



Volume 6. Issue 32

Hiding the Sin

Approaching Yom Kippur

In this week's *Mishnayot* we learnt that one who removes a marker of *tumah* from a *nega* on his body transgresses a negative biblical prohibition. For example, we have learnt that an indication of *tumah*, (*metzora muchat*) for *tzara'at* found on the skin is the subsequent growth of two white hairs. A person, who plucks them from the site, has transgressed the prohibition. The *Tifferet Yisrael* explains that this prohibition applies to all forms of *negaim*, whether affecting the body, clothes or a house. The *Mishnah Achrona* adds that it even extends to a *beheret* that has not developed one of those indications of *tumah*.

The *Bartenura* explains that the source of this prohibition is the following *pasuk* (*Devarim* 24:9):

Beware of a *tzara'at* affliction, to be very careful and to act; according to everything the *Kohanim*, the *Leviim*, shall teach you – as I have commanded them – you shall be careful to perform.

The *Ohr Ha'Chaim* notes that this *pasuk*, the source of the prohibition, is immediately followed by the *mitzvah* to remember what *Hashem* did to *Miryam*. Consequently one is reminded that the true source of *tzara'at* is not of physical or medical root, but rather punishment for sins committed – the more famous of those listed being evil speech. Consequently cutting off the indication of *tumah* is clearly not the right path. Rather *teshuva* and improving on the character flaws at its root should rather be sought.

The *Oznayim Le'Torah* comments that the above quoted *pasuk* contains three expressions of caution eluding to the three things that *tzara'at* can affect – skin, clothes and houses. He then cites the *Rambam*

who explains that initially *tzara'at* would affect one's house. If he does not get the message and continues to sin, his clothes will be affected and then his body. The *Oznayim Le'Torah* explains that this is why the *Torah* cautions one to be “very careful” as “if one becomes accustomed to sinning, he no longer sees anything wrong with his actions, making it difficult to repent.”

The above reasoning can explain the *Ramban's* unique position that expands this prohibition to cover one that simply hides his affliction and does not show it to the *kohen*. The *Ohr Ha'Chaim* explains elsewhere that the realisation that the illness was of a spiritual nature would “force” him to go to the *kohen* to seek guidance in *Teshuva*. Consequently, concealing the problem would also not achieve the intended end.

Finally, perhaps we can understand why this prohibition appears in the *parasha* of *Ki Teitze* and not *Tazriya-Metzora* with the other law regarding the *metzora*. The *parasha* of *Ki Teitze* begins with going out to war. Many understand that the description can also be understood as the war against the *yetzer ha'rah*. The prohibition against concealing or superficially slicing away the physical manifestation of the sin is well suited on this battlefield. For this is exactly what the *yetzer ha'rah* wants. He wants us to glaze over our deficiencies, become accustomed to our sins so that we simply continue on a downward spiral. However, our task is to recognise and repair. Even though there may not be a physical blemish, a “*kohen*” should still be sought for clarifying matters not readily obvious.

Yisrael Yitzchak Bankier

Revision Questions

נגעים ו' – ח' – ז':

- What are the twenty-four *roshei eivarim* and why are they important? (ו' ז')
- List some of the places that cannot make someone *tameh* due to a *baheret*? (ח' ז')
- For which other four cases are these locations important? (ח' ז')
- Is there any time that the head can be treated as normal skin for *tzara'at*? (ח' ז')
- List some cases where a *baheret* is found on the body but the person is not *tameh*? (ז' ז')
- Explain the debate regarding “*ichilatan v'sofan tameh*” and list some examples of such cases. (ז' ז')
- What are the three opinions regarding a *ger* that converts with a *baheret* and the colour subsequently changes? (ז' ז')
- What is the law regarding a *baheret* that after the two weeks of *hesger*, does not change? (ז' 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' ז')
- What is the law regarding one who removes one of the signs of *tumah*? (ז' ז')
- How does the answer to the previous question change if the sign was removed during *hesger*? After he was declared *tameh*? (ז' ז')
- What is the law regarding one that cuts off a *baheret*? (Include all cases.) (ז' ז')
- Can *tzaraat* prevent a *brit millah*? (ז' ז')
- 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*? (ז' ז')
- What is the law if a *baheret* containing a *michya* spreads over one's body and then the *michya* disappears? (ז' ז')
- What is the law regarding a case where *tzaraat* has spread over one's body and then: (ז' ז')
 - 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? (ז' ז')
- What is the law regarding a case where *tzaraat* covers a person's body and the *roshei eivarim* keep clearing and covering over? (ז' ז')
- Explain the following principle: (ז' ז')

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' ז')
- What is the law if the *tzara'at* spreads over the entire body except for the *bohak*? (ז' ז')
- What is the law if, after spreading over the entire body, the *tzara'at* disappears from less than a *gris* from *roshei eivarim*? (ז' ז')
- 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' ז')

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
27 th September ט' תשרי	28 th September י' תשרי יום כיפור	29 th September י"א תשרי	30 th September י"ב תשרי	1 st October י"ג תשרי	2 nd October י"ד תשרי	3 rd October ט"ו תשרי סוכות
Negaim 8:8-9	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

