Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Bechoros Daf Mem Gimmel

PEREK MUMIN EILU -- PEREK SHEVI'I

MISHNA

- The mumin mentioned in the previous perek, whether they are temporary or permanent, would make a Kohen passul to do the Avodah. In addition to these, there are a number of other mumin that make a Kohen passul: the "kilon", the "laftan", the "makvan", and one whose head is "shakut" or "sekifas". With regard to a Kohen who is hunchback, **R' Yehuda** says he is valid but the **Chachomim** say he is passul. A Kohen who is bald is passul. What is considered bald? It is a person who doesn't at least have a row of hair circling from ear to ear. If he has at least that much, he is valid.

GEMARA

- **Q:** Why do we say that all the mumin of an animal apply to a person as well? The pasuk regarding an animal mentions the mum of "yabeles", but doesn't mention that regarding a person!? Also, the mumin of cataracts and a white part of the eye entering into the black of the eye are mumin that are written in the pasuk regarding a person, and should not apply to animals!? **A:** They are learned from each other, as explained in a Braisa. The Braisa says that there is a gezeira shava of "yalefes" and "garav" that are written regarding a person and regarding an animal, and the gezeira shava teaches that the mumin listed by one apply to the other as well.
    - The words used for the gezeira shava must be open and available for drasha, because if they were not we can ask that we can't learn a person from an animal, because the animal is different in that it itself is offered on the Mizbe'ach, and we can't learn an animal from a person, because a person is different in that he is chayuv in many more mitzvos. The Gemara says that the words are indeed extra, for the pasuk could have written "yalefes" and not "garav" and we would know that if yalefes, which is not disgusting, is considered to be a mum, then certainly garav, which is disgusting, is considered to be a mum. The reason that garav was written was to have it open for the gezeira shava.
    - **Q:** Why are many of the mumin written by people and by animals? Why not write all of them by either people or animals, and then write garav and yalefes by both of them and with the gezeira shava we could apply all the mumin to the other one as well!? **A:** If they would all be written regarding a person we would say that the mumin that don't apply by people – like rounded hooves and mum of the upper gums – are not mumin for an animal. If they would be written regarding animals we would say that the mumin that don't apply by animals – like "gibein" and "charum" – are not mumin for people.
        - **Q:** Why not at least write the mumin that apply to both, by only by one of them, and the mumin that are unique to each write by each of them, and then with the gezeira shava learn the common mumin from the one to the other? **A:** Rather, it is as taught by the **Tana Divei R' Yishmael**, who says that at times the Torah repeats an entire parsha just for the sake of one new thing that is written in it (for the mumin that are unique to each).
- **Rava** said, the Torah had to write the concept of mumin for people, for korbanos, and for bechor. If it would have only been written for people we would say it applies to people, because they are chayuv in many mitzvos. We could not learn people from bechor, because the bechor is itself offered on the Mizbe'ach. We could not learn korbanos from bechor, because a bechor is kadosh at birth. A person could not be learned from korbanos, because korbanos are

themselves offered on the Mizbe'ach. A bechor cannot be learned from korbanos, because there are many different forms of korbanos. We also can't learn one of these from the other two. If it would not say mumin by bechor we could not learn it from the other two, because their kedusha is great (people have many mitzvos and korbanos have many forms) and also apply to things beyond just firstborns. If it would not say it by korbanos we could not learn it from the other two, because their kedusha comes on its own (a Kohen is born with kedusha and a bechor is born with kedusha). If it would not say it by people we could not learn it from the other two, because they themselves are offered on the Mizbe'ach. That is why the Torah had to write the concept of mumin by all three.

YOSER ALEYHEN B'ADAM

- **Q:** How do we know that these other mumin make him passul as well (they are not written in the Torah)!? **A: R' Yochanan** said, the pasuk says "kol ish asher bo mum mizerah Aharon", which teaches that the Kohen must be someone who is physically like the normal children of Aharon (if he does not have the physical characteristics that are common to the children of Aharon he is passul, even without a mum specified in the Torah).
    - **Q:** What is the difference between being passul based on a mum and being passul based on this disqualification? **A:** The difference is that if he has a mum his Avodah is passul, based on the pasuk of "mum bo v'lo yichalel". If he did the Avodah when he had one of the other disqualifications the Avodah is not passul.
    - **Q:** What is the difference between being passul with one of these other disqualifications and being passul based on having a condition that is disgusting to look at (as will be discussed in a later Mishna)? **A:** If he did the Avodah when he had one of the other disqualifications he would be oiver an assei.
- "Kilon" is a person whose head is like the cover of a barrel (narrow on top and wide on the bottom).
- "Lafta" is a person whose head is like the head of a turnip (wide on top and narrow on the bottom).
- A Braisa says, another psul is a person whose neck is positioned under the middle of his head.
- "Makvan" refers to one whose head is like an ax (the back is rounded and narrow).
- A head that is "shakut" refers to a head that is slanted to the front. And "sekifas" is when it is slanted to the back.
- A Braisa says, another psul is someone whose neck is "shakut" – it looks like he has no neck, or "shamut" – a very long neck.

