



A non-Nega Nega

The *Mishnah* (7:1) discusses *beharot* (white marks) that have all the features of a *tameh nega*, yet they are *tahor*. One of the cases is if the *baheret* appeared in the hair of the head or beard, which are not locations where a regular *nega* affecting the skin can become *tameh*. The *Mishnah* continues that if the hair then falls out at the location of the *nega*, it is still considered *tahor*. The reason is because when it formed it could not be considered a *nega tzaraat*. The *Mishnah* then continues with a debate regarding a case where the *baheret* appeared on a bare face, the beard then grew and then the hair fell out. When the *baheret* formed and where it is currently, is in a location where it can be defined as a *nega tzaraat*. However, in the intervening period, when the beard grew, it was not. *R' Eliezer* maintains that all that matters is where it was located in the beginning and where it is when it is being assessed. Consequently the *nega* is *tameh*. The *Chachamim* however disagree. We shall try to understand the position of the *Chachamim*.

The *Tifferet Yisrael* (*Yachin* 7:15) comments that it does not matter whether or not each of the changes were inspected by the *kohen*. Once the *nega* is in a *tahor* location, according to the *Chachamim* it becomes *tahor*. The *Aruch Hashulchan* (88:14) however argues that the changes in our *Mishnah* should be no different to other changes with a *nega*, like fluctuations in size or the appearance and disappearance of *simanei tumah*. In other words, if it changed and changed back during quarantine and the first change was not assessed by the *kohen*, that change is disregarded. According to the *Aruch Hashulchan*, the debate in our *Mishnah* would therefore only be if the *kohen* inspected the *baheret* at each of the stages mentioned in our *Mishnah*.

The *Tifferet Israel* (*Boaz* 2) however differentiates between our case and whether it fluctuates in size. In the case where the *nega* shrunk during quarantine to below the minimum size and grew back, the *nega* was always in a location that it could become *tameh*. In our case however, the location of the *nega* changes to one in which no *nega* would be *tameh*. According to the *Tifferet Yisrael*, that phenomenon does require a *kohen* as there can be no *negaim* in that place – it is a *mekom tahor*.

Focusing now on the *Chachamim*, the *Mishnah Achrona* cites the *Tosefta* where it records that the *Chachamim*

maintain that it is treated as a new *nega*. The difference between *R' Eliezer* and *Chachamim* would be if the *nega* grew. According to *R' Eliezer* it would be an indication of *tumah* since the *nega* now is the same as the original *nega* and it has increase in size. The *Chachamim* however would maintain that we treat this *nega* as a new *nega*, albeit larger than the previous one, and it would require quarantine. Consequently, when the *Mishnah* says that the *Chachamim* “*metaharim*”, it is to be understood that they would treat a spread as being *tahor*. Since the *Rash* cites the *Tosfeta* when explaining the *Mishnah*, the *Mishnah Achrona* concludes that this is also the *Rash's* explanation of our *Mishnah*. The *Tifferet Yisrael* (*Boaz* 2) maintains this understanding.

The *Mishnah Achrona* however cites the *Rambam* that understand our *Mishnah* literally. In other words, according to the *Chachamim*, the *nega* is considered completely *tahor*. The *Aruch Hashulchan* maintains that this is clearly the position of the *Chachamim*. When addressing the *Tosfeta* he suggests that it was referring to a different case, where all the changes occurred prior to any inspection by the *kohen*.

Perhaps the debate between whether the *Mishnah* or *Tosefta* is literal can be connected to the previous debated. Recall the *Tifferet Yisrael* and *Aruch HaShulchan* debated whether our case is equivalent to a case where the *nega* shrunk and grew. If it is considered like a *nega* that shrunk and grew, recall in the issue two weeks ago, that *Raavad* understood that once it became less than the minimum size, what remains is completely *tahor* and is not included if the *nega* then spread. According to the *Aruch HaShulchan* this case would be the same and the *nega* would be completely *tahor*. According to the *Tifferet Yisrael* however, our case is different. Recall that once its location became a *tahor*, it did not need a *kohen* to inspect it. One can suggest that the location being *tahor* was the technical issue preventing the *nega* from becoming *tameh*. The substance of the *nega* itself was not defined as a *nega tahor*. No *kohen* actively was required to do that, because the terminology of *tameh* and *tahor* is not relevant to a skin condition in that location. Consequently, according to the *Tifferet Yisrael*, once the location changed, the *Chachamim* maintain that the *nega* can be treated anew.

