

31.7.2

44a → 44b (משנה ד) → (דני חנינא בן אנטיגנוס לא תני כושי)

1. ויפרש את האהל על המשכון וישם את מכסה האהל עליו מלמעלה באשר צוה ה' את משה: שמות מ, יט
 2. עשר אמות ארך הקרש ואמה וחצי האמה רחב הקרש האחד: שמות כו, טז
 3. ברוך תהיה מכל העמים לא יהיה בך עקר ועקרה ובבהמתך: דברים ז, יד
 4. או גבן או דק או תבלל בעינו או גרב או ילפת או מרוח אשך: ויקרא כא, כ

- I ד משנה: disfigurements of odd size ratio that invalidate כהן
- a *Eyes*: if his eyes are as big as a calf's or as small as a goose's
 - b *Body*: if his body is oversized or undersized relative to his limbs
 - c *Nose*: if his nose is oversized or undersized relative to his limbs
 - i *ברייתא* bigger or smaller by a small finger's width
 - d *Ears*: **צומם** – if his ears are very small; **צומע** – if his ears are stuffed up and sponge-like (contracted)
 - i *ברייתא* adds **צימח**; students didn't know meaning until they overheard an Arab refer to a **צימח** and found a goat with excessively long ears (in our *ברייתא*, it means a כהן with long, droopy ears)
 - 1 *note*: ר"ח ruled that a goat without horns or a lamb with horns is fit for the **מזבח**
 - (a) *ברייתא*: things that seem to be **מומים** but are not, and may be brought as offerings but not slaughtered (if outside of **מקדש** – goat w/o horns, lamb w/horns, small ears, stuffed ears or long ears (בכור)
 - 2 *tangent*: ר"ח – if horns and their stem were removed, **פסול** but may not be redeemed; if feet and their stems removed – **פסול** and may be redeemed
 - (a) *challenge*: *ברייתא* that rules that in both cases, may be redeemed
 - (b) *answer*: if stem is leveled – no **פדיון**; if fully uprooted – **פדיון**
 - (i) *challenge*: if cut, should be **כשר**, per *ברייתא* re: **פרה אדומה** (if horns are black, they are cut)
 - (ii) *answer*: they may be cut above bone stem
 - e *related*: **רב** – משה was 10 אמות tall (per vv. 1-2)
 - i *challenge* (**ר' שימי בר חייא**): that makes מרע"ה a **מום**, בעל **מום**, per our *משנה*
 - ii *response*: his body, though very tall, was all in proper symmetry
- II הו משנה: lips and teeth
- a *lips*: if his upper lip is longer than (just out over) his lower lip or vice-versa
 - b *teeth*: if his teeth fell out – **פסול** due to **מראית העין**
- III הז משנה: disfigurements of odd-shaped limbs
- a *Breasts*: if his breasts are feminine-looking, such that they lie on his chest
 - b *Stomach*: if his stomach is inflated and juts out
 - i *related ruling and story*: proper to urinate publicly (to avoid inflated stomach) but not to drink publicly (*ברייתא*)
 - 1 *story*: someone restrained himself from urinating and his stomach distended
 - 2 *story*: שמואל needed to urinate during הרגל; שבת הרגל; they put a cloth around him for **צניעות**
 - (a) *his father*: instructed him to publicly teach that it is unnecessary; not everyone will have the luxury of the privacy and will injure himself restraining
 - (b) *further*: anecdotes and advice re: need to urinate and danger of infertility (v. 3)
 - c *Navel*: if his navel juts out
 - d *Conditions*: if he falls, even occasionally; if he is short of breath (demonic possession?)
 - e *Genitalia*: if his testes or member are oversized
 - i *member*: until his knee (at knee, one version sees as **מום**; other sees as fit)
- IV הז משנה: interpretation and application of **מרוח אשך** (v. 4)
- a **ד"ק**: if he has no testes – or even one
 - b **ד' ישמעאל**: if his testes are crushed
 - i *reason*: he is bothered by wording; if per **ת"ק**, should read **אשך חסר** → he reads “crushed”
 - c **ד"ע**: if his testes are large due to inflammation
 - i *reason*: he is bothered by wording; if per **ישמעאל**, should read **ממרוח אשך** → he reads “inflated”
 - d **דחב"א**: means **מראיו חשוכים** – he looks dark (skin pigmentation)
 - i *reason*: he is bothered by wording; if per **ר"ע**, should read **רוח אשך** → he reads “dark skinned”
 - ii *note*: **מראו חשך** → **מרוח אשך**; allows for Midrashic license to move letters around; **מרוח אשך** → **מראו חשך**
 - 1 *challenge*: that is same as **כושי** (listed ahead, v. 1): (*a:*) **דחב"א**'s version of **כושי** doesn't include **כושי**