Chullin 117 – Good Morning Raboisai

1️⃣ Rennet from a Treifah

👉 The Gemara continues the discussion of rennet – milk found inside an animal's stomach.

The Mishnah had taught:

- If a kosher animal nursed from a treifah, the rennet is forbidden
- If a treifah nursed from a kosher animal, the rennet is permitted

The determining factor is:

- Where the milk originally came from

So milk from a kosher source:

- Remains permitted even when found inside a treifah.

2️⃣ Why Is Neveilah Different?

👉 The Gemara asks:

Earlier we learned that rennet found inside:

- A neveilah

Can be forbidden.

Why should a treifah be different?

Rav Chisda initially explains:

- The prohibition of rennet from a neveilah is Rabbinic
- It looks like one is eating from the neveilah

But with a treifah:

- The animal underwent shechitah
- Therefore, there is less reason for this concern.

3️⃣ Rav Yitzchak's Kal Vachomer

👉 Rav Yitzchak challenges this explanation.

Neveilah is naturally:

- Repulsive to people

Even non-Jews generally avoid:

- An animal that simply died

Yet the Rabbis supposedly prohibited:

- Its rennet

A treifah, however:

- Was slaughtered normally
- Looks like ordinary meat
- Could more easily be confused with permitted meat

Surely its rennet should also have been prohibited.

4️⃣ Rebbe Yehoshua Retracted

👉 Rav Yitzchak therefore explains in the name of Rebbe Yochanan:

The two rulings reflect:

- Before Rebbe Yehoshua retracted his original opinion
- And after his retraction

Originally:

- He treated the rennet of a neveilah as forbidden

After retracting:

- He no longer treated the rennet as part of the animal itself

Therefore:

- Rennet from a treifah can remain permitted when the milk itself came from a kosher source.

Using an Animal's Stomach to Make Cheese

5️⃣ Rennet vs the Actual Stomach

👉 The Gemara distinguishes between:

- The contents of the stomach

- The actual stomach lining

One may use:

- Rennet contained inside a neveilah

But one may not use:

- The actual stomach skin of a neveilah

📌 **Why?**

👉 The rennet is treated as:

- A separate substance

But the stomach lining:

- Is actual neveilah meat
- And can give forbidden flavor to the cheese.

6️⃣ **An Animal Slaughtered by a Non-Jew**

👉 The Gemara discusses an animal slaughtered by:

- A non-Jew

Although such an animal has the halachic status of neveilah:

- The Gemara discusses whether there is an additional concern connected with idolatry.

📌 **Practical Ruling**

👉 The Gemara concludes:

- The stomach skin of a neveilah may not be used to curdle cheese
- The rennet inside a neveilah may be used
- Rennet from an animal slaughtered by a non-Jew may also be used

The concern is therefore:

- The actual forbidden stomach tissue
- Not the rennet itself.

New Mishnah – Cheilev and Blood

7️⃣ Stringencies of Cheilev Over Blood

👉 The Mishnah states:

There are stringencies of cheilev – forbidden fat – that do not apply to blood.

Cheilev has:

- Me'ilah
- Liability for piggul
- Liability for nosar
- Liability when eaten while tamei

These additional prohibitions:

- Do not apply to blood in the same way.

📌 Me'ilah

👉 Me'ilah means:

- Improperly benefiting from something belonging to the Beis Hamikdash

For example, if one benefits from consecrated property:

- He must repay the value
- Add an additional fifth
- And bring the required korban.

8️⃣ Piggul, Nosar & Tumah

👉 Piggul occurs when, during one of the essential avodos of a korban, the Kohen intends:

- To eat the korban
- Or offer its parts
- Outside the permitted time

This can make the korban:

- Piggul

And eating it can carry:

- Kares.

Nosar is:

- Korban meat left beyond its permitted time.

Tumah here means:

- A tamei person eating kodshim.

👉 These prohibitions can apply to:

- Cheilev of a korban

But not in the same way to:

- The blood.

💧 Stringency of Blood Over Cheilev

👉 Blood, however, has a broader prohibition.

Forbidden blood applies to:

- Beheimos – domestic animals
- Chayos – wild animals
- Birds
- Kosher and non-kosher species

Cheilev is much narrower:

- The Torah prohibition of cheilev applies only to kosher beheimos

It does not apply to:

- Chayos, such as deer
- Non-kosher animals.

Me'ilah in the Fats of Kodshim Kalim

🔟 When Does Me'ilah Begin?

👉 Before a korban such as a Shelamim is offered:

- It is Kodshim Kalim

Ordinarily:

- Its meat is not subject to Me'ilah

But after shechitah:

- The parts designated for the Mizbe'ach become subject to Me'ilah.

