

Bechoros – Simanim

פרק א – הלוקח עובר חמור

דף ז – Daf 7

1. A "טמא" born from a טהור which was impregnated by a "טמא"

In a Baraisa, Rebbe Yehoshua *darshens*: אך את זה לא תאכלו – but “this” you shall not eat from among those which bring up their cud or have split hooves, teaching: זה אי אתה אוכל – “this” [camel-like offspring of a cow] you may not eat, אבל אתה אוכל הבא בסימן אחד – but you may eat a cow’s camel-like offspring which bears one feature of its mother. This refers to a טמא הנולד מן הטהור ועבורו מן הטהור – a “nonkosher” animal born from a kosher animal which was impregnated by a kosher animal. However, the offspring of a טמא מן הטהור – [a kosher animal] impregnated by a nonkosher animal is forbidden, because the *passuk* says שה בשבים ושה עדים – a *שה* of sheep and a *שה* of goats. The plural expressions imply that the offspring is not permitted בבשר ובאמו ובאביו – unless its father is a sheep and its mother is a sheep. Rebbe Eliezer says that the repetition of “שה” teaches that the offspring is always permitted, even if only the mother is kosher and the father is not. Since a kosher and nonkosher animal cannot bear offspring together, Rebbe Yirmiyah explains that the “nonkosher” father described here is קלוט בן פרה – an uncloven-hoofed animal born from a cow, following Rebbe Shimon, who forbids such an animal in consumption.

2. מי רגלים של חמור

Rav Sheishess was asked: מהו – מי רגלים של חמור – what is the *halachah* regarding donkey urine? They did not ask about the מי רגלים of horses and camels, because they are not murky, and are unlike milk; rather, it is as if מיא עול – water entered the animal and water emerged from it, and remains permitted. The inquiry was specifically about a donkey’s מי רגלים, דעבירי ודמו לחלב – which is murky, and thus similar to milk. Do we say קא מימצצי – it is excreted from its body and is forbidden, or is this also water which entered and emerged, with its murkiness caused by הבלא דבשרא – the heat of its flesh? Rav Sheishess answered that the Mishnah taught שהיוצא “מן” הטמא – a product of something nonkosher is nonkosher, using the term “מן” instead of “מטמא”. This, too, מי רגלים – of a nonkosher type. In another version, they did not inquire about the מי רגלים of horses and camels because no one drinks it. The inquiry was specifically about a donkey’s מי רגלים, which people drink for healing purposes. Rav Sheishess prohibited it, because it is produced by a nonkosher source.

3. Why bees’ honey is permitted

A Baraisa explains that דבש דבורים – bees’ honey is permitted, because [the bees] ingest [the nectar] into their bodies, ואין ממצות אותו מגופן – but do not excrete [the honey] from their bodies (i.e., the nectar is transformed into honey in their bodies, but is not produced by their bodies). However, Rebbe Yaakov holds that honey was directly permitted by the Torah, and would otherwise have been forbidden. He *darshens*: אך את זה תאכלו – but this you may eat from all the creeping creatures which fly, implying that you may not eat a nonkosher שרץ which flies. Since this is written explicitly in the Torah, the Baraisa means instead to teach אבל אתה – but you may eat what a nonkosher flying creatures produces. This only permits bees’ honey, שאין לו שם לווי – which has no accompanying name (i.e., it is called simply “honey”), but does not permit the honey of גיזין or wasps. Another Baraisa permits all honey, and disagrees with Rebbe Yaakov.

Siman – Gun (כלי זין)

When the man was excluded from the exclusive **gun** club because the camel looking cow he was riding was born from a non-kosher father, he got a terrible headache and wanted to use donkey urine as a cure but was told the only thing that comes from a non-kosher animal and is permitted is honey, which he could have with his tea.

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3 things to remember

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2. מי רגלים של חמור
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