



Volume 12. Issue 31

Spreading Negaim

In the beginning of the eighth *perek* we learn about *negaim* that spread and take over the entire body. The law differs whether the *nega* was originally *tameh* or *tahor*. According to the *Bartenura*, a *tameh nega* is one that has one of the characteristics that renders it *muchlat*, e.g. two white hairs. The *Tosfot Yom Tov* however adds that the *Mishnah* could even refer to a *nega* that was *musgar* – it was the required shade of white and larger than the minimum size but lacked one of the other marks.

The *Mishnah* teaches that if a *tameh nega* spread over the entire body, the person would be *tahor*. The *Mishnah* continues that if one of the *roshei eivarim* (e.g. finger tips) became exposed then the person is *tameh*. Even if the *nega* continues to recede the person would be *tameh* until it was smaller than a *gris* (the minimum size of a *nega*).

The *Bartenura* explains that when the *nega* begins to recede, the person is not yet *tameh* until the exposed area is the size of an *adasha* (lentil). He explains that this is based on the *pasuk*, “On the day healthy flesh appears, it shall be contaminated” (*Vayikra* 13:14). The *Mishnah Achrona* understands that the *Bartenura* is explaining according to the opinion of *R' Yossi*. In other words, he understands that the *pasuk* teaches that once it begins to recede, the exposed skin is considered a *michya* (one of *simanim*). Even though ordinarily the *roshei eivarim* cannot be considered a *michya* this case is different. Regarding a regular *michya* the *pasuk* status, “and the *kohen* saw it” from which we learn that the *kohen* must be able to see the entire *nega* that contains the *michya*, which is not possible if the *michya* is on the *roshei eivarim*. In this

case however the *pasuk* simply states, “healthy flesh appears” which no longer disqualifies *roshei eivrim*. Nevertheless the minimum size of an *adasha* is still required.

The *Mishnah* however continues that if it spread from a *tahor nega*, even if it covered the entire body, the person would be *tameh*. If it began to recede, the person would continue to be *tameh* until it returned to its original size. The *Bartenura* explains that this *tahor nega* could either be a *nega* that was *musgar* and did not change over the two week period or a *nega* that was *muchlat* and the *siman* (e.g. two white hairs) disappeared¹.

One question worth asking is why in the case of a *tameh nega* that then covered one's body and began to recede is the person *tameh* until it is smaller than a *gris* while with a *tahor nega* it is only until it returns to the original size?

The *Eliyahu Raba* explains that when it spreads from a *tameh nega* and covered the body, the person becomes *tahor*. From that point onwards, the sign of *tumah* is the exposed skin. Consequently the more that is exposed simply confirms that the *nega* is *tameh*. The *nega* must therefore reduce below the size of *gris* – it must legally no longer exist - for it to be *tahor*. When it spreads however from a *nega tahor*, spreading itself is the sign of *tumah*. Consequently, once it returns to its original size, even if that is larger than a *gris*, the *nega* is *tahor*.

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¹ See the *Mishnah Achrona* the comments that this point is also debate in the *Rishonim*.

Revision Questions

א' ני סיעגנ – א' ח

- What are the minimum dimensions of a *baheret*?)י: א'(
- What are those dimensions in "hairs"?)י: א'(
- What are the minimum dimensions of both a *baheret* and the *michya* inside for it to be *tameh*?)י: ב'(
- Regarding the previous question what is the law if either the *baheret* increases or decreases in size? If the *michya* increases or decreases in size?)י: ב'(
- Regarding the previous question, what is the law if the *michya* was originally too small? (Which case is the subject of debate?))י: ג'(
- Regarding the previous question, what is the law if they were both originally larger than the minimum size?)י: ד'(
- Explain the debate regarding a case where a *baheret* is surrounded by *michya* which is surrounded by a *baheret*.)י: ה'(
- Regarding the previous question, explain the debate when the *baheret* spreads over the *michya*?)י: ה'(
- What is R' Shimon's opinion regarding the scope of the debate described in the previous question?)י: ו'(
- What is the law if the previous case involved a *bohak* in place of the *michya*?)י: ז'(
- What are the twenty-four *roshei eivarim* and why are they important?)י: ז'(
- List some of the places that cannot make someone *tameh* due to a *baheret*?)י: ח'(
- For which other four cases are these locations important?)י: ח'(
- Is there any time that the head can be treated as normal skin for *tzara 'at*?)י: ט'(
- List some cases where a *baheret* is found on the body but the person is not *tameh*?)י: א'(
- Explain the debate regarding "*tchilatan v'sofan tameh*" and list some examples of such cases.)י: א'(
- What are the three opinions regarding a *ger* that converts with a *baheret* and the colour subsequently changes?)י: ב'(
- What is the law regarding a *baheret* that after the two weeks of *hesger* does not change?)י: ג'(
- What is the law regarding one who has a *baheret* with a sign of *tumah*, but that sign disappears just prior to the *kohen* assessing it?)י: ג'(
- What is the law regarding one who removes one of the signs of *tumah*?)י: ד'(
- How does the answer to the previous question change if the sign was removed during *hesger*? After he was declared *tameh*?)י: ד'(
- What is the law regarding one that cuts of a *baheret*? (Include all cases.))י: ה'(
- Can *tzara 'at* prevent a *brit millah*?)י: ה'(
- What is the difference between a case where *tzara 'at* spreads over the body of one that was declared *tahor* and one that was declared *tameh*?)י: ו'(

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
In US dial: 718 906 6400
Then select: 1 – 2 – 4

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שדוק תבש
21 st June ד'זומת	22 nd June ה'זומת	23 rd June ו'זומת	24 th June ז'זומת	25 th June ח'זומת	26 th June ט'זומת	27 th June י'זומת
Negaim 8:2-3	Negaim 8:4-5	Negaim 8:6-7	Negaim 8:8-9	Negaim 8:10-9:1	Negaim 9:2-3	Negaim 10:1-2

