

Plus Ça Change...

Excerpted and adapted from a shiur by Rav Moshe Zev Granek

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https://baishavaad.org/wp-content/uploads/2022/03/VAY82_004_Tazria_A_Vicious-Cycle_Hesger_and_Hechlet_of_a_Metzora.mp3

And the kohein shall see him on the seventh day a second time, and behold, the lesion has become dimmer, and the lesion has not spread on the skin, then the kohein shall pronounce him pure. It is a mispachas; he shall immerse his garments and become pure.

Vayikra 13:6

According to this *pasuk*, one who is in isolation for a week as a *metzora musgar* (having suspected *tzara'as*) is declared *tahor* by the kohein if the color becomes dimmer and it does not spread. Rashi infers that if the color of the *nega* remains the same, he is *tamei*, presumably as a *metzora muchlat* (having definite *tzara'as*).

The Ramban questions Rashi from the Mishnah (Nega'im 1:3) that seems to indicate that if a *metzora musgar's nega* is unchanged after the second week, he is *tahor*. A second question is that the Mishnah (Nega'im 4:7) indicates that a *metzora musgar* whose *nega* became brighter is *tahor*. According to Rashi, he should be *tamei*.

Sefer Mayim Tehorim answers the first question: The Mishnah's *tahor* is where the size is unchanged, but Rashi's *tamei* is where the color is unchanged.

To answer the second question, some suggest Rashi means that if *the nega* changes color, even becoming darker, he is *tahor*. Another answer is that Rashi holds such a person is *tamei*, but he is still not a *metzora muchlat*, only a *musgar*. This can also answer the first question: Perhaps the first Mishnah is only referring to becoming a *muchlat*, so one whose *nega* did not spread is not included. But the Mishnah may mean that if the *nega* stays the same, he remains *tamei* as a *musgar*, like Rashi.