



Safek in Negaim

In the beginning of the fifth *perek* we learnt that “all” cases of doubt involving *negaim* are treated as *tahor*. In the fourth *Mishnah*, the above rule is restricted to only when the *kohen* has not yet ruled that the person is a *metzora muchlat* (“confirmed *metzora*”). The following example is brought to illustrate:

“...Two people that came to the *kohen*, one had a *baheret* the size of a *gris* and the other the size of a *sela*. At the end of the week [of quarantine], one had [a *nega*] the size of a *sela* and the other the size of a *sela*, and it is not know whose *nega* [was the one] that spread; whether [the above two *negaim*] were found on one person or two [different people], [the people in] both [cases] are *tahor*. *R' Akiva* rules that if they were found on one person, he is *tameh* [*muchlat*]; if [the case involved] two people, they are *tahor*.

One must note that the case in the *Mishnah* involves both people being *musgar*. Initially, both were quarantined and both *tameh*. Even though one of the two is now a *metzora muchlat* and the other a *metzora musgar*, since the *kohen* is not sure who, both are *tahor*. According to the *Chachamim*, this is even if the doubt involves two *negaim* on one person, where clearly one *baheret* has spread on his skin. The *Bartenura* explains that the *pasuk* states, “And if [the *baheret*] spreads on him, and the *kohen* makes it (*אורתו*) *tameh*” (*Vayikra* 13:22). From here, the *Chachamim* understand that *kohen* must know with certainty which *baheret* spread, so that it can be deemed *tahor*.

The above explains why, in the case of the individual, he cannot be made a *metzora muchlat*. Why, however,

does the individual not remain a *metzora musgar*? One of the two *negaim* did not spread, so why does he not remain in quarantine? Where did the *tumah* go?

The *Mishnah Achrona* initially suggests that the entire purpose of *hesger* is in order to clarify whether the person will become *muchlat*. In a situation where the person cannot be made a *muchlat*, the *hesger* is automatically undone. In this case there is a doubt. According to the *Rosh*, even if in the case that involves two people, both *negaim* spread to more than a *sela*, the *Chachamim* would still rule that they are both be *tahor*. This is because the *Chachamim* require certainty with respect to the actual *nega* itself. Consequently since they can never be deemed as a *muchlat*, the *hesger* is annulled.

The *Mishnah Achrona* rejects this suggestion, as we find the *R' Akiva*'s problem of doubt in the *Mishnah* is not with the *nega*, but with the person. Recall, that he rules that a person is *tameh muchlat* if the doubt is regarding two *negaim* on one person. Nonetheless, regarding a case where the doubt is regarding two *negaim* on two people, even though if both spread he would rule that both are *tameh muchlat*, he rules that both are *tahor*. Consequently the explanation that the *hesger* disappears since neither can reach *hechlet* does not apply.

The *Mishnah Achrona* therefore provides another explanation. After the week of quarantine, since one of the subject's *nega* has spread, the *kohen* needs to rule again for both. The rulings now are not a continuation of the previous ones; rather they are new and the first ones are complete. Since the *kohen* cannot rule on either, they both are *tahor*.

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Revision Questions

נגעים ד': ט' – ו' :ו'

- 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. (ו': ד')
- What is the law regarding a half *gris baheret* that has one hair, next to which appears another half *gris* sized *baheret* with a what hair? (ו': י')
- Is the law different if the original half had two hairs? (ו': י')
- Is the law different if the second half had two hairs? (ד': י"א)
- What is the law if there is a doubt whether the hairs preceded the *baheret*? (ד': י"א)
- What other case of doubt shares the same rule as the previous question, and what is the rule in all other cases of doubt? (ה': א')
- What is the law if one of the signs of a *metzorat muchlat* disappears from a *metzora muchlat* and another one appears? (Which case is missing from the *Mishnah* and why?) (ה': ב')
- Explain the debate regarding the definition of *se'ar p'kuda* and the debate regarding the law? (ה': ג')
- When does the law regarding the ruling that applies to *safek nega'im* change? (ה': ד')
- Provide examples for both cases and their ruling. (ה': ד'-ה')
- What are the minimum dimensions of a *baheret*? (ה': א')
- What are those dimensions in "hairs"? (ה': א')
- What are the minimum dimensions of both a *baheret* and the *michya* inside for it to be *tameh*? (ו': ב')
- Regarding the previous question what is the law if either the *baheret* increases or decreases in size? If the *michya* increases or decreases in size? (ו': ב')
- Regarding the previous question, what is the law if the *michya* was originally too small? (Which case is the subject of debate?) (ו': ג')
- Regarding the previous question, what is the law if they were both originally larger than the minimum size? (ו': ד')
- Explain the debate regarding a case where a *baheret* is surrounded by *michya* which is surrounded by a *baheret*. (ו': ה')
- Regarding the previous question, explain the debate when the *baheret* spreads over the *michya*? (ו': ה')
- What is R' *Shimon*'s opinion regarding the scope of the debate described in the previous question? (ו': ו')
- What is the law if the previous case involved a *bohak* in place of the *michya*? (ו': ו')

Local Shiurim

Sunday -Thursday

After maariv
Mizrachi Shul

Friday & Shabbat

10 minutes before mincha
Beit Ha'Roeh

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
20 th September ב' תשרי ראש השנה Negaim 6:7-8	21 st September ג' תשרי Negaim 7:1-2	22 nd September ד' תשרי Negaim 7:3-4	23 rd September ה' תשרי Negaim 7:5-8:1	24 th September ו' תשרי Negaim 8:2-3	25 th September ז' תשרי Negaim 8:4-5	26 th September ח' תשרי Negaim 8:6-7

