



Volume 12. Issue 30

Tzaraat of Miriam

If someone develops a white mark and suspects it might be *tzaraat* he must present himself to the *kohen* for assessment.¹ Despite there being other people with significant knowledge of *negaim*, it is only a *kohen* that can declare whether the mark is indeed a *tzaraat*. If the *kohen* is not qualified, he can consult a non-*kohen* that has sufficient knowledge. Nevertheless the declaration with legal significance can only be made by the *kohen* (3:1).

Despite the ruling being in the hand of the *kohen*, he may not rule regarding his own *negaim* (3:1). *R' Meir* adds that the *kohen* is also not be able to rule regarding the *negaim* of his relatives. The *Bartenura* explains that since the *pasuk* connects *negaim* to *dinim* (regular judgments) the *kohen* is limited in passing judgement much like a regular judge.

With the above in mind, a question is raised regarding this week's *parasha* (*Behaalotcha*). *Miriam* makes a comment to *Aharon* about *Moshe*. *Hashem* rebukes them; she is struck with *tzaraat* (as a result of speaking *lashon harah*) and is sent out of the camp for seven days. Having been treated as such, presumably *Miriam* was a *metzora* *musgar*. The *Gemara* (*Zevachim* 101b) cites a *Beraita* that asks, who declared that she was a *metzora* *musgar*? *Moshe* was not a *kohen* and *Aharon* is disqualified since he was a relative.² The *Beraita* concludes that at that moment *Hashem* showed her great respect and declared that since He is a *kohen*, He would render her *musgar*, *muchlat* and *tahor*.

Based on the above *Gemara*, the *Michat Chinnuch* (172:12) understands that when our *Mishnah* disqualifies a *kohen* with a respect to his relative's *nega*, it is only regarding his declaration and not assessment. Were it the other way around, a non-*kohen* could have assessed *Miriam's* *nega* and instructed *Aharon* what to declare.

He continues that a *kohen* could even assess his own *nega* provided that the final declaration was made by another *kohen*.

The *Tosfot* ("ani") cites the *Sifri* that says that *Aharon* had initially lamented the fact that he was unable to render her *musgar*, *muchlat* and *tahor*. They ask however, that if no one could render her a *metzora* then she would have certainly remained *tahor*. What then was his concern?

The *Moshav Zekeinim* (*Bamidbar* 12:12) addresses this question. They note that one might suggest that in the absence of a *kohen* we treat the situation stringently and render her *tameh*; we are subsequently unable to render her *tahor* without a *kohen*. That however does not make sense with *Aharon's* reaction in turning to *Moshe* to pray that she heal. If the ultimate *tahara* is also in the hands of the *kohen* then without him, the physical healing is irrelevant.

They suggest two answers, the first is that despite not being able to render her a *metzora* she still had all the physical characteristics. She will be distanced by those around her and be embarrassed in that state. With the standard methods of "recovery" for a *metzora* unavailable, *Aharon* lamented her being in that state indefinitely.

The second answer suggests that when *Aharon* turned towards her he already called her *tameh*. According to this answer, it would appear that even though the *kohen* is not allowed to pass judgement on a *metzora*, if he does so, it is effective. *Aharon* was therefore upset that she was *tameh* and he was unable to remove her from that state.⁴

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¹ This is aside for the two exceptions (3:2).

² The *Beraita* presumably rules like *R' Meir*.

³ See the *Rosh* (3:1)

⁴ One would need to explain that the praying to *Hashem* was to find another solution, which was ultimately provided by *Hashem* taking the role of the *kohen*.

Revision Questions

סיעגג :יבב' – יב:יד

- What are the two opinions regarding the time of day that a *nega* should be inspected?)ב:יב(
- Can a *kohen* that is blind in one eye inspect *negaim*?)ג:יב(
- If a house does not have windows, are windows created to allow natural light in for the purpose of inspecting its *negaim*?)ב:יב(
- Explain how *negaim* that are in concealed places are inspected.)ד:יב(
- What other process uses the same method?)ב:יב(
- What are the two opinions regarding the limit on whose *negaim* a *kohen* is allowed to inspect?)ב:יב(
- For what other laws does a similar limit apply?)ב:יב(
- Which people do not become *tameh* through *negaim*?)ג:יא(
- What is the difference between whether a *kohen* or *yisrael* inspects *negaim*?)ג:יא(
- Describe how a *yisrael* can assist a *kohen* in this task?)ג:יא(
- Is one allowed to inspect two *negaim* at once?)ג:יא(
- Can a *kohen masgir* a *muchlat*?)ג:יא(
- What is the law if a *chatan* develops a *nega*?)ג:יב(
- What other case shares the same law?)ג:יב(
- How can a *metzora* become *tameh* for “two weeks”? How many days constitutes these “two weeks”?)ג:יג(
- What are the three different signs (regarding a skin *nega*) that indicate a *metzora* is *tameh* (*muchlat*)?)ג:יג(
- Is there a difference between these signs as to when they are significant?)ג:יג(
- What is the maximum quarantine period for a *nega shchin* and *michva*?)ד:יג(
- What are the two indications of *tumah* (*muchlat*) for *shchin* and *michva* and how do they differ from one another?)ד:יג(
- What is the maximum *hesger* period for *netakin*?)ג:יה(
- What are the two signs of *tumah muchlat* for *netakin*?)ג:יה(
- What is the maximum *hesger* period for *karachat* and *gabachat*?)ג:יז(
- What are the two signs of *tumah* for them?)ג:יז(
- What is the maximum *hesger* period for a *nega* on clothing?)ג:יז(
- What are the three signs of *tumah* for a *nega* on clothing?)ג:יז(
- What is the maximum *hesger* period for a *nega* on a house?)ג:יח(
- What are the three signs of *tumah* for a *nega* on a house?)ג:יח(
- What are the minimum a maximum *hesger* periods relating to all *negaim*?)ג:יח(
- What are the legal difference between the following signs indicating a *metzora muchlat*:
 - White hairs and *Fishayon*?)ד:יא(
 - *Michva* and *Fishayon*?)ד:יב(

Local Shiurim

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
Beit Ha'Roeh
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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
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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שדוק תבש
7 th June יב:וויס	8 th June יא:כוויס	9 th June יב:ויס בייב	10 th June יג:ויס גייב	11 th June יד:ויס דייב	12 th June יה:ויס וויס	13 th June יז:ויס וויס
Negaim 4:3-4	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

