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

Bechoros Daf Mem Hey

MISHNA

- If one is bowlegged (his ankles turn into each other but the knees turn out from each other), or his ankles turn out from each other and his knees turn towards each other, or he has a bulge of flesh in his big toe ("baal hapika"), or one who is "ikeil" – which means, that when he puts his feet together when sitting, his knees don't touch each other, or if his heel sticks out behind him, or his feet are wide like a goose, or his toes ride on top of each other, or if two or more toes are attached, he is passul. If they are only attached until the knuckle he is valid. Even if they were attached more than that and he then cut them to separate them, he is valid. If he had an extra one (e.g. toe) and he cut it off, if there was a bone in it he is passul, if not he is valid.
    - If one has an extra limb in his hands or feet – 6 on each hand and foot, for a total of 24 limbs (fingers and toes), **R' Yehuda** says he is valid and the **Chachomim** say he is passul.
    - One who is ambidextrous, **Rebbi** says he is passul and the **Chachomim** say he is valid.

GEMARA

- A Braisa says, the pasuk says "shever ragel" – a broken leg is a mum. How do we know to also include the person who is bowlegged, or where he is an "ikeil" or has a bulge of flesh coming from his big toe? The pasuk therefore says "*oy* shever ragel".
- A Braisa adds the mumin of "baal hapikin" and "shufnar". **R' Chiya bar Abba in the name of R' Yochanan** said "baal hapikin" is one with large ankles and "shufnar" is one without ankles.

PIKA YOTZA MIGUDALO…

- **R' Elazar** said, the case of the heel behind him is where the leg is situated in middle of his foot.

PARSOSAV RECHAVOS KISHEL AVUZ

- **R' Pappa** said, this means even if the toes are not attached, but they are flat.

ETZBA'OSAV MURKAVOS ZU AHL GAV ZU OY KELUTOS

- A Braisa says, the pasuk says "shever yad" – a broken hand is a mum. How do we know to also include the person who has fingers that ride up on each other, or whose fingers are connected from the knuckle to the palm if it was not cut? The pasuk therefore says "*oy* shever yad".

HUYSA BO YOSERES V'CHATCHA IHM YEISH BAH ETZEM…

- **Rabbah bar bar Chana in the name of R' Yochanan** said, this is only true if the extra finger or toe is in line with the other fingers or toes.
    - A Braisa says, if an extra finger or toe that was taken from a human body has a bone but no nail, it gives off tumah by touching and carrying and by ohel. It also counts towards the 125 bones needed to make up a majority of a human skeleton.
        - **Rabbah bar bar Chana in the name of R' Yochanan** said, this is only true if the extra finger or toe is in line with the other fingers or toes.
    - **R' Chisda** said that **Rav** said that if an extra finger or toe that was taken from a human body has a bone but no nail, it gives off tumah by touching and carrying but not by ohel.
        - **Rabbah bar bar Chana in the name of R' Yochanan** said, this is only true if the extra finger or toe is in line with the other fingers or toes.
        - **Q: R' Chanina** asked, this ruling was said as if they were words of prophecy (requiring no explanation)!? If it is considered a finger or toe it should give off tumas ohel, and if it is not, it should also not give off tumah by touching or carrying!? **A: R' Huna bar Mano'ach in the name of R' Acha the son of R' Ika** said, they treated this like a bone the size of a barley (which gives off tumah by touching and carrying but not by ohel). **A2: R' Pappa** said, they were goizer in a case of where they were not in line with the other fingers and toes for a case in

which they were. For this gezeira it was enough to make them tamei by touching and carrying without having to make them tamei even with ohel.

- A Mishna says, if we have the majority of bones that make up the skeleton – based on structure or number, even if it is less than a quarter of a kav, it gives off tumas ohel.
    - A Braisa says, what is the majority of the structure? It is the two shinbones and one thighbone, since that makes up most of the height of a person. The majority based on number is 125 bones.
        - **Q: Ravina** asked **Rava**, is the Tanna teaching us mathematics? **A:** It is teaching us like a Braisa says, that even if the particular meis had less or more bones that the normal person, we still require the 125 bones that make a majority of a normal person (who has 248 bones).
        - **R' Yehuda in the name of Shmuel** said, it once happened that the talmidim of **R' Yishmael** were ordered by the king to boil the corpse of a woman who was executed. They examined and found that the skeleton was made of 252 bones. When they asked **R' Yishmael** he said to them, you must be talking about the skeleton of a woman, which the pasuk teaches has 4 extra bones (which he referred to as 2 "hinges" and 2 "doors"). A Braisa says this as well (regarding the "hinges and doors" of a woman).
        - **Rava** said, these extra limbs of a woman do not give off tumas ohel, because the pasuk says "zos haTorah adam ki yamus b'ohel", which teaches that the regular limbs of a person give off tumas ohel.
            - **Q: Abaye** asked, there are pesukim which refer to the "hinges" of men as well!? **A:** Those are of flesh, not bones. It must be the case, because if not, we will have no person with 248 limbs!

