



## Asham Metzarah

On the final day of the *metzora's* purification he must bring a *chatat*, *olah* and *asham*. The *chatat* and *olah* vary with one's financial standing and a wealth person cannot bring the *korbanot* of a poor person. The *Mishnah* (14:11) discusses the case where the *metzora's* finances change after some of the *korbanot* were offered, addressing after which *korban* it no longer matter. *R' Shimon* maintains that the critical *korban* is the *chatat*, while *R' Yehuda* argues it is the *asham*.

The *Bartenura* explains that since the *chatat* and *olah* are different, for *R' Shimon*, once the *chatat* of a particular type is offered it determines the type of the *olah*, and financial changes are no longer important. The *Bartenura* continues that *asham* however is offered first. According to *R' Yehuda*, since the *asham* is most associated with the purification, the *metzora's* status when that *korban* is offered is what determines the other *korbanot*.

The *Mishnah Achrona* stresses that all the *korbanot* achieve both the atonement and purification of the *metzora*. The difference between the *chatat* and *asham* as explained by the *Bartenura* is regarding their prime purpose.

The *Mishnah Achrona* however cites the *Rambam* (*Nezirut* 10:8) who rules that the absence of the *asham* does not prevent (*meakev*) the *metzora* from becoming *tahor*. The *Mishnah Achrona* finds this position difficult considering several *mishnahyot*. Firstly, we have learnt (14:9) that if the *metzora* was missing a right thumb, big toe or ear, then, according to the *Chachamim*, he can never become *tahor*. It was on these locations that some of the blood from the *asham* was placed. Secondly, the last *Mishnah* (14:13) discusses that case of two *metzorahs* whose *korbanot* were mixed up, one set of *korbanot* was offered and then one of the *metzorahs* died. The *Mishnah* provides a solution, of which we will learn next week. Yet the *Gemara* (*Nida* 70a-b) cites *Shmuel* who explains that the solution only works if the *asham* had been offered. The *Gemara* concludes that the reason for this requirement is because he partially agrees with *R' Shimon*. He agrees with *R' Shimon* that the *chatat* determines the *korban*. *R' Shimon* however also maintains that a *korban asham* can be brought in a case of doubt and

stipulate that if it is not required then it should be considered as an *asham*. About that point *Shmuel* takes the position of the *Chachamim*. Consequently, it is critical that the *asham* was already offered prior to the doubt arising. The *Mishnah Achrona* understands that the *Gemara* implies that according to the *Chachamim*, if the *asham* cannot be offered, the surviving *metzora* cannot become *tahor*.

The *Chazon Ish* (*Nashim* 145, s.v. "omnam nireh") explains that the *Rambam* is specifically referring to cases of doubt. He explains that just like a *safek mamzer* is permitted on a biblical level, so too is a *safek mechusar kipurim* allowed to consume *korbanot*. A *mechusar kipurim* refers to an individual that has completed their *taharah* process and is *tahor*, but requires their *korbanot* be offered in order to be allowed to eat other *korbanot*. Consequently, in cases of doubt where there is no solution, the *Chachamim* ruled leniently. It follows that where there is a *safek mechusar kipurim* and the *asham* cannot be offered, it does not prevent the individual for partaking in *korbanot* in the future. Consequently, the case of the *metzora* with a missing finger is not a difficulty since that case is a certain *metzora*. Furthermore, the *Chazon Ish* cites the *Gemara* (*Nazar* 55b) that deals with the case of a *safek nazir*, *safek metzora*. The *Tosfot* there explains that while according to *R' Shimon* the *asham* would be brought, the *Chachamim* maintain it is not and need not be brought. The *Chazon Ish* adds however, that leniency may only be offered in the case of *nazir*, since there it was never confirmed that he was *tameh* – there is a *chazkat tahara*. It is important to note that the *Rambam's* comment that the *asham* is not *meakev* was regarding this case.

The *Chazon Yechezkel* (*Nazir* 6:1), when commenting on the *Tosefta* that discusses the *safek nazir*, *safek metzora*, understands that the *asham* is not *meakev* – it seems in all cases. How then does he explain that case of the *metzora* missing his thumb? The *Chazon Yechezkel* notes that it was not only the blood from the *asham* that was placed there, but also the oil (as we have learnt). It is the placement of the oil that is *meakev* not the *asham*.

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**Revision Questions**

נגעים י"ג – י"ד: ד"א

- What is the law regarding the ring in the case where one is standing inside a *bayit menuga* and he extending his hand with the ring outside the house? (י"ג: י')
- Explain the debate regarding a ring in a case where one extends his hand with a ring inside a *bayit menuga*. (י"ג: י')
- Explain the debate regarding which *keilim* become *tameh* when a *metzarah* enters a house. (י"ג: י"א)
- Explain the debate regarding the time it takes for those *keilim* to become *tameh*. (י"ג: י"א)
- What is the law regarding a *metzarah* that wants to enter shul? (י"ג: י"ב)
- Explain the debate regarding the similarities between *metzarah* and *tumat ha' met* regarding *ohel* and *tzamid patil*? (י"ג: י"ב)
- Describe the purification process of a *metzarah*. (Include all four stages.) (י"ג: י"א-י')
- Which detail in the process is debated? (י"ג: י"א)
- What is the *metzarah's* status after the first, second and third stage of purification? (י"ג: י"ב-י')
- For which three people is "shaving" a *mitzvah*? (י"ג: י"ד)
- What is the law if the two birds are not the same monetary value? (י"ג: י"ה)
- What is the law if the first one was slaughter and: (י"ג: י"ה)
  - Found not to be *dror*?
  - Found to be a *treifah*?
  - The blood spilled?
- What are the requirements of the *etz erez*? *Eizov*? (י"ג: י"ד)
- What sacrifices are brought on the eight day? (י"ג: י"ז)
- What sacrifices are brought instead by a poor person? (י"ג: י"ח)
- What sacrifice was slaughtered first and what was done with the blood? (י"ג: י"ח)
- Where was the *metzarah* standing at this time? (י"ג: י"ט)
- Explain the debate regarding the purification of a *metzarah* that does not have a right hand. (י"ג: י"ט)
- Explain what was done with the oil during the final stages of the purification of the *metzarah*? (י"ג: י"ט)
- Which two points are the subject of debate regarding the previous question? (י"ג: י"ט)
- Explain the debate regarding one whose financial status changes in the process of bring the *korbanot* of a *metzarah*? (י"ג: י"ט-י"א)

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10 minutes before *Mincha*  
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**Next Week's Mishnayot...**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
18 April י"ח אייר	19 April י"ט אייר	20 April כ' אייר	21 April כ"א אייר	22 April כ"ב אייר	23 April כ"ג אייר	24 April כ"ד אייר
Negaim 14:12-13	Parah 1:1-2	Parah 1:3-4	Parah 2:1-2	Parah 2:3-4	Parah 2:5-3:1	Parah 3:2-3

