Bechoros – Simanim
פרק ז – מומין אלו

Daf 43 – דף מג

1. מומין for Kohanim

The seventh Perek begins: מומין אלו – *these blemishes* taught in the previous Perek in regard to a *bechor*, בין קבועין בין עוברים – *whether they are permanent or temporary,* פוסלין באדם – *disqualify a person* (i.e., a Kohen from performing *avodah*). The Mishnah lists additional מומין, which are various head deformities (e.g., cone-shaped, or turnip-shaped), and are defined in the Gemara. Regarding בעלי חטרות – *hunchbacks*, Rebbe Yehudah says they are fit, but the Chochomim say they are unfit. קרח – *a bald-headed man* is disqualified, and defined as כל שאין לו שיטה של שער מוקפת מאוזן לאוזן – *whoever has no ring of hair circling from ear to ear*. Although the מום of יבלת is only written in the Torah regarding an animal, and the מומין of דק and תבלול are written only regarding a man, מילף ילפי מהדדי – *they are derived from each other*, based on a *gezeirah shavah* (גרב גרב). Some מומין are written in both passages, and this is ultimately explained with Rebbe Yishmael's principle: כל פרשה שנאמרה ונשנית – *any passage* in the Torah *which was stated and repeated,* לא נשנית אלא בשביל דבר שנתחדש בה – *was only repeated for something new* taught *in it*.

2. The disqualification of "אינו שוה בזרעו של אהרן"

Rebbe Yochanan provided the source for the blemishes of our Mishnah (e.g., head deformities) which are not written in the Torah: "כל איש אשר בו מום מזרע אהרן" – *a man in whom there is a blemish from among the offspring of Aharon*. This expression implies איש ששוה בזרעו של אהרן – *a man who is similar to Aharon's offspring*. But if he has abnormalities that make him different from a normal Kohen, he is disqualified even without a מום mentioned in the Torah. The difference in *halachah* between a Kohen disqualified by a full-fledged מום and one disqualified as "אינו שוה בזרעו של אהרן" pertains to אחולי עבודה – *invalidating avodah* which he performs. A Kohen with a מום invalidates the *avodah*, because the *passuk* says "מום בו ולא יחלל" – *he has a blemish and he may not invalidate* [My holy services]. Someone disqualified as אינו שוה בזרעו של אהרן does not invalidate the *avodah* (although it was prohibited). The difference between someone disqualified as אינו שוה בזרעו של אהרן and someone disqualified משום מראית העין – *because of* unpleasant *appearance* (i.e., his eyelashes or teeth fell out) is that the former transgresses an עשה if he performs *avodah*, but the latter does not.

3. Three opinions about "גבן"

The next Mishnah records three opinions about the meaning of "גבן" written in the Torah. The Tanna Kamma says it refers to a Kohen who has no eyebrows or has only one eyebrow. Rebbe Dosa says it means someone שגבינין שובבין – *whose eyebrows* grow so long that they *droop* over his eyes. Rebbe Chanina ben Antignos says it means someone שיש לה שני גבין ושתי שדראות – *who has two backs and two spines*. The Gemara clarifies that "גבן" itself refers to a Kohen who has גבינים הרבה – *many eyebrows* (i.e., his eyebrows grow together with no space in between), and the Tannaim of the Mishnah are discussing what is included in the *derashah* of "או גבן". Rav Shimi bar Chiya asked Rav about Rebbe Chanina ben Antignos's interpretation that someone with two backs and spines cannot live, because Rav ruled that a woman is not *tamei* if she gives birth to such a child!? Rav replied: שימי את – *Shimi,* a scholar like *you* could not answer the question yourself? Rebbe Chanina ben Antignos was referring to someone שגדרתו עקומה – *whose spine is bent*, not actually double.

Siman - Magazine

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Magazine



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3 things to remember

1. **מומין for Kohanim**
2. **The disqualification of "אינו שוה בזרעו של אהרן"**
3. **Three opinions about "גבן"**

