

## OVERVIEW of the Daf

### 1) Eye blemishes

The Gemara clarifies the different eye blemishes enumerated in the Mishnah.

The source for these laws is presented.

A Baraisa lists additional eye blemishes.

Rava explains why it was necessary for the Torah to discuss five separate eye blemishes.

### 2) Clarifying the Mishnah

R' Yosef cites a Baraisa that has an alternative reference to סכי שמש mentioned in the Mishnah.

R' Huna gave an example of גדיין.

This explanation is unsuccessfully challenged.

A Baraisa identifies the condition the Mishnah calls הצירן.

Another Baraisa discusses additional blemishes that are related to the eyes.

One of the statements of the Baraisa is unsuccessfully challenged.

3) **MISHNAH:** The Mishnah lists additional blemishes that disqualify a kohen from serving in the Beis HaMikdash.

### 4) Moshe Rabbeinu's height

Rav asserts that Moshe Rabbeinu was ten amos tall.

This assertion is unsuccessfully challenged.

### 5) Clarifying the Mishnah

A Baraisa defines the blemish of a nose that is too large.

A Baraisa teaches that a צימח is also a blemish.

The condition צימח is identified.

### 6) Mutants

R' Chisda teaches that a goat without horns or a female sheep with horns may be offered as a korban.

A Baraisa is cited that confirms this ruling.

R' Chisda rules that an animal whose horns were removed may not be offered as a korban but it may not be redeemed because of this condition. The same halacha is true regarding an animal whose hooves were removed.

The ruling concerning the horns is unsuccessfully challenged.

7) **MISHNAH:** The Mishnah enumerates additional blemishes that disqualify a kohen for service.

### 8) Public behavior

R' Abba the son of R' Chiya bar Abba rules that one may relieve himself in public but may not drink water in public.

A Baraisa echoes this same idea.

Two related incidents are cited.

The incident cited in the Baraisa is unsuccessfully challenged.

### 9) Urology

A Baraisa discusses urological anatomy.

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 מרת חנה בת ר' שמשון ושרה, ע"ה

## Distinctive INSIGHT

### Moshe Rabbeinu was ten amos tall

משה רבינו עשר אמות היה שנאמר ויפרש את האהל על המשכן. מי פרשו?  
 משה רבינו פרשו

The Mishkan was ten amos high, and the verse tells us that Moshe Rabbeinu spread the covering over its top. This leads Rav to the conclusion that Moshe Rabbeinu was ten amos tall.

Pardes Yosef (to Shemos 40:19) asks how this information can lead to a conclusion regarding Moshe's height. Would it have not been possible for Moshe to stand on a platform or on a ladder and spread the cover without himself being so tall? He explains that our Gemara must be of the opinion that Moshe's spreading the cover over the top of the Mishkan is defined as a service, and, as such, the one performing the service may not have an interposition between his feet and the floor (see Zevachim 26a). Therefore, it could not have been that Moshe was standing on a ladder or any other raised surface.

Pardes Yosef adds that this explanation is indicated in the words of the question and answer of the Gemara. The Gemara asks, "Who spread the cover over the tent?" The answer given is that it was Moshe, as the verse (Shemos 40:19) says, "And he spread the cover over the tent." Apparently, if we have an explicit verse which states this fact, what is the purpose of the Gemara's question and answer? It must be that the Gemara is coming to emphasize that this task was a service assigned to Moshe, and it was not allowed to be done by anyone else other than him. And now that the Gemara determined that the spreading of the cover over the tent was a service, the next point is that Moshe could not have been standing on top of anything while he spread it, so he must have been tall enough to do it directly.

R' Shimi b. Chiya told Rav that according to his explanation, Moshe was blemished, because the proportion of his body, which was huge, to his arms, which are understood to be regular sized, was disproportionate. Rav corrected R' Shimi, and he told him that Moshe's arms were also large, and therefore in proportion to the rest of his body. The Achronim note that the question of R' Shimi seems surprising, because Moshe was a levi, and blemishes are not a factor to disqualify a levi from his service to either open and close the gates of the Mikdash or to sing.

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## REVIEW and Remember

1. Why are five different eye blemishes mentioned in the Torah?
2. What is the source that Moshe Rabbeinu was ten amos tall?
3. Why is it permitted to relieve oneself in public?
4. How can one assure that he will have students in his house and that God will listen to his prayers for children?

