



## Netakim Side By Side

The tenth *perek* discusses the *netek*, a unique form of *tzaraat*. A *netek* is a small bald patch in the beard or head, at least the size of a *gris* (have bean) (see 12 (33)) . The indications of *tumah* are if the *netek* spreads or if develops yellow hairs. If however there are two black hairs inside it, the *netek* is *tahor*.

The *Mishnah* (10:6) discusses a case where there are two *netakim* separated by strip of hair. If the some of that hair falls out leaving a gap in the strip, then the *netek* is *tameh*. The *Bartenura* explains that this is because it is a clear indication that one of the *netakim* spread. If however the hair falls out in two locations along the strip creating two “breaches”, provided that the gaps are at least two hairs wide, the *netek* is *tahor*. The reason is because the *netakim* are now considered one, and the remaining hair from the strip between the two breaches is now considered hair inside the *netek*, which renders it *tahor*.

The *Mishnah* then continues that if there is one breach, and it is the size of a *gris*, the *nega* is *tameh*. What is the meaning of this last statement?

The *Bartenura* explains that the *Mishnah* is returning to the original case of a single breach and explains that even if it is as large as a *gris*, since there is only one gap, the *nega* is *tameh*.

The *Mishnah Achrona* ask, that according to the *Barenura*'s understanding, the last statement of the *Mishnah* appears unnecessary. Firstly, the *Mishnah* should not have mentioned the *gris* since much larger gaps would also share the same law. Furthermore, the beginning of the *Mishnah* did not appear to suggest that the size of the gap had any limit.

The *Mishnah Achrona* cites the *Rosh* that explains that in the first case, when the gap is small, it is considered that one of the *netakim* are *tameh*. If however the gap is a *gris*,

it is now considered one large *tameh netek*, without the need for further quarantine.

The *Tifferet Yisrael* explains much like the *Bartenura*, and suggests that the last statement was necessary, since one might of thought that once the gap is the size of a *gris*, it should be no different to a case where there are two gaps each with a width of two hairs. It should therefore be considered a new *netek* and require quarantine. The *Mishnah* therefore needed to teach that even in that case the *nega* is *tameh*.

The *Rambam* (*Tumat Tzaraat* 8:10) however understand that the *Mishnah* is referring to the gap itself. In otherwords, if the gap itself is large enough, it is treated is a *netek* and is assessed independently. The *Ravaad* comments that the logic would also hold true if the gaps were that wide in two places also.

The *Mishnah Achrona* however is puzzled why once it reaches that size, it is no longer considered a spread of one of the *netakim* it is considered an independent *netek*. He suggest that perhaps the *Rambam* had a different reading of the *Mishnah*. Instead of “one (*achad*) place”, the *Rambam* had “another (*acher*) place”. In other words, if another *netek* appears nearby, we do not treat it as a spread of the first, but rather a new *netek*. This is in contrast to *negaim* by clothes and houses, where a new appearance of mark at a distance can be considered a spread.

The *Aruch HaShulchan* (*Negaim* 92:11) however explains that the *Rambam* indeed understands that if the gap is a *gris* it is considered distinct from the other two *netakim* due the hair on either side. This is despite the fact that if there were two gaps, it would all be considered one *nega*. He therefore explains that when the *Ravaad* adds that this would be the law in two places, he means that this would be the case even if the single gap began as a result of the *netakim* spreading on either side at the point.

**Revision Questions**

נגעים ז' א' – ח' ט'

- List two cases where a person ultimately was covered in *tzara'at* when presented to the *kohen*, where the hesitation in presenting resulted in stringency and a leniency. (י' ח')
- What is *shchin*? (ט' א')
- What is *michva*? (ט' א')
- What are their indications of a *metzora muchlat*? (ט' א')
- Can *shchin* and *michva* combine with each other? With a *nega* on skin? (ט' ב')
- When specifically can *shchin* and *michva* be *tameh* if a *nega* is found inside them? (ט' ב')
- What is the law regarding a *shchin* that contains a *baheret* exactly its size? Why? (י' ג')
- What are the two indication of *tumah* for *netakim*? (י' א')
- Explain the debate regarding the definition of "*dak*". (י' א')
- Explain the debate regarding the case whether the yellow hairs can precede the *netek*. (י' ב')
- Can the yellow hairs be scattered? On the edge of the *netek*? (י' ב')
- What is the law if two black hairs are present in a *netek*? (י' ג')
- How close from the edge of the *netek* must they be for the law to apply? (י' ג')
- Does the same law apply if a black and a white hair are present? (י' ג')
- Explain the debate regarding whether yellow hairs that preceded the *netek* can have the same status as black hairs? (י' ד')
- How (and when) is the *netek* shaved? (י' ה')
- What is the law if a *netek* spreads then receded to what it was then spreads again? (י' ה')
- When are two *netakim*, side-by-side that combine, *tameh* and when are they *tahor*? (י' ו')
- What other case is similar to the one in the previous question and how are they different? (י' ז')
- Explain the three opinions regarding a case of a *netek* that was *muchlat*, then black hairs appeared, then disappeared. (י' ח')
- What is the law regarding a *netek* that spread over one's head? Is the law different if it did not spread over the beard? Can a *netek* bridging the beard and head combine? What is the area defined as the beard? (י' ט')
- What are the two indication of *tumah* (*muchlat*) of *tzara'at* affecting *karachat* and *gabachat*? What are the regions defined as *gabachat* and *karachat*? What is the law if a *nega* spreads from *karachat* to *gabachat*? (Include both opinions.) (י' י')

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Negaim 11:1-2	Negaim 11:3-4	Negaim 11:5-6	Negaim 11:7-8	Negaim 11:9-10	Negaim 11:11-12	Negaim 12:1-2

