Bechoros – Simanim
פרק ז – מומין אלו

Daf 44 – דף מד

1. Various blemishes of the eyes

The Mishnah on the previous Daf listed several blemishes of the eyes, and a Baraisa derives them: "בעינו" – *in his eye* teaches כל מה שבעינו – *any* blemish *which is in his eye*. This teaches that שתי עיניו למטה – if *both his eyes are* fixed *below* their normal position, שתי עיניו למעלה – *both his eyes are* fixed *above*, or one eye is above and one is below, ורואה את החדר ואת העלייה באחת – *or he views a* ground-floor *room and attic at once,* או שמדבר עם חבירו ואחר אומר לי רואה – *or he speaks with his friend and another person says, "He is looking at me."* Rava explains the need for the Torah's various terms about eye blemishes, and summarizes: כל מחמת בהיותא אתיא מאיש – *any* blemish of *complete blindness is derived from "a man"* (because "עור" – *blind* implies someone whose eyes are missing), מחסורייתא – vision *impairment* is derived from "דק" – *"cataract,"* מבלביתא – *mixing of* the sections of the eye is derived from "תבלול", and משניותא – *abnormal* placement *or focus* of the *eye* are derived from "בעינו" – *in his eye*.

2. Disproportionate limbs (Moshe's height of ten *amos*)

The next Mishnah states: עיניו גדולות כשל עגל – if *his eyes are as large as a calf's* eyes, or as small as a goose's eyes; גופו גדול מאבריו או קטן מאבריו – if *his body is too large relative to his limbs, or too small relative to his limbs,* or his nose is too large or small relative to his limbs, the Kohen is disqualified. If his ears are too small, or are דומות לספוג – *similar to a sponge* (i.e., shriveled and closed), or his upper lip protrudes over his lower lip, or vice versa, it is a מום. Rav says Moshe Rabbeinu was ten *amos* tall, because a *passuk* says he spread the אהל, i.e., the second cover, over the משכן, whose planks were ten *amos* tall. Since he reached the top of the משכן, he must have been ten *amos* tall. Rav Shimi bar Chiya thought this meant that Moshe's body was ten times his own "אמה" (i.e., his own arm's length), and asked: אם כן עשיתו למשה רבינו בעל מום – *if so, you have made Moshe Rabbeinu into a blemished person*, since his body would be so large relative to his arm! Rav explained he meant ten standard אמות used to measure the קרשים, and Moshe's body was proportionate to his arm.

3. One should not restrain the need to relieve himself

A Baraisa states: משתינין מים בפני רבים – [a talmid chochom] *may urinate in public* if needed, ואין שותין מים בפני רבים – *but he may not drink water in public*. Shmuel once needed to relieve himself at a public gathering, and a cloak was spread to give him privacy. However, his father offered him four hundred *zuz* to return and announce that one should not wait for privacy: although Shmuel, as a distinguished person, had this option, דלא אפשר ליה ליסתכן – *one for whom this is not possible, should he endanger himself* and risk becoming sterile?! Resh Lakish *darshens*: לא יהיה אימתי לא בך עקר ועקרה ובבהמתך – *there will be no sterile male or sterile female among you and among your animals.* בזמן ש"בבהמתך" – *When* you act *like* an animal *among your animals* and do not hesitate to relieve yourself. Rebbe Yehoshua ben Levi *darshened* it: you will not be barren יהיה בך עקר – *when will there be no sterile male among you?* שלא תהא תפלתך עקורה לפני המקום – *that your tefillah* for children *will not be barren before Hashem,* if you make yourself "like an animal" and do not hesitate to relieve yourself. מן התלמידים – *of students*, and "sterile female" means

Siman - Mud

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DAF 44 | דף מד

Mud



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3 things to remember

1. **Various blemishes of the eyes**
2. **Disproportionate limbs (Moshe's height of ten *amos*)**
3. **One should not restrain the need to relieve himself**

