



Volume 12. Issue 31

Sear Pekuda

The *Mishnah* (5:3) records a debate whether *sear pekuda* qualifies as the two white hairs that would render a person a *metzora muchlat*. *Akavya ben Mehal'el* argues it does, while the *Chachamim* disagree. The definition of a *sear pekuda* is also the subject of debate.

The first explanation brought is that it refers to white hairs that developed in a *baheret*. The hair's growth followed the *baheret* and was *machlit* the *metzora*. The *baheret* then disappeared with the white hairs remaining. A *baheret* then developed in the place of the original one. The position the *Chachamim* is understood. The *Bartenura* explains that it is consistent with the requirement as detailed in the *Torah* - "ve'hi hafcha" – that for the white hairs to be a distinguishing mark, they must follow the appearance of the *baheret* in question. In other words, the *baheret* must have turned the hairs white. In this case however, since the original *baheret* had disappeared, it is as if a different *baheret* turned the hairs white and not the one in question.

The *Melechet Shlomo* understands that according to *Akavya ben Mahalal'el*, the only requirement is that the white hairs developed inside a *nega* and not specifically the one in questions. Since the hairs appeared inside a *nega*, the hairs qualify as *simanim* and the *nega* is *tameh*.

The *Raavad* however understands that *R' Akavya ben Mahalal'el* agrees that we disregard the hairs if they developed inside another *nega*. Instead he explains that the reason why *Akavya ben Mehalal'el* renders the *nega tameh* is since the two hairs remained, it is an indication that the original *nega* never fully healed. Consequently, the *beheret* is not new and instead the original one. He therefore maintains that the *nega* appeared prior to the development of the two white hairs.

The *Mishnah* continues with the opinion of *R' Akiva* who explains that in the above case he agrees with the *Chachamim*. However, if the original *nega* shrunk to below the minimum size leaving the hairs inside what remained of

the *nega* and then spread once again, he argues that the *nega* would be *tameh*. The *Chachamim* however maintain that the ruling does not change.

The *Tifferet Yisrael* explains that according to the *Chachamim*, since the *nega* has reduced below the minimum size it is as if has disappeared. Consequently, it is no different to the first case and the hairs are considered as pre-existing and disregarded.

How do we understand the position of *R' Akiva*? The *Mishnah Achrona* explains *R' Akiva* based on the *Raavad's* explanation above. It is true that *R' Akiva* is unsatisfied with the two hairs as indicating that the original *nega* never really healed. However the original hairs in combination with some of the original *nega* (albeit too small) is a good indication.

The *Rashash* understands that the debate between *R' Akiva* and the *Chachamim* here is part of their broader debate we have seen earlier (according to the understanding of the *Eliyahu Raba*). Recall that in the previous *perek* (4:8-10) there were a number of cases regarding a *nega* that moved or fluctuated in size and it was debated how to treat the resulting *nega*. At the core of the debate was how to treat the original *nega* if it reduced below the minimum size (but spread in another direction). *Chachamim* disregarded it, while the *R' Akiva* considered it as when assessing the *nega* if it spread. Consequently, here too since the *nega* has not completely disappeared *R' Akiva* still considers it.

The *Rashash* however adds that in this *Mishnah*, we learn that if the entire *nega* disappears leaving nothing, *R' Akiva* agrees with the *Chachamim* that what appears after that is new (despite the remaining hairs). In the previous *Mishnah* (4:10) where *R' Akiva* considered the spreading as an extension of the first even if the original *nega* disappeared, that was when it began to spread first, prior to the original *nega* receding.

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¹ The *Shoshanim Le'David* notes that the *Mishnah* repeats the fact that *R' Akavya ben Mehal'el* is *metameh* while the *Chachamim* are *metahar*. The restating of the positions appears unnecessary. *Shoshanim Le'David* explains that this is because there were of a number of positions that *R' Akavya ben Mehalal'el* held in the minority. The *Mishnah* (*Eduyot* 5:6-7) explains that he was offered the position of *av beit din* if he would

abandon his position and adopt instead the mainstream view. He declined stating, "better to be called a fool all my life than be called a *rasha* for one moment before *Hashem* – for they would say I retracted in order to take office". The repetition in our *Mishnah* hints to his never retracting (5:7) by repeating his position.

Revision Questions

ג: ד' סיעגנ – יה: יה

- What are the legal difference between the following signs indicating a *metzora muchlat*: two white hairs and *muchva*?)ג: ד' (
- 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' (
- How wide must a “*chut*” extending from *baheret* to another be for it to combine them?)ד: יה (
- For what other law is this dimension important?)ד: יה (
- Explain the debate regarding a *baheret* the size of *gris* surround a *muchya* that has white hairs inside it.)ד: ו' (
- What other case is debated in a similar way and when do they agree? : ו' (
- What is the difference between whether a *nega* disappears and returns during the week of *hesger* or if it occurs after the *p'tur*?)ד: ו' (
- When does a *nega* changing colour have now effect?)ד: ו' (
- Explain the debate regarding a case where the *nega* spreads and recedes.)ד: ו' (
- Explain the debate regarding a case where a *k'gris* sized *nega* spreads a half *gris* in one direction, but a half *gris* portion of the original *nega* to the other size disappears.)ד: ח' (
- Explain the debate regarding a case where a *k'gris* sized *nega* that spreads:
 - More than a half *gris* in one direction, but a half *gris* portion of the original *nega* to the other side disappears.
 - More than a *gris* in one direction, but all of the original *nega* disappears.)ד: ט' (
 - Spreads a *gris* in one direction and present two white hairs but the original *nega* disappears.)ד: י' (
- What is the law regarding a half *gris baheret* that has one hair, next to which appears another half *gris* sized *baheret* with a white hair?)ד: י' (
- Is the law different if the original half had two hairs?)ד: י' (
- Is the law different if the second half had two hairs?)ד: י"א (
- What is the law if there is a doubt whether the hairs preceded the *baheret*?)ד: י"א (
- What other case of doubt shares the same rule as the previous question, and what is the rule in all other cases of doubt?)ד: י"א (
- What is the law if one of the signs of a *metzora muchlat* disappears from a *metzora muchlat* and another one appears? (Which case is missing from the *Mishnah* and why?))ד: י"ב (
- Explain the debate regarding the definition of *se'ar p'kuda* and the debate regarding the law)ד: י"ג (
- When does the law regarding the ruling that applies to *safek negaim* change?)ד: י"ד (
- Provide examples for both cases and their ruling.)ד: י"ה (-) (

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
14 th June כ"ז וויס	15 th June ח"כ וויס	16 th June וויס ט"כ	17 th June וויס י"ל	18 th June זומת י"א	19 th June ב'זומת	20 th June ג'זומת
Negaim 6:1-2	Negaim 6:3-4	Negaim 6:5-6	Negaim 6:7-8	Negaim 7:1-2	Negaim 7:3-4	Negaim 7:5-8:1

