

Bechoros – Simanim

פרק א – הלוקח עובר חמור

דף ו – Daf 6

1. פרה שילדה מין חמור (e.g., regarding מקצת סימנים שאילות)

The previous Daf quoted a Mishnah that if an ewe's firstborn resembles a goat, but has partial features of its mother, it is subject to *bechor* status. Three questions are posed about the extent of this ruling: (1) פרה שילדה מין חמור – if a cow bore a firstborn resembling a donkey, ויש בו מקצת סימנים – and it has partial features of its mother, what is its *halachah*? Although a רחל's firstborn which resembles a goat (but shares partial features of its mother) has *bechor* status, that may be because both the mother's species and the species the *bechor* resembles are kosher animals, and the *bechor* of both species have קדושת הגוף. Here, however, the offspring resembles a nonkosher animal, whose *bechor* has only קדושת דמים. (2) What if a donkey's offspring resembles a horse (and shares partial features of its mother)? Here, the resembled species is not subject to *bechor* laws at all; on the other hand, both it and the mother's species are non-kosher animals. (3) What if a cow's offspring resembles a horse (and shares partial features of its mother)? Here, the two species are not similar in any respect. Or, do we say סימנים מילתא היא – features similar to the mother are significant on their own?

2. Eating offspring of a kosher animal which resemble a nonkosher animal

The Mishnah on the previous Daf taught: בהמה טהורה שילדה כמין בהמה טמאה – if a kosher animal bore offspring resembling a nonkosher animal, it is permitted in consumption, but if a nonkosher animal's offspring resembles a kosher animal, it is forbidden in consumption, שהיוצא מן הטמא טמא – because a product of something nonkosher is nonkosher, והיוצא מן הטהור טהור – and a product of something kosher is kosher. [This principle is presented here as a *siman* to avoid confusing the two rulings.] The first ruling is derived from "גמל...טמא הוא" – camel...it is nonkosher, teaching that טמא הוא – only it (an actual camel) is nonkosher, ואין טמא הנוול מן הטהור טמא אלא טהור – but a "nonkosher" animal born from a kosher animal is not nonkosher; rather, it is kosher. Rebbe Shimon prohibits this animal, because the Torah mentions "גמל" twice: one refers to a camel born from a camel, and the other to a "camel" born from a cow.

3. A *derashah* is necessary to prohibit milk of nonkosher animals

The Tannaim derive from *derashos* that the milk of camels (i.e., nonkosher animals) is forbidden for consumption. The Gemara asks why this is necessary, since it should presumably be included in the *derashah* "הטמאים" – the nonkosher ones, which teaches לקיפה שלהן – to prohibit their brine, their gravy, and their sediment (i.e., anything produced by nonkosher animals)!? The Gemara explains that the permissibility of milk of a kosher animal itself is a novelty. According to one opinion, דם נעבר ונעשה חלב – blood thickens and becomes milk, and logically should have been prohibited like blood. Even according to the opinion that milk does not originate from blood, it should have been prohibited like אבר מן החי – a limb taken from a live animal. Since the permissibility of even milk of a kosher animal is a novelty, one could have thought that even milk of a nonkosher animal is permitted. Therefore, a *derashah* is necessary to prohibit it. [The Gemara proceeds to prove from the Torah that milk of a kosher animal is permitted in consumption.]

Siman – Sword (A *vav* is straight like a sword)

As one **swordsmen** overseeing the army's animal stables examined bizarre newborns with partial features of their mothers to determine their *bechor* status, another permitted the *shochet* to take the camel-like calf born to feed the soldiers, while a third **swordsmen** shattered a jug of forbidden camel milk with his **sword**.

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3 things to remember

1. מקצת סימנים regarding שאלות of the mother (e.g., פרה שילדה מין, חמור)
2. Eating offspring of a kosher animal which resemble a nonkosher animal
3. A *derashah* is necessary to prohibit milk of nonkosher animals

