



Volume 12. Issue 33

## Netek

Over the past week, we have moved from learning about *negaim* that affect the skin to those that are inside inflammations or burns and finally with the beginning of the tenth *perek*, we learn about *netakim*. What exactly is a *netek*?

The *Mishnah Achrona* explains that the word *netek* means detached. A *netek* therefore refers to a small bald patch in the beard or head. Note however that if all the hair at the front or back of the head falls out then we can be dealing with different types of *negaim* – *karachat* or *gabachat*. A *netek* is different to a *karachat* and *gabachat* in a number of ways. A *karachat* and *gabachat* is much like a regular *nega* except that two white is not a *siman*. A *netek* however is not limited to the four shades of white and the two *simanim* of *tumah* are the *netek* spreading or if it develops two yellow hairs.

The *Mishnah Achrona* cites the *Tosefta* that teaches that five different types of *negaim* can affect one head. Reviewing the *Tosefta* is important to solidify our understanding of the different *negaim*.

In the first instance, before any hair has grown on the head or face, it is treated like regular skin and is affected by regular *negaim*. Once hair grows, then the region can be affected by a *netek* or *karachat* and *gabachat*. If a *schin* and *michva* develops in that region, then two different *negaim* could develop with the appearance of a *baheret* in the *schin* or *michva*.

Returning to the *netek*, every other type of *nega* involves a change in color. Is the same true for a *netek*? Does the skin need to change color or is it simply a bald patch? The *pasuk* reads: “The *Kohen* shall look at the affliction and behold, its appearance is deeper than the skin, and with it is weak, golden

hair; the *Kohen* shall declare him *tameh*; it is a *netek*, a *tzaraat* of the head or the beard”. A simple reading of the *pasuk* implies a change in color is required. The *Tosfot Yom Tov* however cites the *Torat Kohanim* that understands that the *pasuk* is creating a legal connection with regular *negaim*: since a *beheret* is formed from *shamayim*, we learn that we disregard a *netek* that was created by a person plucking his own hairs.

The *Tosfot Yom Tov* summarises the different positions that debate this point. The *Rambam* and *Rash* understand that a change in color is not required consistent with the *Torat Kohanim*. The *Korban Aharon* however does require a change. The *Raavad* cites the *Tosefta* as another position that argues against the *Torat Kohanim* and requires a change in the skin’s appearance.

What if a *baheret* develops inside a *netek*?

The *Bartenura* comments that “a *netek* does not become *tameh* with the four shades of white like a *nega* affecting the skin, rather it becomes *tameh* from all colors.” The *Mishnah Achrona* understands from the *Rash* that if a *Baheret* develops in the *netek* then it is treated like a *baheret* that develops on regular skin. In other words, it is not a *netek* and two yellow hairs is not a *siman*. However it is a *baheret* and two white hairs would be the *siman*. He however cites the *Kesef Mishnah* and *Tosfot Yom Tov* that argue a *netek* does not become *tameh* at all if the revealed skin is the color of a *baheret*.

*Yisrael Bankier*

## Revision Questions

יב: יח סייעגנ- יב: יי

- What is the law if a *baheret* containing a *michya* spreads over one's body and then the *michya* disappears? יב: יח(
- What is the law regarding a case where confirmed *tzara'at* has spread over one's body and then: יב: יח(
  - A *michya* appears?
  - Two white hairs appear?
- What is the law regarding a case where a *baheret* containing two white hairs spreads over one's body? יג: יח(
- What is the law regarding a case where *tzara'at* covers a person's body and the *roshei eivarim* keep clearing and covering over? יד: יח(
- Explain the following principle: יח: יח(
 

החירפה תא בכעמ תרהבה עגנב אמטל יוארה לכ  
יא עגנב אמטל יואר וניאש לכהחירפה תא בכעמ ונ
- What is the law regarding a case where two *beharot*, one *tameh* and the other *tahor* spread into one another then spread across the entire body? Is the law the same if they were on two separate fingers? יח: יח(
- What is the law if the *tzara'at* spreads over the entire body except for the *bohak*? יח: יח(
- What is the law if, after spreading over the entire body, the *tzara'at* disappears from less than a *gris* from *roshei eivarim*? יח: יח(
- What is the law if a person is first presented to the *kohen* already fully covered in *tzara'at*? What if two hairs appear? What if it recedes and the covers again? יח: יח(
- If *tzara'at* has covered a person, then receded and then covered again, when is the person *tameh* and when are they *tahor*? יח: יח(
- What is the difference between a *metzora musgar* and a *metzora muchlat*? יח: יח(
- Explain the debate regarding a case where a person had *tzara'at* covering his body with a *michya*, and then it covered his body, and then receded from *roshei eivarim*. יח: יח(
- List two cases where a person ultimately was covered in *tzara'at* when presented to the *kohen*, where the hesitation in presenting resulted in stringency and a leniency. יח: יח(
- What is *shchin*? יח: יח(
- What is *michva*? יח: יח(
- What are their indications of a *metzora muchlat*? יח: יח(
- Can *shchin* and *michva* combine with each other? With a *nega* on skin? יח: יח(
- When specifically can *shchin* and *michva* be *tameh* if a *nega* is found inside them? יח: יח(
- What is the law regarding a *shchin* that contains a *baheret* exactly its size? Why? יח: יח(
- What are the two indication of *tumah* for *netakim*? יח: יח(
- Explain the debate regarding the definition of "dak". יח: יח(
- Explain the debate regarding the case whether the yellow hairs can precede the *netek*. יח: יח(
- Can the yellow hairs be scattered? On the edge of the *netek*? יח: יח(

## 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/](http://www.shemayisrael.com/mishna/)

Rav Meir Pogrow  
[613.org/mishnah.html](http://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
28 <sup>th</sup> June א"יזומת	29 <sup>th</sup> June ב"יזומת	30 <sup>th</sup> June זומת ג"י	1 <sup>st</sup> July זומת ד"י	2 <sup>nd</sup> July זומת ו"י	3 <sup>rd</sup> July ז"יזומת	4 <sup>th</sup> July י"יזומת
Negaim 10:3-4	Negaim 10:5-6	Negaim 10:7-8	Negaim 10:9-10	Negaim 11:1-2	Negaim 11:3-4	Negaim 11:5-6

