Bechoros 43 – Good Morning Raboisai

1️⃣ From Mumim of Animals to Mumim of Kohanim

The Daf moves from Mumim of animals to physical Mumim that can disqualify a Kohen from performing the Avodah.

The Mishnah teaches:

👉 The Mumim previously discussed regarding animals can also apply to a Kohen.

But there are additional abnormalities that apply specifically to people, including unusual shapes of the head and body.

2️⃣ Mumim of People and Animals Teach Each Other

The Gemara asks: some Mumim are explicitly written regarding a person, while others are written regarding an animal. How do we know to apply them to both?

The Torah uses the words Garav and Yalefes in the relevant Parshiyos.

👉 Through the Gezeirah Shavah, Mumim stated regarding an animal can be applied to a Kohen, and those stated regarding a Kohen can be applied to an animal where relevant.

The word Garav is available for this Derashah because it is otherwise unnecessary.

3️⃣ Why Does the Torah Give Two Lists?

If we can learn one from the other, why does the Torah list Mumim separately for animals and people?

Because some abnormalities only make sense in one of them.

For example:

👉 Certain hoof and gum defects are particular to animals.

👉 Certain facial features, such as abnormalities involving the eyebrows or facial structure, apply specifically to people.

The Torah therefore needs to teach both categories.

4️⃣ Parshah Repeated for a Chiddush

Still, why repeat so much of the entire list instead of mentioning only the unique cases?

The Gemara applies the principle taught by Rebbi Yishmael:

👉 Sometimes an entire Parshah is repeated because of a particular Chiddush contained within it.

The Torah can therefore repeat the broader list even though only certain details could not have been learned from elsewhere.

Three Separate Parshiyos of Mumim

5️⃣ Kohen, Bechor and Other Kodshim

Rava points out that the Torah discusses Mumim in three separate contexts:

👉 A Kohen.

👉 A Bechor.

👉 Other Korbanos.

Why are all three necessary?

Because no one category can simply be learned from another.

6️⃣ Why We Cannot Learn a Kohen From a Bechor

A Bechor has a special Chumrah:

👉 Its Kedushah comes automatically from birth.

A Kohen, on the other hand, has a different type of sanctity and many Mitzvos.

Each has unique characteristics.

Therefore:

👉 We cannot automatically transfer the entire Din of Mum from one to the other.

7️⃣ Why Kodshim Are Different

Ordinary Kodshim are also different.

Their Kedushah does not necessarily begin automatically at birth:

👉 A person designates the animal as an Olah, Chatas, Asham, Shelamim, etc.

Kodshim also have many possible forms of Kedushah and are themselves offered on the Mizbeach.

These differences prevent us from simply deriving all the laws from Bechor or Kohen.

8️⃣ Even Learning One From the Other Two Does Not Work

Perhaps the Torah could teach two categories and we could derive the third from both together?

The Gemara rejects this as well.

👉 Kohanim have their special Mitzvos.

👉 Bechor has Kedushah from birth.

👉 Other Kodshim have their own broad Kedushah and go on the Mizbeach.

Each category contains a characteristic not shared by the other two.

Therefore:

👉 The Torah needs to teach the Din of Mum separately in all three.

Zera Aharon

9️⃣ A Kohen Must Resemble the Normal Form of Aharon's Descendants

The Gemara introduces an important principle regarding a Kohen:

שוה בזרעו של אהרן

A Kohen performing the Avodah should have the normal physical form expected among the descendants of Aharon.

This creates additional disqualifications that do not necessarily appear among the standard Mumim of animals.

🔟 Three Levels of Physical Abnormality

The Daf effectively distinguishes between three levels:

👉 A genuine Torah Mum.

👉 An abnormality because the Kohen is not Shaveh B'Zaro Shel Aharon.

👉 A lesser issue of Maris Ayin – an appearance that is inappropriate or distracting for the Avodah.

These levels are not identical.

1️⃣1️⃣ A Genuine Mum Can Invalidate the Avodah

When the Torah says that a Kohen with a Mum should not perform the Avodah, this is serious.

👉 If a genuine Baal Mum performs the Avodah, the Avodah can be invalidated.

But an unusual appearance that is merely not Shaveh B'Zaro Shel Aharon:

👉 Does not necessarily invalidate an Avodah that was already performed.

The level of the defect therefore matters greatly.

Unusual Shapes of the Head

1️⃣2️⃣ Kilayon

The Mishnah lists several unusual head shapes.

Kilayon refers to:

👉 A head with an abnormal shape, described as resembling the cover of a barrel.

The Gemara now explains each of the unusual forms listed by the Mishnah.

1️⃣3️⃣ Lifton

Lifton describes another abnormal head shape:

👉 Broad in one area and unusually narrow in another, compared to a turnip.

These are not ordinary Mumim of an animal.

Rather:

👉 They are human physical abnormalities relevant to a Kohen because of Shaveh B'Zaro Shel Aharon.

1️⃣4️⃣ An Abnormally Positioned Neck

The Gemara discusses a person whose neck appears to emerge from an abnormal position beneath the head.

Another case involves:

👉 An unusually short neck, with the head appearing sunk into the shoulders.

And another:

👉 An excessively long neck.

These abnormal body structures can disqualify a Kohen from the Avodah.

