



Volume 6. Issue 45

The Status of Juice inside Fruit

The *Mishnah* in the third *Perek* discusses the contamination of food by its own juices. It emerges from there that if juices comes out from a *tamei* food that was exactly a *beitzah*, the liquid does not contract *tumah* as the food itself cannot transmit *tumah* (as it is then less than the required *shiur*).

The *Gemara* in *Pesachim* (33b) mentions a *machloket* between *amoraim* whether the liquid contained within a grape are absorbed within the fruit, or whether they are contained within it. The practical difference is that if the liquid is seen as only contained within, then they are not connected to the external skin – it is like liquid that fills a container. Therefore, the liquid itself can never become *tamei* while it is still within the fruit. This is because the juice is judged to be contained within the fruit's skin, and considered to be a food distinct and separate from the fruit itself.

A difficulty arises since, as we have learnt, liquid acquires *tumah* no matter their measure. Now in the case of the *Gemara* in *Pesachim*, the skin of the fruit is *tamei* and the juice inside the fruit is in contact with the skin surrounding it. The logic should follow that the juice should become *tamei* from being in contact with the skin. However, we learn from here that since the juice has not yet emerged from the fruit, it is not yet legally viewed as a liquid, and therefore, cannot be made *tamei*.

Even if this juice inside the grape would be considered a liquid before extraction, it still would not be rendered *tamei* by the fruit skin as the grape possesses a far smaller volume than a *beitzah*. It therefore cannot render the juice it contains *tamei*, since food that is less than a *beitzah* does not transmit *tumah*. Even if this grape is in physical contact with other grapes which together measure more than a *k'beitzah* it does not combine to make the required

shiur. This is because, with regard to generating *tumah*, individual food items do not combine unless they become a single unit or mass¹.

Interestingly, even though the liquid contained within a fruit is seen to be a distinct food with regard to contracting *tumah*, we find it is treated differently in terms of measuring the volume of the fruit. *Rashi* (*Pesachim* 33b) explains that indeed, even though the juice of a grape is seen as a food distinct and separate from the grape itself (with regard to *tumah*) it is nonetheless subordinate to it and is included in its required measure for the overall grape. *Rashi* brings another example to illustrate this point from our *perek* in *Taharos*. In *Mishnah* 4 we learn that if one left a measure of food in the sun and it shrunk, or alternatively in the rain and it expanded, then the food is viewed as its current (and not original) *shiur*. For example – if one left a *k'zayis* of *cheilev* in the sun and it shrunk, one is not *chayav* for its consumption. If he left less than a *k'zayis* in the rain and it expanded to more than a *k'zayis* – then one who eats it will be *chayav* for its consumption. The difference between these two volumes is not the forbidden item (in this case *cheilev*) itself – rather it is water. In fact *Rashi* mentions, if one was to squeeze out all the water from this item, it would decrease to a permitted *shiur*. However, since at the time it was consumed it was more than a *k'zayis* – one is forbidden to eat it.

Rashi says that the same applies for the juice contained within a fruit. Even though this juice is not connected to the fruit with regards to receiving *tumah* from the skin of the fruit – it is still not viewed as completely separate to the fruit and is viewed as part of the fruit to complete its required measure.

Yehuda Gottlieb

¹ This is the subject of a *machloket* – the *Rambam* rules that a single mass is required; this is disputed by the *Raavad* (see *Rambam Hilchot Tumat Ochlin* 6:17).

Revision Questions

טהרות ב: ד' - ד' א'

- Describe the levels of *tumah* that apply to *trumah*. (ב: ד')
 - Describe the levels of *tumah* that apply to *kodesh*. (ב: ה')
 - What is the lowest level of *tumah* that can cause *chulin* liquid to become *tameh*? (ב: ו')
 - What is the lowest level of *tumah* that can cause *kodesh* liquid to become *tameh*? (ב: ו')
 - What is the law if *trumah* that is *shlishi* comes into contact with *kodesh*? (Consider both cases.) (ב: ו')
 - On which points does R' Elazar argue regarding the levels of *tumah*? (ב: ז')
 - What is the law regarding one that eats *sheni* food and then presses olives? (ב: ח')
 - Explain the debate regarding the levels of *tumah* for *chulin* that is kept under the sanctity of *kodesh*. (ב: ח')
 - What is the law regarding *tameh* milk that congeals? (א: ט')
 - What is the law if that milk then becomes fluid again? (Consider both cases.) (א: ט')
 - Which liquids do not share the same law as the previous two questions? (ב: י')
 - If a mass of *tameh* olives fell into an oven, when would the oven become *tameh*? (ב: י')
 - When would oil that was pressed from olives by a person who is *tameh met* not be *tameh*? (ג: י')
 - How would the law change if the person was a *zav*? (ג: י')
 - What other case shares the same law as the previous question? (ג: י')
 - What is the law if a *kezayit* from a *neveilah* was left in the sun and shrunk in size? (ד: י')
 - What is the law if then rain fell and the piece then swelled to being larger than a *kezayit*? (ד: י')
 - Explain the following principle: (ה: י')
- "כל הטמאות כשעת מציאיתן"
- What is the law if a *katan* is found in a *mavoi* that contains *tumah*? (ו: י')
 - What is the law if an adult was in the *mavoi* but did not know if they made contact with the *tumah*? (ו: י')
 - What is the law regarding a child that next to a cemetery that is holding flower that are only found inside the cemetery? (ז: י')
 - What is the law regarding the utensils on the back of a donkey that is found inside a cemetery? (ז: י')
 - Explain the debate regarding the dough in the cases where a *tameh* baby is found next to it holding some of the dough in its hand. (ח: י')
 - What is the law regarding bread from which a rooster has pecked if in the house there is also *tameh* liquid? (ח: י')
 - For which animals does the law in the previous question differs and how so? (ח: י')
 - What is the law regarding a case where *tumah* is thrown about and it is unclear whether it touched *tameh* food? (ט: י')
 - In what case does R' Yehuda argue? (ט: י')

Local Shiurim

Sunday -Thursday

15 minutes before *mincha*
Mizrachi Shul

Friday & Shabbat

10 minutes before *mincha*
Beit Ha'Roeh

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
27 th December י" טבת	28 th December י"א טבת	29 th December י"ב טבת	30 th December י"ג טבת	31 st December י"ד טבת	1 st January ט"ו טבת	2 nd January ט"ז טבת
Taharot 4:2-3	Taharot 4:4-5	Taharot 4:6-7	Taharot 4:8-9	Taharot 4:10-11	Taharot 4:12-13	Taharot 5:1-2

