

Bechoros – Simanim

פרק ה – כל פסולי המוקדשין

דף לז – Daf 37

1. If someone sold food which turned out to be forbidden

The next Mishnah states that if one *shechted* a *bechor* and sold its meat, and it emerged that he did not show it to an expert, מה שאכלו אכלו – *what* [the buyers] already ate, they ate, but he must refund the full purchase price to them, as a penalty for selling forbidden food. Whatever they did not eat must be buried, and they are refunded. In a Baraisa, Rebbe Shimon ben Elazar argues: דברים שהנפש קצה בהן – if the sold food turned out to be things which are repulsive to people, such as *neveilah* or insects, the seller must refund the buyers, because they did not benefit from what they ate. But if it turned out to be forbidden food which is not repulsive to people, such as *bechor* meat or נסך – *he deducts* from their refund the value of what they already ate and benefited from. This Tanna holds no penalty was imposed on one who sold forbidden foods to a Jew. [The Gemara proceeds to explain why the buyer should pay for eating food which was forbidden for the seller himself to use.]

פרק ו – על אלו מומין

2. blemishes of the ear: על אלו מומין שוחטין את הבכור

The sixth Perek begins: על אלו מומין שוחטין את הבכור – *we may shecht a bechor based on the following blemishes*: if its ear was notched in the cartilage, but not in the skin; if the ear was split, even if none of it was missing; if it was punctured the size of כרשינה [a kind of bean], or if it dried up. The Tanna Kamma defines “dried up” as where it would not emit a drop of blood if pierced, and Rebbe Yose ben HaMeshullam says it means it would crumble if handled. Although the *passuk* only mentions פסח – *lame* and עור – *blind* as מומין, it begins with the broader phrase “כי יהיה בו מום” – *if it shall have a blemish* and concludes with the broader phrase “כל מום רע” – *any bad blemish*, which is “ריבויא” – *an inclusionary term*, and includes even מומין which do not impair its function (such as notched ear cartilage). However, מומין שבסתר – *hidden blemishes* are not considered מום רע – *a bad blemish*. A מום עובר – *temporary blemish* does not permit a *bechor* for *shechitah*, because since a Baraisa *darshens* that one cannot redeem a *korban* based on a מום עובר, certainly it does not permit *shechting* a *bechor*. An alternate explanation is given.

3. The puncture size for permitting *shechitah* for a *bechor* vs. disqualifying a Kohen

In a Baraisa, the Tanna Kamma says that an ear puncture the size of a כרשינה permits a *bechor* for ordinary *shechitah*, but Rebbe Yose bar Rebbe Yehudah says בכעדשה – *even the size of a lentil*. [These sizes are nearly identical.] The Gemara objects: in another Baraisa, Rebbe Yose bar Rebbe Yehudah says that רציעה – *piercing* the ear of an עבד עברי who wishes to remain a slave may be performed with a needle. Yet, the Chochomim say in the סיפא that an עבד עברי who is a Kohen cannot undergo רציעה, because it would render him בעל מום (because they hold the upper ear is pierced). This proves that even a needle-sized puncture, which is smaller than a כעדשה, is also considered מום! The Gemara answers: כאן לשחוט – *here* (the Baraisa about a *bechor's* מום) is the size to *shecht* it as an ordinary animal, and requires the size of a כעדשה. כאן לפסול – *Whereas here* (the Baraisa about a Kohen's מום) is the size to *disqualify* an animal from being a *korban*, or a Kohen from performing *avodah*. For this, even the size of a needle suffices.

Siman – Laser Tag

The boys at the **laser tag** sandwich shop used their **refund from the sandwiches they bought that they found out were from bechoros that had not been shown to a מומחה** to purchase time in the target room where they shot at various מומין in the ears of *bechoros* with the sharpshooters aiming at a hole the size of an עדשה in the ear of a *bechor* and the size of a needle in the ear of an עבד עברי.

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Laser Tag



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3 things to remember

1. If someone sold food which turned out to be forbidden
2. על אלו מומין שוחטין את הבכור: blemishes of the ear
3. The puncture size for permitting *shechitah* vs. disqualifying a *Kohen*

