

31.6.4

(על אלו מומין שוחטין את הבכור ופסולי המוקדשין נפדין עליה) 41a → (משנה טו) 40a

1. איש איש מזרע אהרן והוא צרוע או זב בקדשים לא יאכל עד אשר יטהר והנגע בכל טמא נפש או איש אשר תצא ממנו שכבת זרע: ויקרא כב, ד
 2. עוררת או שבור או חרוץ או יבלת או גרב או ילפת לא תקריבו אלה לה' ואשה לא תתנו מהם על המזבח לה': ויקרא כב, כב

- I מום – חכמים and they confirmed it to be a מום story – once the lower jaw jugged out past the upper; ר"ג asked
 a background: previous משנה listed pig-like mouth as מום and רבנן disagreed (with אילא)
 i therefore: our משנה informs us that disagreement was in a case where upper jaw jugged out; if lower – all agree
 ii challenge: only in context of humans does the משנה rule (ahead ז:ה) that he must look “normal”, due to v. 1
 1 but: in context of animals, no such consideration
 2 answer (ר"פ): if it has a bone, considered a מום; if just extra skin folding over, not a מום (except for people)
- II משנה טז: further מומים – specific to kid (goat)
 a if: the kid's ear was doubled - if it was one bone, it is a מום; if no bone – not a מום
 i related ברייתא: if the mouth of legs are enlarged; if due to inflammation, not a מום; if due to enlarged bone – מום
 1 and if: the ears are doubled over; if single cartilage – מום; if separate cartilage – not a מום
 b kid's tail like a pig's... דחב"ג
 i ד"פ: need not be small; as long as it is round, considered swine-like and is a מום
 c ...or if it doesn't have three vertebrae – מום
 i ד"ה: for goat – 2 vertebrae are מום, 3 are not; for lamb – 3 are מום, 4 are not;
 1 challenge: ברייתא – for goat, 1 is מום, 2 is not; for lamb, 2 is מום, 3 is not
 2 explanation: ר"ה was misled by משנה; since רישא is in re: goat, he thought סיפא was as well (it isn't)
- III משנה י: additions of ר' יהודה and רחב"א
 a דחב"א: a wart in the eye, a piece of the foreleg bone missing, a broken jaw...
 i challenge: a wart is not a מום per next משנה
 1 block: יבלת is an explicit מום mentioned in תורה (v. 2)
 2 rather: mention in תורה refers to יבלת in eye; the משנה ahead is referring to one on the body
 (a) challenge: the תורה lists יבלת without qualifying location
 (b) rather: mention in תורה refers to יבלת with bone; the משנה is referring to one without a bone
 (i) and: in the eye (without a bone) it is a מום; on the body, not a מום (but is להקרה)
 (ii) challenge: on the body, that is just hanging skin which is not להקרה (only מום for כהן) – per ז:ו
 (c) rather: both are in the eye; if in black – מום; if in white – not a מום, but פסול
 (i) challenge: there are no מומים in white of eye
 (ii) rather: both are in white of eye; if it has a hair – פסול להקרה; if no hair – may be offered
- b ...eyes or ears of different sizes (as measured, not just by sight)
 i eyes: “big” – like calf's; “small” – like goose
 c ד"י: if one testicle is as big as two normal ones – חכמים didn't accept it
 i כשרה - even if one is as small as a bean חכמים
- IV משנה יא: a calf with a short tail
 a if: the calf's tail doesn't reach the ערקוב
 i חכמים: most calves grow that way; as they grow, the tail gets longer
 ii definition of ערקוב (רחב"א): middle of thigh
 1 meaning: upper joint of leg; same place is recognizable on a camel
- V משנה יב: (summary) – in case of any of the above-mentioned מומים we slaughter בכור and redeem מוקדשים
 a question: why the need for repeating the opening statement of משנה א?
 b proposed answer: to explain that not only בכור may be slaughtered for these מומים; קדשים may also be redeemed
 i challenge: if we can slaughter, certainly we can also redeem for these
 ii rather: since in פרק-מ, we introduced אילא's 3 additions which were originally rejected, and then we continued to teach the individual's opinion (ר' אילא) –
 1 therefore: we need to summarize that להלכה we allow any and all of these מומים for שחיטת בכור and קדשים