The Gemara asks:

- What is the source?

1️⃣1️⃣ "As It Is Removed from the Shelamim"

👉 The Torah compares the parts of the Kohen Gadol's special korban to:

- Those removed from a Shelamim

The Gemara understands that this teaches regarding the Shelamim:

- Its sacrificial fats are subject to Me'ilah

Even though the animal began as:

- Kodshim Kalim.

1️⃣2️⃣ "All the Fat Belongs to Hashem"

👉 Rebbe derives this from:

- "All the fat belongs to Hashem"

Once the sacrificial fats are designated:

- They belong to Hashem

Therefore:

- Improper benefit from them is Me'ilah.

1️⃣3️⃣ Why Are Both Pesukim Needed?

👉 If we only had:

- "All the fat"

We might think Me'ilah applies only to:

- Actual cheilev

But not:

- The kidneys
- Other sacrificial parts

Therefore the comparison to the Shelamim teaches:

- All the sacrificial portions are included.

The Fat Tail

1️⃣4️⃣ Is the Fat Tail Forbidden Cheilev?

👉 A sheep has:

- A fatty tail

This fat is offered:

- On the Mizbe'ach

The Gemara asks:

If it is called cheilev:

- Why may ordinary people eat it?

After all:

- Cheilev is forbidden.

1️⃣5️⃣ Cheilev Must Apply to Ox, Sheep and Goat

👉 The Torah prohibits:

- The cheilev of an ox, sheep and goat

The prohibition must therefore refer to:

- A type of fat common to all three

The special fat tail:

- Exists in sheep
- But not in the same way in an ox or goat

Therefore:

- It is not included in the prohibition of ordinary cheilev.

👉 Nevertheless, when it is part of a korban:

- It is offered on the Mizbe'ach
- And is subject to Me'ilah.

Why Blood Has No Me'ilah

1️⃣6️⃣ Three Teachings Regarding Blood

👉 The Gemara brings three expressions concerning korban blood to exclude it from Me'ilah.

One expression is:

- "For you"

Meaning:

- The blood is given for your kaparah
- It is not treated as property from which benefit creates Me'ilah.

Another teaches:

- It is for atonement

The third compares:

- Before the mitzvah of the blood is completed
- With after its mitzvah has been completed.

1️⃣7️⃣ No Me'ilah After the Mitzvah Is Finished

👉 Generally, once the mitzvah involving an item has been completed:

- Me'ilah no longer applies

The Gemara therefore learns:

Just as korban blood is not subject to Me'ilah:

- After its service is completed

So too:

- It is not subject to Me'ilah beforehand.

1️⃣8️⃣ Terumas Hadeshen – An Exception

👉 The Gemara challenges this principle from:

- Terumas Hadeshen

Every morning, ashes were removed from the Mizbe'ach and placed:

- Beside the Mizbe'ach

Even after:

- The mitzvah had been completed

They remained:

- Forbidden for benefit.

1️⃣9️⃣ Bigdei Kohen Gadol

👉 Another apparent example is:

- The special garments worn by the Kohen Gadol on Yom Kippur

After their use:

- They were not reused by him.

The Gemara discusses whether:

- They require permanent disposal
- Or could be used by another Kohen.

📌 General Rule

👉 The Torah specifically teaches continued prohibition after the mitzvah in exceptional cases.

Therefore:

- We cannot automatically extend those cases to everything else.

For ordinary mitzvah items:

- Once their mitzvah has been completed, Me'ilah does not continue.

2️⃣0️⃣ Eglah Arufah

👉 The Gemara brings another item that remains forbidden for benefit after its mitzvah:

- Eglah Arufah

This is the calf whose neck is broken when:

- A murdered person is found
- And the murderer is unknown.

Even after the procedure:

- The calf remains forbidden for benefit.

The Gemara uses this together with:

- Terumas Hadeshen

To discuss the rule of:

- Two pesukim teaching the same exceptional law.

Why Three Exclusions for Blood?

2️⃣ 1️⃣ Nosar, Me'ilah & Tumah

👉 The Gemara asks:

Why does the Torah need:

- Three separate exclusions regarding blood?

They exclude blood from:

- Nosar
- Me'ilah
- Tumah

Therefore, if someone consumes korban blood:

- He does not incur these additional korban-related prohibitions.

2️⃣ 2️⃣ Why No Special Exclusion for Piggul?

👉 The Gemara asks:

Why isn't another pasuk required to exclude blood from:

- Piggul?

📌 **Answer – The Matir Principle**

👉 Piggul applies only to something:

- Which has another item that permits it

For example:

- The blood service permits the korban meat to be eaten
- And permits the sacrificial parts to be offered

Therefore:

- The meat and sacrificial fats can become piggul.

