



## Delaying Inspection of Negaim

We have learnt that the point from which a *nega* is considered *tameh*, is when the *kohen* declares it to be so. The *Mishnah* (3:2) lists two instances where one may delay showing the *nega* to a *kohen*. They are the *chatan* (groom) during the seven days from his wedding and anyone during the festivals. The *Tifferet Yisrael* notes that anyone else may not delay, and can be forced to present the *nega* to the *kohen*. We shall try to understand these two exceptions.

The *Gemara* (*Moed Katan* 7b) records a debate regarding the source of this exception. *R' Yehuda* derives the exception from the *pasuk* "On the day healthy flesh appears (*heraot*) in it, it shall be contaminated." (*Vayikra* 13:14). *R' Yehuda* understands that there are "days" where the *kohen* inspects the *nega* and other situations where he does not. *Rebbi* however understands that prior to inspecting *negaim* in a house, the *kohen* would instruct the individual to clear out the house. This is in order to prevent the contents from becoming *tameh* if the house is declared *tameh*. *Rebbi* reasons that if the inspection can be delayed for mundane needs (*reshut*), i.e. one's property, then certainly it can be delayed for the sake of a *mitzvah*.

The *Gemara* continues that according to *Abaye* there is not practical difference between the position of *R' Yehuda* and *Rebbi*; it is simply a matter of how the exceptions are derived. *Rava* however maintains that *Rebbi* broadens the licence to delay inspection to matters of *reshut* for *negaim* that effect the body, just as it is allowed for *negaim* that effect houses.

The *Pnei Yehushua* notes that the *Gemara* implies that the week of celebration for a wedding is a biblical *mitzvah* similar to that of enjoying the festivals.

Returning to the derivation of *Rebbi*, the *Chazon Ish* (*Negaim* 13:17) reflects on the fact that the *Torah* had to teach that one could delay the inspection until the house was

cleared. It implies that in general, without a specific licence granted by the *Torah*, if one delays the performance of a *mitzvah* that does not have a fixed time for mundane needs, then they violate a positive *mitzvah*.

The *Chazon Ish* however dismisses that conclusion. He explains that the case of *negaim* is an exception. There is a serious prohibition if one cuts of a *nega* and there is a positive *mitzvah* to "guard" the *nega*. That being the case, had the *Torah* not allowed one to clean out the house first, one might have thought the inspection must be performed as soon as possible. Alternatively, since in general it is positive to perform a *mitzvah* as soon as possible – *zerizim makdimim le'mitzvah* – the *Torah* needed to teach that for *negaim* this is not the case.

The *Tosfot* however ask, why was clearing out the house prior to inspection necessary? *R' Meir* (*Moed Katan* 7a) argues with the *Chachamim*, that one can inspect and rule on *negaim* during the festival if it results in a *tahor nega*. If it is indeed *tameh*, the *kohen* can simply remain silent. The *Tosfot* cites *R' Yitzchak* that the debate is only regarding a case where the individual has already been placed in quarantine. For a first inspection however, everyone would agree with *R' Meir's* approach. That being the case, regarding a house that has a *nega*, the *kohen* could first inspect it prior to removing the possessions. If the *kohen* was then going to declare that the house was *tameh*, he could tell the homeowner to clear out the house prior to the declaration. That way one can avoid emptying the house unnecessarily (in the case that the house is *tahor*).

The *Chazon Ish* however answers that that is not a possibility. The *Chazon Ish* (O.C 135, 7b) reasons, that if the *kohen* would only instruct the individual to clear out their possession if he was going to declare the house as being *tameh*, then it would be equivalent declaring the house as being *tameh*.

## Revision Questions

נגעים א' ב' – ג' ד'

- Explain the debate regarding the colour of בהרת אדמדמת (א' ב').
- Explain how the different colour *negaim* combine: (א' ג')
  - *Liftor*? (Include all cases.)
  - *Lehachlit*? (Include all cases.)
  - *Lehasgir*?
- How many *mar'ot negaim* do the following *Tana'im* maintain there are: (א' ד')
  - *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? (א' ד')
- Who argues with *R' Channinah segan Ha'Kohanim*? (א' ד')
- In what ways is the other opinion more lenient? (א' ה')
- In what ways is the other opinion stricter? (א' ו')
- Explain the debate regarding how the colour of a *nega* is assessed with people that have varying natural skin colours. (א' ב')
- What are the two opinions regarding the time of day that a *nega* should be inspected? (א' ב')
- Can a *kohen* that is blind in one eye inspect *negaim*? (א' ג')
- If a house does not have windows, are windows created to allow natural light in for the purpose of inspecting its *negaim*? (א' ג')
- Explain how *negaim* that are in concealed places are inspected. (א' ד')
- What other process uses the same method? (א' ד')
- What are the two opinions regarding the limit on whose *negaim* a *kohen* is allowed to inspect? (א' ה')
- For what other laws does a similar limit apply? (א' ה')
- Which people do not become *tameh* through *negaim*? (א' ג')
- What is the difference between whether a *kohen* or *yisrael* inspects *negaim*? (א' ג')
- Describe how a *yisrael* can assist a *kohen* in this task? (א' ג')
- Is one allowed to inspect two *negaim* at once? (א' ג')
- Can a *kohen masgir* a *muchlat*? (א' ג')
- What is the law if a *chatan* develops a *nega*? (א' ב')
- What other case shares the same law? (א' ב')
- How can a *metzora* become *tameh* for “two weeks”? How many days constitutes these “two weeks”? (א' ג')
- What are the three different signs (regarding a skin *nega*) that indicate a *metzora* is *tameh* (*muchlat*)? (א' ג')
- Is there a difference between these signs as to when they are significant? (א' ג')
- What is the maximum quarantine period for a *nega shchin* and *michva*? (א' ד')
- What are the two indications of *tumah* (*muchlat*) for *shchin* and *michva* and how do they differ from one another? (א' ד')

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10 minutes before *Mincha*  
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Melbourne, Australia

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## Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
28 February ט"ז אדר	1 March י"ז אדר	2 March י"ח אדר	3 March י"ט אדר	4 March כ' אדר	5 March כ"א אדר	6 March כ"ב אדר
Negaim 3:5-6	Negaim 3:7-8	Negaim 4:1-2	Negaim 4:3-4	Negaim 4:5-6	Negaim 4:7-8	Negaim 4:9-10

