

A Blemished Offerer

Excerpted and adapted from a shiur by Rav Moshe Yitzchok Weg

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https://baishavaad.org/wp-content/uploads/2022/05/VAY82_008_Emor_Far_From_Perfect_A_Blemish_in_a_Non-Jews_Korban.mp3

Speak to Aharon, saying: Any man of your offspring throughout their generations in whom there will be a blemish shall not come near to offer the food of his G-d.

Vayikra 21:17

A kohein may not offer a *korban* as a *ba'al mum*, and the same applies to a non-kohein offering *korbanos* on a *bamah* (temporary *mizbei'ach*) in earlier times (Zevachim 116a). May a non-Jew (who in principle is permitted to offer a *korban* even today on a *bamah*[1]) bring a *korban* as a *ba'al mum*? The Midrash Tanchuma says that No'ach was injured by the lion on the *teivah* during the flood, so the *korbanos* offered after the flood (Bereishis 8:20) were brought by his son Sheim. This implies that a non-Jewish *ba'al mum* may not offer *korbanos*. But the Gemara (Sanhedrin 105a) says that Bil'am was lame, yet he brought *korbanos* (Bemidbar 23:4).

The Rogatchover Gaon answers that "*vayeilech shefi*" (Bemidbar 23:3) means that Bil'am walked normally, concealing his limp. Since the *mum* was not noticeable, perhaps it would not be disqualifying.[2]

A second answer is that a non-Jew who is a *ba'al mum* may offer *korbanos* on a *bamah*. The Chazon Ish appears to hold this way, as he writes that things that disqualify *korbanos* of a Jew, including *pigul* and *tum'ah*, do not disqualify *korbanos* offered by a non-Jew. Although he does not specifically list bringing a *korban* as a *ba'al mum*, it seems that this is included. If so, perhaps No'ach was an exception to the rule for other reasons.[3]

[1] See Zevachim 115b-116b.

[2] The Rogatchover says that although Bil'am also was blind in one eye, that happened later.

[3] It is possible that both Jews and non-Jews bringing *korbanos* before *Matan Torah* had to be firstborns, who were appointed to offer *korbanos* before the Levi'im replaced them following *cheit ha'eigel* (see Keren Orah to Zevachim 115b, who may hold this way). No'ach was therefore disqualified due to his injury, but later non-Jews may not have had this requirement.