בס"ד

MISHNAH YOMIT

VOLUME 24 · ISSUE 30 · PARASHAT VAYISHLACH

Checking One's Own Negaim

The *Mishnah* (2:5) teaches that one is able to inspect anyone's *negaim* except for their own. *R' Meir* expands the restriction to include also one's relatives. We shall try to understand this *Mishnah*.

The *Bartenura* explains that *R' Meir* understands that since the *Torah* connects *negaim* to *dinim* (which we mentioned in last week's article), just as one cannot adjudicate in a case involving their relative, they are also excluded from inspecting their relative's *negaim*.

How then do we understand the *Chachamim*? The *Tifferet Yisrael* explains that since the *Torah* teaches that the individual needs to be "brought to the *kohen*", it only excludes inspecting one's own *negaim*.

The *Mishnah Achrona* however cites the *Tosefta* that explains that one is trusted with respect to the own *negaim*. At a first reading, this would seem to contradict our *Mishnah*. He continues however by citing the *Rosh* who explains that the *Tosefta* is teaching that one is able to assess their own *nega* and then instruct the *kohen* what to say. Recall, that if the *kohen* is not versed in the laws of *negaim*, he can be prompted by one who is. Our *Mishnah* is only excluding the *kohen* for making the declaration of *tameh* or *tahor* regarding their own *negaim*.

Interestingly, the *Minchat Chinnuch* (169:19) writes that it could be the other way around. In other words, the exclusion would be regarding the assessment, determining whether it is *tameh* or *tahor*. If someone else made that assessment, then if he was a *kohen*, he could declare its status regarding his own *nega*.

The *Mishnah Achrona* also cites the *Rash* who provides a different resolution to the *Mishnah* and *Tosefta*. He explains that our *Mishnah* and the *Tosfeta* are discussing two different cases. Whether a person is trusted regarding their own *negaim* depends on whether the individual is already has a *chezkat tumah* – is already *tameh*. Where *Tosefta* trusts the individual, is where there is no *chezkat tumah*.

The *Minchat Chinnuch* continues by trying to understand the position of the *Chachamim*. He however understands it differently to the *Tifferet Yisrael* cited above.

R' Meir's position is understandable, as mentioned above, since he connects it to *dinim*. How do we understand the *Chachamim*? The *Minchat Chinnuch* presumes that it is based on *ne'emanut* – whether we can trust him. This understanding would align nicely with the *Rash* who maintains that it depends on whether there is a *chazkat tumah*.

Another reading of the *Mishnah* can be found in the *Baal Shem Tov* (*Bereishit* 121-130) who punctuates the *Mishnah* differently. He reads it as follows, "All *negaim* that a person sees *chutz* [in others], it is from his own *negaim*". In other words, that which bothers you about another person, is likely to be your own deficiency. This is similar to the *Gemara* (*Kidushin* 70a) that states, "anyone that who invalidates (*posel*), with his own deficiency (*mum*) he invalidates".

The *Baal Shem Tov* explains that this too is the deeper meaning being that statement: "Who is wise? He learns from everyone." Just as one can only see physical issues by looking in the mirror, so too when one sees deficiencies in other, he can "learn" that is simply reflecting his own.

Yisrael Bankier

REVISION QUESTIONS

נגעים ב׳:ד – ד׳:ד׳

- Explain how *negaim* that are in concealed places are inspected. (ב׳:ד׳)
- What other process uses the same method? (ב׳:ד׳)
- What are the two opinions regarding the limit on whose *negaim* a *kohen* is allowed to inspect? (ב׳:ה׳)
- For what other laws does a similar limit apply? (ב׳:ה׳)
- Which people do not become *tameh* through *negaim*? (ג׳:א׳)
- What is the difference between whether a *kohen* or *yisrael* inspects *negaim*? (ג׳:א׳)
- Describe how a *yisrael* can assist a *kohen* in this task? (ג׳:א׳)
- Is one allowed to inspect two *negaim* at once? (ג׳:א׳)
- Can a *kohen masgir* a *muchlat*? (ג׳:א׳)
- What is the law if a *chatan* develops a *nega*? (ג׳:ב׳)
- What other case shares the same law? (ג׳:ב׳)
- How can a *metzorah* become *tameh* for "two weeks"? How many days constitutes these "two weeks"? (ג׳:ג׳)
- What are the three different signs (regarding a skin *nega*) that indicate a *metzorah* is *tameh* (*muchlat*)? (ג׳:ג׳)
- Is there a difference between these signs as to when they are significant? (ג׳:ג׳)
- What is the maximum quarantine period for a *nega shchin* and *michva*? (ג׳:ד׳)
- What are the two indications of *tumah* (*muchlat*) for *shchin* and *michva* and how do they differ from one another? (ג׳:ד׳)
- What is the maximum *hesger* period for *netakin*? (ג׳:ה׳)
- What are the two signs of *tumah muchlat* for *netakin*? (ג׳:ה׳)
- What is the maximum *hesger* period for *karachat* and *gabachat*? (ג׳:ו׳)
- What are the two signs of *tumah* for them? (ג׳:ו׳)
- What is the maximum *hesger* period for a *nega* on clothing? (ג׳:ז׳)
- What are the three signs of *tumah* for a *nega* on clothing? (ג׳:ז׳)
- What is the maximum *hesger* period for a *nega* on a house? (ג׳:ח׳)
- What are the three signs of *tumah* for a *nega* on a house? (ג׳:ח׳)
- What are the minimum a maximum *hesger* periods relating to all *negaim*? (ג׳:ח׳)
- What are the legal difference between the following signs indicating a *metzorah muchlat*:
  - White hairs and *Fishayon*? (ד׳:א׳)
  - *Michva* and *Fishayon*? (ד׳:ב׳)
  - White hairs and *michva*? (ד׳:ג׳)
- What is the minimum length of the two white hairs? (ד׳:ד׳)
- What is the law if the white hairs have black roots? (ד׳:ד׳)
- Can a single split hair, which looks like two hairs, be considered as two hairs for this law? (ד׳:ד׳)
- What is the law regarding a *baheret* exactly the size of a *gris* that has both white and black hairs? (ד׳:ד׳)

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NEXT WEEK'S MISHNAYOT

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	שבת קודש
29 November · י"ט כסלו	30 November · כ׳ כסלו	1 December · כ"א כסלו	2 December · כ"ב כסלו	3 December · כ"ג כסלו	4 December · כ"ד כסלו	5 December · כ"ה כסלו
Negaim 4:5-6	Negaim 4:7-8	Negaim 4:9-10	Negaim 4:11-5:1	Negaim 5:2-3	Negaim 5:4-5	Negaim 6:1-2

Have a good Shabbos!