Bechoros – Simanim
פרק ז – מומין אלו

Daf 45 – דף מה

1. "רוב מנינו" of a person is one hundred twenty-five bones

A Baraisa teaches that an extra finger which has a bone but lacks a fingernail is *metamei* (as a detached אבר) through contact, being carried, or אהל. ועולה למנין קכ"ה – *And it counts towards the one hundred twenty-five* bones for a numeric majority of a human body's bones (i.e., where there is no flesh). A Mishnah teaches that רוב בנינו – *most of the structure* or רוב מנינו – *most of the bones of* a body are *metamei* (even through אהל). A Baraisa defines "most of the structure" as two shinbones and one thighbone, which amount to the majority of an adult's height, and the numeric majority of bones as 125. Since the majority of a person's 248 bones is obviously 125, the Baraisa is explained to be teaching that even if someone was born with as few as 200 bones, or as many as 281, they are all counted towards the same majority of 125 bones, because זיל בתר רובא דאינשי – we *follow the majority of people* with 248 bones. The Gemara proceeds to note that women have 252 bones, because the Torah describes her as having שני צירים ושני דלתות – *two "hinges" and two "doors."* Rebbe Akiva adds a fifth bone, a "key." Rav says that none of these additional limbs are *metamei* with אהל.

2. Left-handed and ambidextrous people

A Baraisa states: איטר בין ביד בין ברגל פסול – *one who is left-limbed in* either *his hand or* his *leg*, i.e., he is left-handed or left-legged, *he is unfit* to perform *avodah*. השולט בשתי ידיו – Regarding *one who is ambidextrous*, Rebbe says he is פסול, but the Chochomim say he is fit. The Gemara explains that Rebbe holds כחישותא אתחלא בימין – *a weakness developed in* his *right* hand and caused his ambidextrousness, so this disqualifies him. The Chochomim hold that, on the contrary, בשמאל [ליה] אתחלא [יתירתא] בריותא – *[additional] strength developed in* his *left* hand and caused his ambidextrousness, so he is fit for *avodah*.

3. A Kohen married בעבירה is disqualified from *avodah* until he makes a neder prohibiting her

The Mishnah states: והנושא נשים בעבירה – *one who marries women in sin*, i.e., he marries someone forbidden to Kohanim (e.g., a גרושה), פסול עד שידירנה הנאה – *is disqualified* from performing *avodah until he makes a vow* prohibiting *her from benefit*. A Kohen who becomes *tamei* from the dead is disqualified from performing *avodah* until he accepts upon himself not to become *tamei* from the dead. [The Gemara later explains, regarding one who is married in sin, that since יצרו תקפו – *his desire* for his wife *takes hold of him*, we cannot rely on his commitment to divorce her unless he makes a *neder*.] A Baraisa states: נודר ועובד יורד ומגרש – *he vows* against benefiting from her *and performs the avodah, descends* from the מזבח *and divorces* her (meaning, once he made the *neder*, he may perform *avodah* even before divorcing her). The Gemara proceeds to explain why we are not concerned he will have the *neder* annulled by a חכם. It answers that either he must detail the reason for the *neder* (and the חכם will not annul it), or he must make the *neder* ברבים – *in public*, or על דעת הרבים – *on the public's consensus*, which cannot be annulled.

Siman - Mah Nishtana (A *Pesach* seder scene)

The boy with an **extra finger** who waved it while saying ***Mah Nishtana*** and was annoyed at his brother pointing to the **extra finger and saying 125 עולה למנין**, tried to reply **that since the brother was left handed he would be פסול לעבודה** but was out-shouted by **a Kohen married to a גרושה shouting a neder against her so he can get back to doing the *avodah*.**

DAF 45 | דף מה

Mah Nishtana



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3 things to remember

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2. **Left-handed and ambidextrous people**
3. **A Kohen married בעבירה is disqualified from *avodah* until he makes a *neder* prohibiting her**