UBAALEI CHATAROS R' YEHUDAH…

- If the hump has a bone all agree that the person is passul. The machlokes is where it does not have a bone – the **Chachomim** say he does not have the physical characteristics that are common to the children of Aharon and is therefore passul, and **R' Yehuda** holds that it is simply extra flesh, which does not make him passul.

HAKEIREI'ACH PASSUL

- **Rava** said, he is only passul if he has no hair in the back, but has a ring of hair in the front. However, if he has in the back and in the front, and certainly if he has only in the back, he is not passul.
    - **Some** say that **Rava's** statement was made on the end of the Mishna which said that if he has a ring of hair from ear to ear he is valid. On that **Rava** said, that is only if he has this hair in the back but not in the front, but if he has hair in the back and the front it is passul. And certainly, if he only has in the front and not in the back, or has none at all, he is passul.
- **R' Yochanan** said, bald people, dwarfs, and people whose eyes constantly tear are passul, because they do not have the physical characteristics that are common to the children of Aharon.
    - **Q:** The rulings regarding baldness and dwarfs are taught in Mishnayos!? **A:** He had to teach regarding the excessive tearing, because that is not mentioned elsewhere. He also had to teach regarding the other two so that we not think that they are passul only because they are disgusting to look at.
        - **Q:** Whenever the basis for a psul is based on the fact that such a thing is disgusting to look at ("maris ayin") the Mishna explicitly says so, as it does

regarding one whose eyelashes have fallen out!? **A:** We would have thought that the Mishna's basing that on maris ayin is meant to apply to others as well (hunchbacks and the others that follow).

- **Q:** The Mishna repeats the reason of maris ayin for other conditions, so we know that it gives the reason every time and should not be thought of as referring back to earlier conditions!? **A:** Rather, the reason **R' Yochanan** had to teach that baldness and dwarfism is passul for not being the physical characteristics that are common to the children of Aharon is to exclude a Braisa which says that they are only passul because of maris ayin. This Braisa is the view of **R' Yehuda** from another Braisa where he learns from a pasuk that a bald Kohen is valid D'Oraisa to do the Avodah.

MISHNA

- If a Kohen has no eyebrows or only one eyebrow he is passul to do the Avodah, as this is the "gibein" that is written in the Torah as a mum. **R' Dosa** says that "gibein" refers to one with very long eyebrows. **R' Chanina ben Antignas** says, "gibein" refers to a person who has two backs or two spines.

GEMARA

- **Q:** Does "gibein" mean he does *not* have eyebrows? A Braisa says that "gibein" means that he has a lot of eyebrows (one long eyebrow from his two eyebrows becoming attached) and "*oy* gibein" comes to include a person missing one or both eyebrows!? **A: Rava** said, the **T"K** should be read as saying that missing both or one eyebrow is what is learned from the pasuk of "*oy* gibein".

R' DOSA OMER…

- **Q:** Does he mean to say that a person with two backs or spines can live? We have learned that **Rav** said that a woman who miscarries something that has two backs or spines is not considered to have given birth to a child since it could never be a viable child!? **A: Rav** explained to **R' Simi bar Chiya** that the Mishna is referring to a Kohen whose spine is bent so severely that it looks like two backs or two spines.

MISHNA

- A "charum" is passul. What is a charum? It is a person whose nose is so sunken in that he can paint both eyes with one swipe of the hand.
- If both his eyes are above, or both eyes are below, or one is above and one is below, or if he can look at a room on the first floor and the attic at the same time, he is passul. If he cannot look at the sun, or a "zagdan", or a "tziran", he is also passul.
- One whose eyelashes fell out is passul on the basis of maris ayin.

GEMARA

- A Braisa says, a charum is one whose nose is sunken in. How do we know that someone with a very short nose, or with a nose with closed nostrils, or with a long nose that goes beyond his upper lip, are also passul? We learn this from the pasuk of "*oy* charum". **R' Yose** says that charum is a person whose nose is so sunken in that he can paint both eyes with one swipe of the hand. They said to him, you have gone too far with your definition. Rather, it includes someone with a nose that is sunken in to less than that point.