Revision Questions

נגעים ז' א' – ח' ט'

- List some cases where a *baheret* is found on the body but the person is not *tameh*? (ז' א')
- Explain the debate regarding “*tchilatan v'sofan tameh*” and list some examples of such cases. (א' ז')
- What are the three opinions regarding a *ger* that converts with a *baheret* and the colour subsequently changes? (ז' ב')
- What is the law regarding a *baheret* that after the two weeks of *hesger* does not change? (ג' ז')
- What is the law regarding one who has a *baheret* with a sign of *tumah*, but that sign disappears just prior to the *kohen* assessing it? (ז' ג')
- What is the law regarding one who removes one of the signs of *tumah*? (ז' ד')
- How does the answer to the previous question change if the sign was removed during *hesger*? After he was declared *tameh*? (ז' ד')
- What is the law regarding one that cuts off a *baheret*? (Include all cases.) (ז' ה')
- Can *tzara'at* prevent a *brit millah*? (ז' ה')
- What is the difference between a case where *tzara'at* spreads over the body of one that was declared *tahor* and one that was declared *tameh*? (א' ח')
- What is the law if a *baheret* containing a *michya* spreads over one's body and then the *michya* disappears? (ז' ב')
- What is the law regarding a case where confirmed *tzara'at* has spread over one's body and then: (ז' ח')
 - A *michya* appears?
 - Two white hairs appear?
- What is the law regarding a case where a *baheret* containing two white hairs spreads over one's body? (ג' ח')
- What is the law regarding a case where *tzara'at* covers a person's body and the *roshei eivarim* keep clearing and covering over? (ז' ח')
- Explain the following principle: (ז' ח')

כל הראוי לטמא בנגע הבהרת מעכב את הפריחה
 כל שאינו ראוי לטמא בנגע אינו מעכב את הפריחה
- What is the law regarding a case where two *beharot*, one *tameh* and the other *tahor* spread into one another then spread across the entire body? Is the law the same if they were on two separate fingers? (ז' ח')
- What is the law if the *tzara'at* spreads over the entire body except for the *bohak*? (ז' ח')
- What is the law if, after spreading over the entire body, the *tzara'at* disappears from less than a *gris* from *roshei eivarim*? (ז' ח')
- What is the law if a person is first presented to the *kohen* already fully covered in *tzara'at*? What if two hairs appear? What if it recedes and the covers again? (ז' ח')
- If *tzara'at* has covered a person, then receded and then covered again, when is the person *tameh* and when are they *tahor*? (ז' ח')
- What is the difference between a *metzora musgar* and a *metzora muchlat*? (ז' ח')
- Explain the debate regarding a case where a person had *tzara'at* covering his body with a *michya*, and then it covered his body, and then receded from *roshei eivarim*. (ז' ט')

Melbourne, Australia

Sunday -Thursday
 10 minutes before *Mincha*
Mizrachi Shul
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Friday & Shabbat
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Efrat, Israel Shiur in English

Sunday -Thursday
 Rabbi Mordechai Scharf
 9:00am
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 Reemon Neighbourhood

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
21 March ח' ניסן	22 March ט' ניסן	23 March י' ניסן	24 March יא' ניסן	25 March יב' ניסן	26 March יג' ניסן	27 March יד' ניסן
Negaim 8:10-9:1	Negaim 9:2-3	Negaim 10:1-2	Negaim 10:3-4	Negaim 10:5-6	Negaim 10:7-8	Negaim 10:9-10

