liquid of a sheretz because a sheretz has its own unusually small Tumah shiur.
- The Gemara then asks how liquids from other prohibited foods retain their status and turns to Bikkurim and Terumah.
- Bikkurim cannot teach everything because it has the special requirements of Kriya and Hanachah.
- Terumah is learned from Bikkurim, but has its own stringencies of death at the hands of Heaven for intentional consumption and repayment plus a fifth when eaten accidentally.
- The Daf concludes by beginning a common-denominator derivation using Terumah together with another source.

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