# HALACHAH Highlight

*Is a kohen with glasses disqualified from serving in the Beis HaMikdash?*

מחסורייתא מ"דק"

Weak vision is derived from the word דק

The Gemara discusses many blemishes that disqualify a kohen from serving in the Beis HaMikdash. Sefer Ayeles Hashachar<sup>1</sup> wonders whether a kohen who has weak vision is fit to serve in the Beis HaMikdash. Rambam<sup>2</sup> writes that one who has to gather his eye lashes when he wants to look carefully is considered to have a blemish in his eye. A related question is how weak must the kohen's vision be in order for him to be considered blemished. It is obvious; however, that a kohen may not serve while wearing glasses even if weak vision is not a blemish since glasses would constitute an extra garment that would in and of itself disqualify his service. Teshuvos Be'er Sarim<sup>3</sup> maintains that the question of whether glasses constitute an extra garment is subject to a dispute between Rashi and Tosafos related to whether tefillin are considered an extra garment. According to Rashi anything one wears as a garment violates the prohibition against wearing an extra garment even if the item is not a garment. Therefore, even one's tefillin shel yad would be considered an extra garment. According to Tosafos only items that are considered garments violate the prohibition against wearing an extra garment, therefore wearing one's tefillin shel yad does not violate the prohibition against wearing an extra garment. Although glasses are considered a garment as far as Shabbos is concerned, nevertheless, they are not called a garment and thus are subject to the debate between Rashi and Tosafos regarding the prohibition against wearing an additional garment.

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Related expositions are presented.

Two teachings related to proper etiquette while relieving one's self are recorded.

A Baraisa discusses restraining one's bodily needs.

A final related statement is presented.

## 10) Clarifying the Mishnah

A Baraisa explains what is a רוח קצרי.

Another Baraisa defines the last two blemishes listed in the Mishnah.

Two versions of a related Baraisa are recorded.

11) **MISHNAH:** Four definitions of the condition מרוח אשך are presented.

## 12) Finding sources

The sources for some of the opinions in the Mishnah are identified.

The opinion of R' Chanina ben Antigonus is explained. ■

Shevet Yehudah<sup>4</sup> relates that Rav Chaim Kanievski ruled that a kohen who cannot see clearly without the assistance of glasses is not considered blemished. The proof he cited is that Rambam enumerates eleven different eye blemishes and weak eyes was not one of the blemishes. When challenged from our Gemara in which Rashi<sup>5</sup> explains that the blemish מחסורייתא is one with weakened vision Rav Chaim responded that not every kohen with weak vision is considered blemished but someone who is almost blind without glasses would indeed be considered blemished. ■

1. אילת השחר ויקרא כ"א: י"ח.
2. רמב"ם פ"ח מהל' ביאת המקדש ה"ו.
3. שו"ת באר שרים ח"ג סי' ב' אות ו'.
4. שבט יהודה גליון עמ' קי"ח.
5. רש"י ד"ה מחסורייתא. ■

# STORIES Off the Daf

## Better than Children

לא יהיה בד עקר מן התלמידים

The Ponevezher Rav, zt"l, was a dynamic force for Torah and kedushah. One great person asked the Brisker Rav, zt"l, how Rav Kahanaman achieves so much more than everyone else. "Everyone I know only manages to put into action a fraction of his aspirations. Yet the Ponevezher Rav seems to always carry out his plans to bolster Yiddishkeit to the full. He has built so many Torah institutions of all sorts that it is hard to understand why he is an exception."

The Brisker Rav replied that there was no question at all. "Why do you think that all of the many things the rav has built are any more than a fraction of his aspirations?"

He opened a drawer and showed the

man a proposal from the rav to start a kollel kodoshim with the Brisker Rav as Rosh Kollel. "He also achieves only some of his aspirations; he does much because he strives for many times more than the average person!"

The Ponevezher Rav's boundless love and dedication for Torah was demonstrated by an explanation he offered of a statement on today's daf. "In Bechoros 44 we find that the verse, 'ולא יהיה בד עקר,' teaches that there will always be students. This seems strange. Why take the verse out of its simple meaning: that we will have children? The answer is that we find in Yeshayahu that there is something that is טוב מבנים ומבנות — better than children.' So if the verse is merely its simple meaning, why aren't we blessed with that which is more precious? Clearly, the verse means to bless us with the most important thing: students. This is a promise that the wise men of Torah will never be

sterile. There will always be those who want to learn. This is the ultimate blessing: that the chain of the mesorah from teacher to student will never be broken!"<sup>1</sup> ■

1. הרב מפנובז, ח"א, ע' קי"ו ■

(Insight...continued from page 1)

Chasam Sofer explains that R' Shimi's question was that although Moshe's blemish would not disqualify him from service in the Mikdash, this physical blemish would disqualify him from serving as a judge on the Sanhedrin. The Gemara in Yevamos (101b) learns from a verse in Shir HaShirim (4:7) that a judge of the Sanhedrin could not have a blemish.

Gri"z points out that as a levi Moshe's blemish was not a factor, but we know that Moshe served as a kohen during the dedication of the Mishkan, and having a blemish would not have allowed him to serve in this role. ■