

## A person should not raise pigs

## לא<sup>1</sup> יגדל אדם חזירין -

### Overview

The משנה stated that one is not permitted to raise pigs. תוספות discusses why pigs are mentioned specifically when this prohibitions applies to all non-kosher animals.

תוספות asks;

ואם תאמר תיפוק ליה דאסור לעשות סחורה בכל דברים טמאים -

And if you will say; we can derive this (not to raise pigs), since it is forbidden to do business with anything non-kosher -

כדתנן במסכת שביעית (פרק ז' משנה ג') אין עושין סחורה בנבילות וטריפות<sup>2</sup> -

As the משנה states in שביעית, 'we do not do business with carcasses and diseased animals' -

ובפרק כל שעה (פסחים דף כג,א ושם) נמי אומר צידי חיה ועוף שנזדמנו להם מינים טמאים -

And in שעה it also states, 'hunters of beasts and birds that chanced upon non-kosher species, they are permitted to sell them to gentiles' -

דוקא נזדמנו אבל לכתחילה לא כדדריש התם יהיו<sup>3</sup> בהוייתן יהא -

It is only specifically if it was by happenstance, but initially they are not permitted to deal with them, as the גמרא expounds there the word 'יהיו' (they shall be), 'they shall retain their status' of abomination -

ובתורת כהנים<sup>4</sup> נמי דרשינן שקץ<sup>5</sup> הוא לכם שלא לעשות סחורה בהן -

And in תו"כ we also expound the verse, שקץ הוא לכם, to mean, that one is not permitted to deal with them; the question remains why mention חזירין specifically –

תוספות answers:

ותירץ רבינו תם דהיינו דוקא בדבר העומד לאכילה –

And the ת"ת answered that those prohibitions apply specifically for things that are destined to be eaten; one may not deal with non-kosher animals for food -

אבל אם מגדלן למשוח עורות בשומן או למוכרן לישראל שימשח בהן שרי<sup>6</sup> -

But if one raises these animals to smear hides with their oils (fats), or to sell them

<sup>1</sup> The text in our (עט"ב) משנה and גמרא (here) is אין מגדלין חזירין בכ"מ (not לא יגדל אדם חזירין).

<sup>2</sup> Both are not permitted to be eaten. A נבילה is any animal that was not slaughtered properly, a טריפה is a diseased animal that will eventually die, and it cannot be eaten even if it was slaughtered properly.

<sup>3</sup> יא,א reads וישקץ יהיו לכם, they retain their status of שקץ, an abomination, which must be avoided.

<sup>4</sup> שמיני פרשתא ג,יא.

<sup>5</sup> ויקרא (שמיני) יא,יב, regarding non-kosher sea animals.

<sup>6</sup> It is permitted by all non-kosher animals, except for pigs (because of the גזירה).

to another **ישראל** that he should smear his hides with their fat, it is permitted -  
וכל חלב מותר למכור היכא דלא קאי לאכילה -

And one is permitted to sell all non-kosher fat as long as it is not for eating purposes -

ובירושלמי נמי מפרש בהאי פירקא דסוסים וחמורים שרי לעשות בהן סחורה -  
And in תלמוד ירושלמי it also states in this פרק that one may do business with horses and donkeys -

משום דסתמן' למלאכה:

Since presumably they are sold for work, but not for food.

### **Summary**

Regarding all non-kosher animals there is a prohibition to deal with them in the food business, but one may do business if it's for other uses (like selling their fats for rubbing hides), however the גזירה against חזירים is to forbid any type of business even if it is not for food.

### **Thinking it over**

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<sup>7</sup> See 'Thinking it over'.

<sup>8</sup> See footnote # 7.

<sup>9</sup> See (לר' יהודה ב"ר ניסן אבד"ק קאליש) בית יהודה.

<sup>10</sup> See # 137. אוצר מפרשי התלמוד.