



Inflicting Mumim

The *Mishnah* (5:2) records a debate regarding a *bechor* that requires bloodletting. The issue is that one might, as a result of the procedure, create a *mum* (blemish) that invalidated the *bechor* from being offered as a *korban*. Doing so deliberately is prohibited. A *bechor* with a *mum* is nevertheless given to a *kohen* who would be allowed to eat it.

R' Yehuda forbids any bloodlettings even at a location where a *mum* will not occur. *Rashi* explains that due to one's innate concern for his property, allowing the procedure in safe areas, may result in them being performed in other areas as well. The *Chachamim* permit it, provided that one does not cause a *mum* in the process. If one does, they would need to wait for another *mum* to develop in order to permit its consumption. *R' Shimon* however is not concerned even if a *mum* is created, since that was not one's intention when doing so.

The *Gemara* cites a *Beraita* that also includes the opinion of *R' Meir* who maintains that one can only perform the procedure in a location that will not cause a *mum*. The *Chachamim* in the *Beraita* maintain that one could perform it anywhere, yet one could not slaughter the animal based on that *mum*.

Rashi explains that the debate in the *Beraita* is regarding a case where the animal will not recover from its condition without bloodletting and will otherwise likely die. The animal is therefore, at this point, defined as a *ba'al mum*. Consequently the debate between *R' Meir* and the *Chachamim* is whether one is allowed to inflict a *mum* on a *bechor* that has a pre-existing *mum*.

The *Gemara* (33b) explains that the debate hinges on the understanding of the following *pasuk*. "When a person offers a *korban Shelamim* to *Hashem*, to fulfil his *neder* or *nedava*, with cattle or flock, they should be *tamim*... all blemishes shall not be on it." *R' Meir* understands that "*kol mum*", the addition of the word "all", includes adding *mumim* to a *korban* that has one already. *Chachamim* however note that it is preceded by a reference to *tamim*, unblemished animals, thereby limiting the prohibition.

The *Beit Efrayim* (YD 75) understands that at the core of the debate is a dispute around the nature of the prohibition. The *Chachamim* understand that the prohibition is for one to invalidate a *korban* from being offered on the *mizbeach*. The act of inflicting a *mum* is tantamount to stealing from the *hekdesh*. If the animal had a pre-existing *mum* and is already disqualified, then there is no biblical prohibition against inflicting a *mum*. *R' Meir* however understands that the prohibition relates to the sanctity of the animal. Inflicting a *mum* on a sanctified animal is itself an issue. Consequently it is irrelevant if it has *mumim* already or not.

One point to clarify, the *Tosfot* (33b s.v. "*baal*") explains that even though we have learnt that inflicting a *mum* on a *baal mum* is permitted on a biblical level, it is still prohibited on a *rabbinic* level. They only permitted it in this context of blood letting.

Yisrael Bankier

Revision Questions

בכורות ה': ב' ו' ט'

- Can a *kohen* invite a non-*kohen* to partake in a meal involving a *bechor* that had a blemish? (ה': ב')
- Can bloodletting be performed on a *bechor*? (ה': ב')
- Explain the debate regarding a *bechor* whose ear was slit by its owner. (ה': ג')
- What two cases occurred where the *Chachamim* ruled that even though a blemish was inflicted deliberately it was *mutar* to the owners, yet later had to change the ruling and why? (ה': ג')
- What is the law if a person inflicted a blemish to a *bechor* in "self-defence"? (ה': ד')
- What are the three opinions regarding the trustworthiness of a shepherd regarding a blemish on a *bechor* that could have been inflicted by a human? (ה': ד')
- Is a *kohen* trusted to say that he showed the blemish to an expert checker? (ה': ה')
- Explain the debate regarding the required proficiency of those required to check a *bechor* whose front leg was severed. (ה': ה')
- What is the law if one purchased a slaughtered *bechor* (that had a blemish), consumed some, and then it was discovered that the *bechor* was never shown to an expert? (ה': ו')
- What other case is brought that is similar to the previous question and what is the law regarding that case? (ה': ו')
- A wound to which part of the ear of a *bechor* would render it a *ba'al mum*? (ה': א')
- What are the two opinions of the definition of a "dried ear" that is defined as a *mum*? (ה': א')
- Name three types of *mumin* of the eyelid? (ה': ב')
- What is the meaning of the term *tevalul*? (ה': ב')
- According to *R' Channinah ben Antignos*, how many times must a watery eye be examined in an eighty day period? (ה': ג')
- What food must be eaten in order to prove that water in the eye is a lasting blemish? (ה': ג')
- Is a pierced nose on an animal considered a blemish? (ה': ד')
- Explain the *machloket* between *Tana Kama* and *R' Channinah ben Antignos* regarding inspecting the gums for blemishes? (ה': ד')
- If the tail of an animal is mutilated between the joints is that considered a blemish? (ה': ה')
- If the top end of the tail is mutilated and bone is showing, is that considered a blemish? (ה': ה')
- Is the following considered a blemish –
 - Five legs?
 - Three legs? (ה': ו')
- Explain the term *shahul*? (ה': ז')
- Explain the term *kasul*? (ה': ז')
- What blemish did *Ila* enumerate which the *Chachamim* agreed with? (ה': ח')
- What three blemishes did *Ila* enumerate which the *Chachamim* had not heard? (ה': ח')
- If the ear of a kid is doubled and has one bone, is that considered a blemish? (ה': ט')
- If the tail of a kid is like that of a pig or does not have three segments is it a blemish? (ה': ט')

Local Shiurim

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
 Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
Beit Ha'Roeh
 Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
 9:00am
Kollel Magen Avraham
 Reemon Neighbourhood

ONLINE SHIURIM

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rav Meir Pogrow
613.org/mishnah.html

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
29 th June א' תמוז	30 th June ב' תמוז	1 st July ג' תמוז	2 nd July ד' תמוז	3 rd July ה' תמוז	4 th July ו' תמוז	5 th July ז' תמוז
Bechorot 6:10-11	Bechorot 6:12-7:1	Bechorot 7:2-3	Bechorot 7:4-5	Bechorot 7:6-7	Bechorot 8:1-2	Bechorot 8:3-4