YESER B'YADAV UBIRAGLAV…

- **R' Yitzchak** said, they both darshan the same pasuk. The pasuk tells of the mighty warriors having 6 fingers on each hand and 6 toes on each foot. The **Rabanan** hold that the Torah means to shame them, whereas **R' Yehuda** says the pasuk is praising them.
    - **Rabbah** asked, why is it necessary for that pasuk to say there were 6 on each hand and foot "for a total of 24"? Is it teaching mathematics? If it didn't give the total we would think it meant that one hand and one foot had 6 but the others had 5. If it would have only given the total we would have thought that one hand had 5 and one had 7. That's why both are necessary. The word "mispar" teaches that the extra limbs were on the row of the other fingers and toes.
- A Braisa says, **R' Yehuda** said there was a person with an extra limb on each hand and foot that went to **R' Tarfon**, who told him "May there be many like you in Klal Yisrael"! We see that it's not a mum. **R' Yose** said this is not a proof. It may be that he was telling the person, "I wish that all mamzeirim and nesinim would have this defect so that people would know to stay away from them".

HASHOLET BISHTEI YADAV

- A Braisa says, if one is a lefty – either with the hand or the foot, he is passul for the Avodah. One who is ambidextrous, **Rebbi** says he is passul but the **Rabanan** say he is valid. **Rebbi** says this comes from a weakness in the right hand and the **Rabanan** say this comes from a strength in the left hand.

MISHNA

- A "kushi", "gichor", "lavkan", "kipei'ach", dwarf, cheireish, shoteh, a drunk, and those having tahor nega'im, all make a person passul but are valid for an animal. **R' Shimon ben Gamliel** says, an animal that is a shoteh is not the choicest of korbanos. **R' Elazar** says, also hanging flesh makes a person passul but does not make an animal passul.

GEMARA

- "Kushi" is one with very dark skin. "Gichor" is one with very white skin. "Lavkan" is one with very red skin.
    - **Q:** A person once asked, "Who wants sheep that are "lavkans?", and he was selling white sheep!? **A:** Rather, kushi is black, gichor is red, and lavkan is white.

KIPEI'ACH

- **R' Zvid** said, this refers to someone who is extremely tall.
    - **Q: R' Avahu** taught a Braisa that darshens a pasuk that seems to praise tall people!? **A: R' Pappa** said, the Mishna is referring to one who is tall and thin and stooped over.
- **Reish Lakish** said, a very tall man should not marry a very tall woman because they may have extremely tall children. A very short man should not marry a very short woman because they may have children that are extremely short. A very white skinned man should not marry a very white skinned woman because they may have children that are extremely white. A very dark skinned man should not marry a very dark skinned woman because they may have children that are extremely dark.

HACHEIREISH HASHOTEH V'HASHIKOR

- The Avodah done by a drunk person is passul, so why do we have to list it as a mum? **A:** The Mishna is referring to one intoxicated from things other than wine. This does not follow **R' Yehuda**, who holds that one who does the Avodah when intoxicated from things other than wine is chayuv malkus (which would mean that he would also hold that the Avodah is passul based on that).

MISHNA

- The following things do not make a man passul, but do make an animal passul: oso v'es beno, being a treifa, being born with a Caesarean Section, the animal having been mezaneh with a person, an animal that killed a person.
- A Kohen who marries a woman who is assur to him is passul to do the Avodah until he makes a neder making her assur b'hana'ah to him. Also, a Kohen who makes himself tamei to the dead may not do the Avodah until he accepts upon himself to no longer become tamei to the dead.

GEMARA

- **Q:** What is the possible case and comparison to a Kohen with the issur of oso v'es beno? It can't refer to Aharon and his sons, because oso v'es beno doesn't apply to a father, only to a mother!? It can't be referring to a woman Kohen and her son, because a woman Kohen can't do the Avodah! **A:** In EY they said in the name of **R' Yose bar Avin** that we see from here that the Tanna of our Mishna is **Chananya**, who says that oso v'es beno applies even to a father and his offspring.

V'HANOSEI NASHIM…

- A Braisa says, he makes the neder not to benefit from her, he may then go up and do the Avodah, and then comes down and divorces her.
    - **Q:** Why are we not concerned that he will then go and be matir neder and not divorce her? **A:** Our Mishna holds that one must detail the neder in order to be matir neder and the chochom will not be matir neder when he hears what the neder was.
        - **Q:** How will the Mishna be explained according to the view that one need not detail the neder? **A:** We make him take the neder in public, which makes that it can't be annulled.
            - **Q:** How will the Mishna be explained according to the view that even such a neder may be annulled? **A:** We make him take the neder based on the understanding of the public, in which case **Ameimar** said that all agree that it can't be annulled.
                - **Ameimar's** ruling is true if he wants to be matir neder for an optional reason. However, if he wants to do so for a mitzvah, it may be annulled. We find that **Ravina** did this for a neder not to allow a certain rebbi of children. He did so because there was no rebbi that was as good as him.

V'HAMITAMEI L'MEISIM…

- **Q:** Why is it that regarding the wife he must make a neder and regarding this he only needs to "accept it upon himself"? **A:** In the case of the wife his desire will prevent him from following through unless he makes a neder.

HADRAN ALACH PEREK MUMIN EILU!!!