



Metzora, Trees and Houses

A *metzora* is a source of *tumah*. We have learnt that a *metzora* can make other objects *tameh* if they are under the same covering, even if not in direct contact. There are however differences regarding the nature of the covering - whether we are dealing with a house or tree.

The *Mishnah* (13:7) taught if a *metzora* is standing under a tree, even if someone else simply walks under the tree they would become *tameh*. If, however, the *metzora* walked under the tree without stopping, then anything else under the tree would remain *tahor*.

The *Bartenura* explains that the reason is because, when the *Torah* teaches that a *metzora* is *tameh* it states, “his dwelling (*moshavo*) shall be outside the camp” (*Vayikra* 13:46). He continues, only when the *metzora* is standing, can his location be considered *moshavo*.

The *Mishnah Achrona* continues, that if a *metzora* enters a house, he would also make it *tameh*, based on the *pasuk* “Anyone who comes into the house... it shall be contaminated until evening” (*Vayikra* 14:45).

The *Mishnah Achrona* continues that in our *Mishnah* it appears that the *metzora* would only be a source of *tumah* under the tree if his entire body were under the tree. In contrast, we learn in the next *Mishnah*, that even if a *metzora*'s head and most of his body extended into the house, would it be *tameh*. The *Tosfot Yom Tov* (13:8) cites the *Tosfot* who explain that a house is different since it has walls. Consequently, once most of the body is inside, it is considered as if the entire body is situated there.

The *Mishnah Achrona* is unsure why the walls make a difference. He suggests that perhaps it is because the walls mark the boundary of the house and once one places a majority of their body on the other side, it expresses one's intent on being there. For a tree however, one's intent is

not expressed unless that are full located there. He continues, that this explanation would fit with the explanation of the *Bartenura*. The *Mishnah* teaches that if a *metzora* passes under a tree and stop momentarily, everything under the tree is *tameh*. The *Bartenura* explains that that is only if he stops to readjust his load – an intentional stopping. The other *Rishonim* however do not explain the *Mishnah* in this way. Intent therefore does not seem to be critical.

The *Mishnah Achrona* however continues, that were it not for the *Tosfot*'s comment he would have explained that the difference is based on the above *pesukim*. The term “alone shall he dwell (*yeshev*)” implies “*ikuv*” - a delay or being stationary. For a place to be termed as *moshavo*, the entire body is required. With respect to the *tumah* in a house, the *Torah* did not mention “*yeshev*” but only entering (*bi'ah*) – and for that his head and a majority of his body is sufficient.

The truth is, there is a *Rishon* that explains the difference between the tree and house in this manner, albeit to resolve another difference. We have seen that the *metzora* is only source of a *tumah* under the tree if he stands. If a *metzora* enters a house however, we do not find this requirement. Even if the *metzora* is continually walking, the contents of the house would be *tameh*. The *Ritva* (*Kidushin* 33b) cites the distinction of the *Tosfot*, yet explains it based on the same logic presented by the *Mishnah Achrona*. In other words, without walls, *ikuv* is required for it to be defined as *moshavo*. For a house however, *ikuv* is not required since only *bi'ah* is mentioned as a cause for the house to be *tameh*. Consequently, even if the *metzora* walks straight through the house, it would become *tameh*.

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Revision Questions

נגעים י"ב: ג' – י"ג: ט'

- Explain the debate regarding the number of stones on each wall and the minimum size of a *nega* for a house to become *tameh* from *negaim*. (י"ב: ג')
- What is the minimum quantity of wood and earth for a house to become *tameh* from *negaim*? (י"ב: ד')
- Houses in which locations cannot become *tameh* from *negaim*? (י"ב: ד')
- Describe the process of how a house is inspected for *negaim*. (י"ב: ה')
- What items were cleared out of the house? (י"ב: ה')
- Where would the *kohen* stand when declaring the house required *hesger*? (י"ב: ו')
- What would happen if the *nega* spread after one week of *hesger*? (י"ב: ו')
- Regarding the previous question, what would happen if after another week, the *nega* returned? (י"ב: ז')
- From where does the *Mishnah* learn the following phrase: *אוי לרשע אוי לשכנו*? (י"ב: ו')
- Complete the following: (י"ב: ז')
 הפשיין הסמוך _____ והרחוק _____ והחוזר לבתים _____
- What are the "Ten laws of Houses"? (י"ג: א')
- In what case is removal stricter than dismantling? (י"ג: ב')
- What is the law regarding the attic above a house that requires *netitza*? (י"ג: ג')
- What is the law regarding a house below an attic that requires *netitza*? (י"ג: ג')
- Explain the debate regarding the minimum size of the stone, wood and earth of a *bayit menuga* for them to be a source of *tumah*. (י"ג: ג')
- What is the difference between, with respect to *tumah*, of a *bayit muchlat* and a *bayit musgar*? (י"ג: ד')
- What is the law if stone from a *bayit musgar* were used in the construction of another house and a *nega* returned to the original house? A *nega* returned to those stones? (י"ג: ה')
- Explain the debate regarding a *bayit menuga* that is built inside another house. (י"ג: ו')
- What is the law regarding a case where: (י"ג: ז')
 - A *metzarah* is standing under a tree and someone else walks by?
 - A *metzarah* walks by a tree under which someone is standing?
- How much of one's body must enter a *bayit menuga* for them to be *tameh*? (י"ג: ח')
- How much of a *tallit* must be inside a *bayit menuga* for it to be *tameh*? (י"ג: ח')
- How much of a *tallit menuga* must be placed inside a house for the contents to be *tameh*? (י"ג: ח')
- What is the difference between when one is wearing and carrying cloths when entering a *bayit menuga* regarding when they become *tameh*? (י"ג: ט')

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha Mizrachi Shul*
Melbourne, Australia

Friday & Shabbat

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Shiur in English

Sunday -Thursday

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
11 April כ"ט ניסן	12 April ל' ניסן	13 April א' אייר	14 April ב' אייר	15 April ג' אייר	16 April ד' אייר	17 April ה' אייר
Negaim 13:10-11	Negaim 13:12-14:1	Negaim 14:2-3	Negaim 14:4-5	Negaim 14:6-7	Negaim 14:8-9	Negaim 14:10-11