But the blood itself:

- Is the matir – the thing doing the permitting

Nothing else:

- Permits the blood.

Therefore:

- Piggul does not apply to the blood itself.

הדרן עלך כל הבשר

👉 The Gemara completes:

- Perek Kol HaBasar

And begins:

- Perek HaOr VeHaRotev.

New Perek – Skin, Gravy & Other Parts

2️⃣ 3️⃣ **Combining for Tumah of Food**

👉 The Mishnah lists items that can combine with meat to reach the required amount for:

- Tumah of food.

These include:

- Skin

- Congealed gravy
- Spice sediment
- Meat shavings attached to the skin
- Bones containing edible marrow
- Sinews
- The edible lower part of horns
- Hooves

📌 **Required Amount**

👉 For Tumah of food:

- A kabeitzah – the volume of an egg – is required.

These parts can sometimes:

- Join with the actual food
- To complete that amount.

2️⃣ 4️⃣ **Why Can Inedible Parts Combine?**

👉 Some of these items are not themselves normally eaten.

They can nevertheless count because they serve as:

- A shomer – protection for the food

Or:

- A yad – a handle used to hold the food.

📌 **Examples**

👉 Skin can protect:

- The meat beneath it

A shell can protect:

- The food inside it

A stem can serve as:

- A handle for a fruit.

Therefore:

- They can be halachically connected to the food for Tumah.

2️⃣5️⃣ But Not for Tumah of Neveilah

👉 These items combine for:

- Tumah of food

But not for:

- Tumah of neveilah.

📌 Difference

👉 Tumah of food requires:

- A kabeitzah

Tumah of neveilah requires:

- A kezayis of actual neveilah.

Therefore:

- Skin, bones and similar parts cannot simply complete the required kezayis of neveilah.

Shechting a Non-Kosher Animal

2️⃣6️⃣ A Remarkable Halacha

👉 The Mishnah discusses a Jew who shechts:

- A non-kosher animal

While the animal is still:

- Moving after the shechitah

It can already have the status of:

- Food for Tumah purposes.

📌 Why?

👉 A Jew's valid act of shechitah demonstrates:

- His intention to treat the animal as food

Even though:

- The animal itself is not kosher.

Therefore, his intention can give it:

- The status of food
- For the laws of Tumah.

2️⃣7️⃣ A Non-Jew's Shechitah Is Different

👉 If a non-Jew performs the same shechitah:

- It does not have the same halachic significance

Similarly, if a Jew kills the animal through:

- Nechirah – killing rather than proper shechitah

It does not create:

- The same immediate food status.

📌 Key Chiddush

👉 The remarkable point is:

Even though a non-kosher animal can never become permitted for a Jew to eat:

- A Jew's proper shechitah still has halachic significance

His intention through shechitah:

- Can establish it as "food" regarding Tumah.

2️⃣8️⃣ When Does Tumah of Neveilah Begin?

👉 Although the animal can be considered food for Tumah purposes while still moving:

- It does not yet convey Tumah of neveilah.

Tumah of neveilah begins only:

- When the animal actually dies.

This demonstrates the difference between:

- Food status

- Neveilah status.

📌 **Key Chazarah**

- Rennet is judged by the milk's original source: kosher milk can remain permitted even inside a treifah.
- Rebbe Yehoshua originally treated rennet of a neveilah as forbidden but later retracted.
- The rennet inside a neveilah is separate from the animal, while the actual stomach lining is neveilah and can prohibit cheese by giving flavor.
- The new Mishnah compares cheilev and blood: cheilev has Me'ilah, piggul, nosar and tumah, while the prohibition of blood applies more broadly to animals and birds.
- The sacrificial fats of Kodshim Kalim become subject to Me'ilah once designated for the Mizbe'ach.
- A sheep's fat tail is offered on the Mizbe'ach but is not forbidden cheilev, because the Torah's cheilev prohibition refers to fat common to ox, sheep and goat.
- Korban blood is excluded from Me'ilah, nosar and tumah.
- Blood cannot become piggul because it is itself the matir – it permits the meat and sacrificial parts – and nothing else is needed to permit the blood.
- Terumas Hadeshen and Eglah Arufah are exceptional cases that remain forbidden for benefit even after their mitzvah has been completed.
- The ninth Perek begins with skin, gravy, spices, meat shavings, bones, sinews, horn roots and hooves combining with meat for Tumah of food, but not for Tumah of neveilah.
- A shomer protects food and a yad serves as its handle; either can sometimes be considered connected to the food for Tumah.
- A Jew's proper shechitah of a non-kosher animal can establish it as food for Tumah while it is still moving, even though it can never become kosher to eat.
- Tumah of neveilah itself begins only once the animal actually dies.

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