Chullin 121 – Good Morning Raboisai

Liquids Made from Terumah

1️⃣ Date Honey, Apple Cider & Other Juices

👉 The Gemara continues the previous Daf's discussion of taking a solid food and turning it into a liquid.

Examples include:

- Dvash temarim – date honey
- Yayin tapuchim – apple cider
- Vinegar made from unripe grapes
- Other fruit juices of Terumah

The two main exceptions are:

- Wine from grapes
- Oil from olives

These have a stronger status than other fruit juices.

2️⃣ Rebbe Eliezer vs Rebbe Yehoshua

👉 If a Yisroel accidentally drinks juice made from other Terumah fruits:

Rebbe Eliezer says:

- He must repay what he consumed
- Plus a chomesh

Rebbe Yehoshua says:

- He is patur.

Their machlokes depends on an important principle:

- Don minah u'minah
- Don minah v'uki b'asra.

3️⃣ Don Minah U'minah

👉 Rebbe Eliezer holds:

When one halacha is learned from another:

- We learn the basic principle
- And also carry across its details.

Terumah is learned from Bikkurim.

Just as by Bikkurim:

- Juice can retain the status of the fruit

So too:

- Juice retains the status of Terumah.

And just as Bikkurim can involve:

- Different types of fruit

So too:

- Other fruit juices of Terumah are included.

Therefore:

- Rebbe Eliezer requires repayment plus a chomesh.

4️⃣ Don Minah V'Uki B'Asra

👉 Rebbe Yehoshua agrees that:

- We can learn the basic principle from Bikkurim

But once that principle is learned:

- We return to the rules of Terumah itself.

Terumah's primary liquids are:

- Wine
- Oil

Therefore:

- Other fruit juices do not receive the same full status.

Bikkurim and Orlah

5️⃣ The Same Principle by Bikkurim

👉 The Gemara applies the same reasoning to Bikkurim.

Although:

- Bikkurim can come from the seven species

When it comes to bringing them as liquids:

- Wine and oil have the special status.

Other fruit juices:

- Do not have the same law.

6️⃣ Orlah Juices

👉 The discussion is extended to:

- Orlah – fruit from the first three years of a tree.

The same distinction applies to:

- Wine and oil
- Versus other fruit juices.

The Gemara connects this to:

- The way Bikkurim is learned from Terumah
- And Orlah is then derived from Bikkurim.

עור, רוטב, קיפה ועולל

What Is Olal?

7️⃣ Two Explanations

👉 The Mishnah taught that olal can combine with food for Tumah.

What is:

- Olal?

Rebbe Yochanan says:

- A tough sinew from the neck.

Reish Lakish says:

- Small pieces of meat left attached to the hide when the animal is skinned.

📌 Picture It Like a Watermelon

👉 When cutting the flesh away from the skin:

- A person does not cut right against the skin
- A thin layer of meat may remain attached.

Similarly:

- A butcher may leave small scraps of meat on an animal's hide.

The question is whether:

- These scraps still have the status of food.

8️⃣ A Pasuk from Iyov

👉 The Gemara brings a pasuk from Iyov referring to:

- Doctors who cannot heal the olal.

In that context everyone agrees:

- Olal means a tough sinew.

Why?

A damaged sinew:

- Cannot simply be restored like ordinary flesh.

The machlokes is only:

- What "olal" means in our Mishnah.

9️⃣ Rebbe Yehudah – Gathered Scraps

👉 Rebbe Yehudah teaches:

If the olal was gathered together and reaches:

- A kezayis

It can have:

- The Tumah of neveilah.

Rav Huna explains:

- This refers specifically to scraps deliberately gathered by a person.

📌 **Why Does Human Intention Matter?**

👉 A person gathering the scraps shows:

- He considers them significant.

This supports the explanation that olal means:

- Small pieces of meat

Rather than:

- An inedible sinew.

🔟 **Rebbe Yochanan and Reish Lakish**

👉 According to Rebbe Yehudah:

- Everyone agrees olal means meat scraps.

Their disagreement concerns:

- The Rabbanan's interpretation of our Mishnah.

One opinion says:

- Even the tough sinew can combine.

The other says:

- Only the meat scraps combine.

When Meat Is Discarded

1️⃣1️⃣ **Did the Person Consider It Food?**

👉 The Gemara asks:

If these are meat scraps, what exactly happened?

If the person:

- Considered them valuable as food

Then they should already:

- Count as food themselves.

If he deliberately:

- Discarded them

Then he has treated them as:

- Waste.

📌 Once Deliberately Discarded

👉 The Gemara explores the significance of a person deliberately leaving meat behind while skinning.

His action can show:

- He has rejected those scraps as food.

This is different from scraps left behind:

- Without deliberate human rejection.

1️⃣2️⃣ Half Considered Food

👉 One case involves a piece where:

- Half has significance as food
- Half does not

But it is not clear:

- Which half has which status.

Even so:

- The relevant amount can combine with other food
- To complete the required shiur.

1️⃣3️⃣ A Knife vs a Dog

👉 Another case distinguishes between meat left on the hide through:

- Deliberate cutting by a person
- Tearing by a dog.

A person deliberately cutting away the meat can demonstrate:

- That he does not want what remains.

A dog:

- Cannot make that halachic decision.

Therefore:

- Meat left behind by the dog has not necessarily lost its status as food.

