



Hesger Revisited

This week we began *masechet Negaim*. The *masechet* deals with *tzaraat*, a spiritual affliction that has physical manifestations on one's body, clothes or house. The *masechet* opens by discussing *tzaraat* that affects the skin. If one notices a white mark (*nega*) on his skin he must show it to the *kohen*. The first *Mishnah* lists the shades of white that might qualify a person as a *metzora*. If the *nega* has two white hairs or a *michya* in the centre then person is a *metzora muchlat*. In the absence of either of those two signs, the person is a *metzora musgar*. He must revisit the *kohen* after a week to see if either of the two signs have developed or the *nega* has spread. If nothing has changed, then he is given another week to see if the *nega* changes and if nothing does, the *nega* is considered *tahor*.

What does it mean that the person is a *metzor musgar* and what is this period of *hesger*? During last cycle (Volume 6, Issue 36) we analysed two different approaches. The first was *Rashi's* that appeared to explain that the *metzora* is effectively quarantined – "He shall shut him up in one house, and he shall not see him again until the end of the week." The other position was that of the *Rosh* how explains that it was the *nega* itself that was *musgar* and not the individual. In other words, the *kohen* draws a mark around the *nega* to see if it spreads. See the above cited article for the questions raised on each of these opinion and some suggest resolutions.

The *Mishnah Achrona* also attempts to understand the *hesger*. He rejects the notion that the *metzora* was imprisoned for a number of reasons. Firstly, this

would make a *metzora musgar* harsher than a *metzora muchlat*. When discussing a *metzora muchlat* the *Torah* write: "*lo yisgireno*". This would mean that the *metzora muchlat* would not require being locked-up – which would be counter intuitive. Secondly, quarantining does not appear to have an impact on the fact that his status will be reassessed after a week based on the appearance of *simanim*. Even if one would suggest that the quarantine is simply a *Torah* decree, the *Mishnah* (9) seems to suggest the *hesger* was only to clarify his status and not a mandatory sentence.¹

The *Mishnah Achrona's* the language of *hesger* simply means doubtful. The *kohen* renders the individual in a doubtful status and the matter is temporarily closed or concealed, requiring it to be reopened in week's time. The fact that both the *metzora muchlat* and *musgar* are sent out from the camp is not *hesger*. This is clear since, as mentioned above, the *Torah* says about the *muchlat* – "*lo yasgireno*".

He cites the *Mishnah LeMelech* that explains similarly. There the *Mishnah LeMelech* mentions the opinion of others that explain that when a house with *tzaraat* required *hesger*, the *kohen* would literally shut the door. The *Mishneh LeMelech* however argues that much like *negaim* that affect the skin and clothes, *hesger* is achieved through verbal declaration of the *kohen*. This is certainly in line with the *Mishnah Achrona* understanding that *hesger* is simply the *kohen* declaring the *metzora* is in this doubtful state.²

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¹ Also the *Mishnah* (13:12) discusses ways in which the *metzora musgar* can come to *shul* without causing others to become *tameh*. It appears then that he is not under quarantine.

² The *Mishnah Achrona* notes that there are a number of *Midrashim* that take the term *hesger* literally as meaning imprisoned in line with *Rashi's* explanation. Interestingly however, he is not bother. He explains that sometimes when engaging in *agada* the *Midrash* will take a literal reading and does not have any legal impact.

Revision Questions

ד: ח"י תולהא- יי

- How can a *sde bochin* be checked? ד: ח"י
- For what purpose does checking the field help and for what purpose does it not help? ד: ח"י
- In what two ways can a *beit ha'pras* be purified? ד: ח"י
- What two methods does *R' Shimon* add? ד: ח"י
- How can one pass through a *beit ha'pras* without becoming *tameh*? ד: ח"י
- What is the law regarding one who travels outside Israel through the mountains? Through the sea? ד: ח"י
- What is a *Shunit*? ד: ח"י
- What is the law regarding fields in *Surya* with respect to *tumah*, *ma'asrot* and *shmittah*? ד: ח"י
- In what circumstances does a property occupied by a *goi* in *Eretz Yisrael* require checking for *tumah*? (What case is the exception?) ד: ח"י
- Provide the three opinions regarding the areas that required checking. ד: ח"י
- What are *itz't'vaniyot* and can they have the status of a *mador goyim*? ד: ח"י
- What does *R' Shimon ben Gamliel* rules does not have the status of *mador goyim*? ד: ח"י
- Which location was purified by the *Chachamim*? ד: ח"י
- Which location was purified by *Rebbi* and his *Beit Din*? ד: ח"י
- Which ten places do not have the status of *mador goi'im*? ד: ח"י

א: יא סיעגנ- יא: יב

- Explain the following statement: יא: יא
העברא ןהש סינש סיעגנ תוארמ
- Explain the debate regarding the previous question. יא: יא
- Explain the debate regarding the colour of תמדמדה תרהב. יא: יב
- Explain how the different colour *negaim* combine: יג: יא
 - *Liftor*? (Include all cases.)
 - *Lehachlit*? (Include all cases.)
 - *Lehasgir*?
- How many *mar'ot negaim* do the following *Tana'im* maintain there are: ד: יא
 - *R' Channinah segan Ha'Kohanim*?
 - *R' Dosa ben Harkinas*?
 - *Akavya ben Mehalalel*?
- According to *R' Channinah segan Ha'Kohanim* on which days does the *kohen* not inspect *negaim* and why? ד: יא
- Who argues with *R' Channinah segan Ha'Kohanim*? ד: יא
- In what ways is the other opinion more lenient? ד: יא
- In what ways is the other opinion stricter? ד: יא
- Explain the debate regarding how the colour of a *nega* is assessed with people that have varying natural skin colours. יב: יא

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 |
|----------------------------------|----------------------------------|----------------------------------|----------------------------------|----------------------------------|----------------------------------|----------------------------------|
| 31 st May ג"י וויס | 1 st June ד"י וויס | 2 nd June וויס ו"ט | 3 rd June וויס ז"ט | 4 th June וויס ז"י | 5 th June ח"יקוויס | 6 th June ט"יקוויס |
| Negaim 2:2-3 | Negaim 2:4-5 | Negaim 3:1-2 | Negaim 3:3-4 | Negaim 3:5-6 | Negaim 3:7-8 | Negaim 4:1-2 |

