



## Fluctuations in the Size of a Nega

One indication that a *nega* is *tameh* (*siman*) is if the *nega* spreads. The fourth *perek* discusses cases where the *nega*'s size fluctuated. One case (4:7) is where the *nega* shrank and then grew back to its original size. *R' Akiva* maintains that the *nega* is *tameh* while the *Chachamim* disagree.

The *Bartenura* explains that the argument is whether the return back to the original size can be considered "spreading". *R' Akiva* maintains that since it spread, the *nega* should be treated as *tameh*. The *Chachamim* however reason that had the *nega* been that size the entire time it would be *tahor*. Consequently returning to that size should also be.

The *Rambam* (*Hilchot Tumat Tzaraat* 4:9) rules like the *Chachamim*, understanding that the discussion is about a *nega* that was after the *petur*. In other words, a *nega* had been through the two weeks of quarantine, had not developed any *siman* and the *kohen* deemed it as being *tahor*.

The *Raavad* comments, that the position of the *Chachamim* only makes sense if we are dealing with a *nega* that was originally a *gris* (half bean) – the minimum size of a *nega* – and shrank to less than a *gris*. In other words, once it shrank, what remains is not considered a *nega*. If however we are dealing with a *nega* that never shrank to less than the size of a *gris* then the *Chachamim* would rule that the *nega* is *tameh*.

The *Ravaad*'s proof comes from a later *Mishnah* (9:3) that discusses a *nega* that filled a *shchin* (boil) on the inside of the hand. Since there is nowhere for it to spread and it is in a place that does not grow hairs, it appears that no *siman* can develop. Does the *nega* require quarantine? One suggestion is that it would, since it might shrink and the spread again, which would be an indication of *tumah*. The *Mishnah* continues by asking what the ruling would be if it was the minimum size. We will learn in time the *Mishnah*'s conclusion. Nevertheless the *Raavad* understands that it is clear that if it was always larger than a *gris* and spread back, the *Chachamim* would agree that the *nega* would be *tameh*.

The *Ohr Sameach* however differentiates between the two cases. In the later *Mishnah*, the concern is that by the end of quarantine, the *nega* would be smaller than the original size and the *kohen* would rule that the *nega* is *tahor*. If it spread after that, then the *Chachamim* would agree that it is a *siman*

*tumah*. The case in our *Mishnah*, is if the changes in size all occurred after the *kohen* ruled the *nega* was *tahor*. Since the fluctuations result in the *nega* returning to the size that the *kohen* deemed as *tahor*, the *Chachamim* maintain that the *nega* is *tahor*. Why would this be the case? The *Chazon Ish* (*Negaim* 3:27) explains that a reduction that has not been assessed by a *kohen* is not considered anything. (This would be similar to fluctuations in size during quarantine, in between inspections by the *kohen*.)

The *Chazon Ish* presents a question on the *Raavad*. If the case is where the *nega* reduced to less than a *gris* and then spread back, it should require quarantine. When the *nega* becomes less a *gris* it is *tahor*. Once it grows back it should be considered a new *nega*. He argues that we cannot suggest that since it shrank to less than a *gris*, what remains is permanently *tahor*, such that that when it grows back, the new part is too small to be considered a *nega* on its own. The *Chazon Ish* cites the later *Mishnah* (5:3) as proof that addresses the case of a *se'ar pekudah*. The *Mishnah* rules that if a *nega* had two white hairs (a *siman tumah*) then shrank to less than a *gris* with the two white hairs inside it, then grew back to a *gris*, the *nega* is still *tahor*. This is because the two white hairs, did not appear in this newly formed *nega*, but rather in an old *nega* that became *tahor*. *R' Akiva* however argues that the two hairs are an indication of *tumah*. The *Mishnah* implies however that if two new white hairs formed in the *nega* everyone would agree that it would be *tameh*. This implies that when it spread back, we do not discount the part that was present when it shrank below a *gris*. Note that according to this understanding, the *nega* would not be *tahor* completely, as the *Mishnah* suggests, but would be considered a new *nega* requiring quarantine.

Perhaps we can defend the *Raavad* based on the *Mishnah Achrona*. He understands that once the *nega* is less than a *gris* it is considered nothing. Consequently, when the *Chachamim* state that the *nega* is *tahor* it is completely *tahor* – we disregard the small amount that previously remained. Why then does *R' Akiva* argue? The *Mishnah Achrona* cites the *Raavad* (!) that *R' Akiva* understands that the presence of the hairs is an indication that despite being smaller than a *gris*, the *nega* has not healed.

### Revision Questions

נגעים ג' ה' – ד' י'

- 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' ו')
- What are the three signs of *tumah* for a *nega* on clothing? (ג' ו')
- 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 *metzarah 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')
- How wide must a “*chut*” extending from *baheret* to another be for it to combine them? (ד' ה')
- For what other law is this dimension important? (ד' ה')
- Explain the debate regarding a *baheret* the size of *gris* surround a *michya* that has white hairs inside it. (ד' ו')
- What other case is debated in a similar way and when do they agree? (ד' 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')

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**Sunday -Thursday**  
10 minutes before *Mincha*  
Mizrachi Shul  
Melbourne, Australia

**Friday & Shabbat**  
10 minutes before *Mincha*  
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Melbourne, Australia

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Rabbi Mordechai Scharf  
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### SHIUR ON KOL HALOSHON

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### Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
7 March כ"ג אדר	8 March כ"ד אדר	9 March כ"ה אדר	10 March כ"ו אדר	11 March כ"ז אדר	12 March כ"ח אדר	13 March כ"ט אדר
Negaim 4:11-5:1	Negaim 5:2-3	Negaim 5:4-5	Negaim 6:1-2	Negaim 6:3-4	Negaim 6:5-6	Negaim 6:7-8