Beaks, Nails and Horns

1️⃣4️⃣ The Bird's Beak

👉 The Mishnah teaches that parts of the beak can:

- Receive Tumah
- Transfer Tumah
- Combine with the food to complete the required shiur.

The Gemara asks:

Surely the hard beak itself is:

- Not food.

📌 **Answer**

👉 We are discussing:

- The softer part of the upper beak
- Where it is connected to the flesh.

That part:

- Can be treated together with the meat.

1️⃣5️⃣ Nails

👉 The same applies to:

- An animal's nails or claws.

The hard outer end:

- Is not considered food.

The Mishnah refers to:

- The section embedded in the flesh.

Because it is still integrated with the body:

- It can combine with the meat.

1️⃣6️⃣ Horns

👉 Similarly, the hard outer horn:

- Does not combine with food.

The Mishnah refers to:

- The section near the head
- Where the horn is still connected with living flesh.

That section:

- Can be treated as part of the meat for these laws.

Shechting a Non-Kosher Animal

1️⃣7️⃣ A Surprising Halacha

👉 The Gemara returns to the Mishnah's case:

- A Jew shechts a non-kosher animal
- According to the normal laws of Shechita
- And the animal is still mefarkeses – convulsing.

Although:

- The animal can never become kosher to eat

The Shechita still has:

- Halachic significance regarding Tumah of food.

This is an important chiddush:

- Shechita can affect the Tumah status even of a non-kosher animal.

1️⃣8️⃣ A Non-Jew Shechting a Kosher Animal

👉 A similar discussion applies where:

- A non-Jew shechts a kosher animal.

For the meat to receive Tumah of food while still convulsing:

- There must be intent to use it as food
- And Hechsher through an appropriate liquid.

1️⃣9️⃣ Why Can't the Shechita Blood Be Used?

👉 The Gemara discusses why:

- Another liquid is needed for Hechsher.

The blood involved here:

- Does not provide the necessary Hechsher.

Therefore:

- Water or another qualifying liquid is required
- To make the meat susceptible to Tumah.

Sof Tumah Chamurah

2️⃣0️⃣ Something Destined for Severe Tumah

👉 The Gemara challenges this requirement.

There is a principle:

- Something destined to acquire a more severe form of Tumah
- May not require ordinary Hechsher beforehand.

Here, the animal will shortly die and become:

- Neveilah

Which has:

- A much stronger Tumah.

So why should the meat currently require:

- Water to make it susceptible to Tumah of food?

2️⃣1️⃣ Perhaps It Will Never Become Neveilah Tumah

👉 The Gemara considers that:

- The animal could be cut into pieces smaller than a kezayis

Then:

- No individual piece would reach the shiur for Tumah of neveilah.

Therefore, it is not inevitable that:

- This particular piece will acquire the severe Tumah.

This can explain why:

- Hechsher is still necessary now.

Is a Convulsing Animal Alive or Dead?

2️⃣2️⃣ Chizkiyah vs Rebbe Yochanan

👉 The Daf ends with a fascinating machlokes.

A non-kosher animal had:

- Both simanim, or the majority of them, cut
- But it is still convulsing.

Chizkiyah says:

- Einah l'eivarim – its limbs no longer have the law of eiver min hachai.

Rebbe Yochanan says:

- Yeshnah l'eivarim – the prohibition of eiver min hachai still applies.

2️⃣3️⃣ Is Chizkiyah Calling It Dead?

👉 The Gemara asks:

If according to Chizkiyah:

- It is no longer considered alive for eiver min hachai

Then perhaps:

- It should already be considered dead.

But if it is dead:

- It should already have Tumah of neveilah.

Yet:

- It does not.

2️⃣ 4️⃣ A New In-Between Status

👉 The Gemara gives a remarkable answer:

יצתה מכלל חיה ולכלל מיתה לא באה

It has:

- Left the category of being alive

But:

- Has not yet entered the category of being dead.

📌 Therefore

👉 While the animal is mefarkeses:

According to Chizkiyah:

- It is no longer fully alive
- So eiver min hachai does not apply

But:

- It has not yet become fully dead
- So Tumah of neveilah does not yet apply.

It occupies:

- A unique halachic state between life and death.

📌 Key Chazarah

- Rebbe Eliezer and Rebbe Yehoshua disagree whether ordinary fruit juices of Terumah have the same status as wine and oil.

- Their machlokes is whether, when learning one law from another, we also import all the details of the source law.
- Olal can mean either the tough sinew of the neck or small meat scraps left attached to the hide.
- Human intention matters: deliberately gathering scraps can give them importance, while deliberately discarding them can remove their food status.
- Meat left by a dog is different because a dog cannot deliberately declare it unwanted.
- Only the fleshy connected parts of a beak, nails and horns combine with meat; the hard outer portions do not.
- Shechita of a non-kosher animal can still have significance for Tumah even though it can never permit the animal for eating.
- Meat from an animal still convulsing may require intent and Hechsher before receiving Tumah of food.
- The Gemara discusses why the principle of something destined for severe Tumah does not necessarily remove the need for Hechsher.
- Chizkiyah and Rebbe Yochanan disagree about eiver min hachai from an animal after its simanim have been cut but while it is still convulsing.
- According to Chizkiyah, the animal has left the category of life but has not yet entered the category of death – so it is neither subject to eiver min hachai nor yet Tumah of neveilah.

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