The Hunchback

1️⃣5️⃣ Baal Chataros

The Mishnah discusses a Kohen with a hunchback.

Rebbi Yehudah permits a certain case, while the Chachamim disqualify.

The Gemara distinguishes between:

👉 A deformity involving the actual spine or bone.

and:

👉 A raised area consisting merely of flesh or fat.

A structural skeletal deformity is more serious.

Baldness

1️⃣6️⃣ Which Bald Kohen Is Disqualified?

The Gemara discusses a bald Kohen.

The issue depends on the pattern of remaining hair.

One case has:

👉 Hair remaining in a strip from ear to ear.

The Gemara considers whether hair remains only toward the front, only toward the back, or in both areas.

These different patterns affect whether the Kohen is considered physically abnormal.

1️⃣7️⃣ Front, Back or Both

One version teaches:

👉 Hair only in front can be problematic.

👉 Hair both in front and behind can be acceptable.

👉 Hair remaining normally toward the back can be acceptable.

Another version changes the treatment of the middle case.

The key question is:

👉 What pattern constitutes the abnormal baldness described by the Mishnah?

Additional Human Abnormalities

1️⃣8️⃣ Bald, Very Short and Constantly Watery Eyes

Rabbi Yochanan lists several people with unusual appearances, including:

👉 A bald person.

👉 A person of unusually short stature.

👉 Someone whose eyes constantly run with tears.

The Gemara asks why some of these need to be taught when similar cases already appear in the Mishnah.

The answer is that the list teaches an additional case:

👉 The person whose eyes constantly water.

1️⃣9️⃣ Not Merely Maris Ayin

One might think these abnormalities are disqualifying merely because:

👉 They look unusual.

But the Gemara indicates that certain cases are more significant than ordinary Maris Ayin.

When the Mishnah means a defect is only because of appearance:

👉 It specifically identifies it as a Maris Ayin issue.

Therefore, not every unusual physical feature belongs to the lowest category.

Missing Eyelashes

2️⃣0️⃣ When the Eyelashes Fall Out

The Mishnah discusses someone whose eyelashes have fallen out.

This is identified as:

👉 A Maris Ayin issue.

It is not necessarily the same level as a full Mum.

The Gemara uses this to distinguish between:

👉 A genuine Mum.

👉 Shaveh B'Zaro Shel Aharon.

👉 A lesser appearance-based disqualification.

The Source for Baldness

2️⃣1️⃣ "HaKohanim"

The Gemara identifies the Tanna who derives additional Kohen disqualifications from the Torah's wording.

The word:

👉 HaKohanim

is expounded to include additional requirements for Kohanim.

This provides a source for certain physical conditions, including the baldness discussed by the Gemara.

Eyebrows

2️⃣2️⃣ Missing Eyebrows

The next Mishnah begins with abnormalities involving the eyebrows.

Cases include:

👉 A person with no eyebrows.

👉 A person with only one eyebrow.

These can disqualify a Kohen because his facial appearance is significantly different from the normal form.

2️⃣3️⃣ Unusual Eyebrow Placement

The Mishnah also discusses eyebrows that are positioned unusually.

This continues the theme:

👉 A Kohen may have no classic Mum such as a missing limb, yet his physical form can still be sufficiently abnormal to prevent him from performing the Avodah.

Two Backs or Two Spines

2️⃣4️⃣ An Extraordinary Physical Abnormality

Rebbi Chanina ben Antignos adds a striking case:

👉 A person with two backs and two spinal columns.

This is included among the unusual physical formations that disqualify a Kohen.

The Daf therefore concludes by moving deeper into the distinctive Mumim and abnormalities that apply specifically to human beings.

📌 Key Chazarah

- The Daf moves from Mumim of animals to Mumim that disqualify Kohanim from the Avodah.
- Many Mumim apply to both people and animals.
- A Gezeirah Shavah of Garav/Garav and Yalefes/Yalefes connects the two Parshiyos.
- Certain defects are unique to animals, while others apply specifically to people.
- The Torah can repeat an entire Parshah because of particular Chiddushim contained within it.
- Mumim are separately taught regarding Kohanim, Bechor and other Kodshim because each category has unique characteristics.
- Bechor has Kedushah automatically from birth.
- Other Kodshim receive their designation and have broader forms of Kedushah.

- Kohanim have their own Kedushah and Mitzvos.
- A Kohen must be Shaveh B'Zaro Shel Aharon – physically within the normal form of Aharon's descendants.
- There are different levels: a genuine Mum, an abnormality of Shaveh B'Zaro Shel Aharon, and Maris Ayin.
- A genuine Mum can invalidate the Avodah if the Kohen serves with it.
- A lesser physical abnormality does not necessarily invalidate an Avodah already performed.
- The Mishnah lists several unusual shapes of the head.
- Abnormally short, long or positioned necks can also disqualify.
- A hunchback involving the actual skeletal structure is more serious than a raised area of flesh.
- The Daf discusses different patterns of baldness and whether sufficient normal hair remains.
- Rabbi Yochanan discusses baldness, unusual shortness and constantly watery eyes.
- Missing eyelashes are specifically treated as a Maris Ayin issue.
- The next Mishnah begins discussing missing or abnormally positioned eyebrows.
- Rebbi Chanina ben Antignos adds the unusual case of someone with two backs and two spinal columns.

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