

## 31.7.2

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

1. וַיִּפְרֹשׂ אֶת הָאֵהָל עַל הַמִּשְׁכָּן וַיֵּשֶׁם אֶת מִכְסֵּה הָאֵהָל עָלָיו מִלְמַעְלָה כְּאֶשֶׁר צִוָּה ה' אֶת מֹשֶׁה: שְׁמוֹת מ, יט  
 2. עֶשֶׂר אַמּוֹת אֶרֶץ הַקֶּרֶשׁ וְאִמָּה וְחֻצֵי הָאִמָּה רָחֵב הַקֶּרֶשׁ הָאֶחָד: שְׁמוֹת כו, טז  
 3. בְּרוּךְ תִּהְיֶה מִכָּל הָעַמִּים לֹא יִהְיֶה בָּךְ עֶקֶר וְעֶקְרָה וּבְהֶמְתָּךְ: דְּבָרִים ז, יד  
 4. או גִּבֵּן או דָּק או תִּבְלָל בְּעֵינָיו או גָּרֵב או יִלְפֹת או מְרוּחַ אֶשֶׁךְ: וִיקְרָא כא, כ

- I כהן disfigurements of odd size ratio that invalidate משנה ד
- 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 – **פדין**; if fully uprooted – **פדין**
          - (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 a **מרה"ה** **מום**, per our משנה
    - ii response: his body, though very tall, was all in proper symmetry
- II משנה הו: 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 **העין** **מראית**
- III משנה הז: 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 restratined himself from urinating and his stomach distended
      - 2 story: שמואל needed to urinate during **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 משנה ח: interpretation and application of **מרוח אשך** (v. 4)
- a **ל"ק**: if he has no testes – or even one
  - b **ל"ק**: if his testes are crushed
    - i reason: he is bothered by wording; if per **ל"ק**, should read **אשך חסר** → he reads "crushed"
  - c **ל"ק**: if his testes are large due to inflammation
    - i reason: he is bothered by wording; if per **ל"ק**, should read **ממרוח אשך** → he reads "inflated"
  - d **ל"ק**: means **מראיו חשוכים** – he looks dark (skin pigmentation)
    - i reason: he is bothered by wording; if per **ל"ק**, should read **רוח אשך** → he reads "dark skinned"
    - ii note: **מרוח אשך** allows for Midrashic license to move letters around; **מרוח אשך** → **מרוח אשך**
      - 1 challenge: that is same as **כושי** (listed ahead, v. 1): (**א:**) **ל"ק**'s version of v. 1 doesn't include **כושי**