

# Chullin – Simanim

## פרק ג – אלו טרפות

### דף נט – 59 Daf

#### 1. Lack of upper front teeth as a *siman* of a kosher animal

The next Mishnah lists the signs for kosher creatures of four categories: בהמות and חיות, birds, grasshoppers, and fish (although the Torah did not record *simanim* of kosher birds, the Sages provided *simanim*). A Baraisa states that any animal which is מעלה גרה – *brings up its cud*, בידוע שאין לה שינים למעלה וטהורה – *it is known not to have upper front teeth, and is kosher*. This is questioned, because a camel is מעלה גרה, but has no upper front teeth!?! Although it has ניבי – *canines*, but a young camel does not!?! Furthermore, the שפן – *hyrax* and ארנבת – *hare* are מעלה גרה, and do have upper front teeth!?! Therefore, the Baraisa is emended to say that any animal which has no upper front teeth definitely is מעלה גרה and מפרסת פרסה – *has split hooves*, and is kosher. Hence, one may determine an animal's *kashrus* by examining its mouth. Although one could examine its hooves instead, this is useful where the animal's hooves were severed. As Rav Chisda said, if one was traveling in the wilderness and found an animal with severed hooves, בודק בפיה – *he may inspect its mouth*, and if it lacks upper front teeth, it is kosher, provided that he can identify camels (to ensure that this is not a young camel).

#### 2. The only animals with a single *siman* of *kashrus* are the four recorded in the Torah

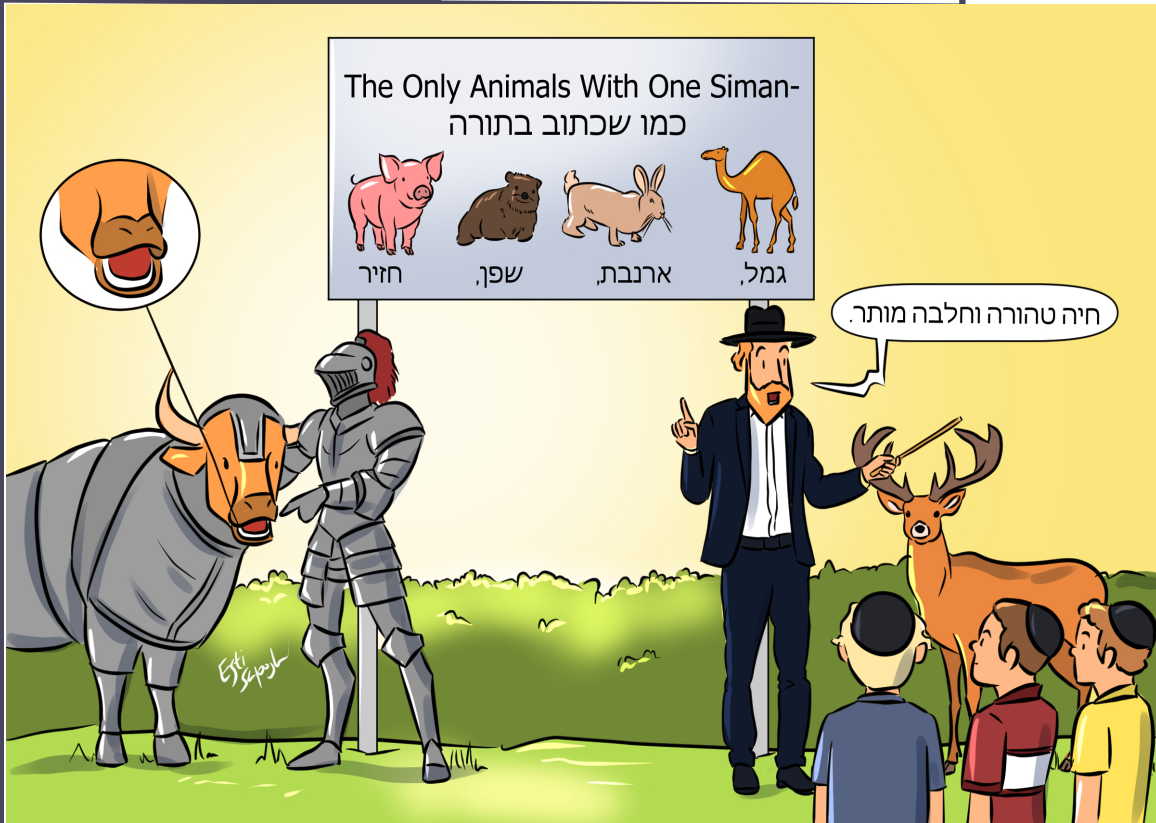
The Gemara questions determining an animal's *kashrus* by examining its teeth: since a young camel has upper front teeth and is not kosher, perhaps there is another nonkosher animal which similarly lacks upper front teeth!?! It answers that this is impossible, because Rebbe Yishmael's yeshiva *darshened* the *passuk*: "הוא" גרה כי מעלה גרה – *the camel, for "it" brings up its cud* [but does not have split hooves]. *The Ruler of His world knows* אלא גמל – *that there is no creature which brings up its cud and is nonkosher except the camel* (and the שפן and ארנבת, which are mentioned nearby). Therefore, the Torah writes "הוא" – *it*, implying that these are the only such creatures. Similarly, Rav Chisda said that if one finds an animal whose mouth is mutilated and cannot be examined, he may check its hooves. If they are split, it is definitely kosher, provided he can identify pigs, which have split hooves but are not kosher. Again, the Gemara asks that perhaps another nonkosher animal likewise has split hooves, and again, it quotes Rebbe Yishmael's yeshiva *darshening* the word "הוא" written by חזיר to teach that Hashem knows that no other nonkosher animals have split hooves.

#### 3. (חלב re:) בהמות and חיות for distinguishing between סימנים

A Baraisa describes the signs of a חיה – an *undomesticated animal*. Since their signs of *kashrus* are identical to those of בהמות, Rebbe Zeira explains this means להתיר חלבה – *to permit its fats*, which are forbidden in בהמות. The Baraisa says: כל שיש לה קרנים וטלפים – *any [animal] which has horns and pointed split hooves*. Rebbe Dosa says that if it has horns, you do not need to check its hooves, but if it has pointed hooves, you must still check if it has horns. Since goats also have horns (and their חלב is forbidden), the Gemara clarifies that the horns must be כרוכות – *in layers*. Since cows' horns are כרוכות, the Gemara answers that the horns must be חרוקות – *grooved* with indentations. However, a goat's horns are grooved, so the Gemara explains that the horns must be מפוצלות – *branched* (like antlers). It still objects that the צבי (which Rashi here renders as the ibex) does not have branched horns (and is a חיה)!?! It answers that unbranched horns must be חדורות – *rounded*, which a צבי's are. In conclusion, branched horns are a clear sign of a חיה. Unbranched horns must be layered, rounded, and grooved (and the grooves must be adjacent to each other).

#### Siman – Knight in Shining Armor

The **knight** who had to **check his animal's teeth to see if it was kosher because its hooves were covered in shining armor**, admitted defeat when **he searched the world for animals with only one siman of *kashrus* and could only find the four listed in the Torah**, and went on to learn the *simanim* of a חיה which are relevant to know if the חלב is *mutar*.



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### 3 things to remember

1. Lack of upper front teeth as a siman of a kosher animal
2. The only animals with a single siman of *kashrus* are the four recorded in the Torah
3. סימנים for distinguishing between חיות and בהמות (re: חלב)

