

25.1.4

5b (מראות נגעים) → 6b (סדינא דכיתנא ושחקה)

1. ולשאת ולספחת ולבהרת: ויקרא יד, טו
 2. ואם בהרת לבנה הוא בעור בשרו ועמק אין מראה מן העור ושערה לא הפך לבן והסגיר הפהן את הנגע שבעת ימים: ויקרא יג, ד
 3. וראה אתה הפהן והנה נהפך שער לבן בבהרת ומראה עמק מן העור צרעת הוא במכה פרהה וטמא אתו הפהן נגע צרעת הוא: ויקרא יג, כה
 4. ועל כל ההרים הרמים ועל כל הגבעות הנשאות: ישעיהו ב, יד
 5. והיה כל הותר בבידך יבוא להשתחות לו לאגורת כסף וכפר לחם ואמר ספחני נא אל אחת הפהנות לאכל פת לחם: שמ"א ב, לו
 6. כן אמר חיותא רביעיתא מלכו רביעאה תהוא בארעא די תשנא מן כל מלקותא ותאכל כל ארעא ותדושנה ותדקנה: דניאל ז, כג

- I analysis of final clause of 'א משנה נגעים: 2→4 מראות נגעים:
- a comparison with א:א: explains 2 – בהרת (white as snow); שאת (white as wool) and milder hues of each
- i note: "white as wool" refers to prize wool that is kept covered and used for fancyclothes (כלי מילה)
- b neither חנינא (ours built on א:א: נגעים) follows ר"ע, who holds a hierarchy of brightness, and only allows for צירוף between 2 hues which are adjacent in hierarchy → won't allow "plaster" to be מצטרף with any other
- i question: how does "egg-membrance" מצטרף with any other?
- 1 answer: v. 1 attaches them, even though they are separated by one hue, but "plaster" is the problem
- 2 therefore: our משנה cannot be ר"ע
- c question: what is our source for claiming that ר"ע has the "hue hierarchy", and not אב+תולדה (x2)?
- i suggestion: question asked of him by his son, יהושע, as to language of משנה – suggests that it should have just stated that anything brighter than egg-membrance is מטמא
- 1 answer: then we wouldn't know about צירוף
- 2 response: it should have said that "egg-membrance" is מצטרף with anything brighter
- (a) answer: essentially correct; we just want to make sure that כהנים are familiar with names
- 3 observation: he didn't suggest the same about "plaster" → only the תולדה of שאת is מצטרף
- (a) rejection: perhaps he would have mentioned סיד as well
- ii suggestion: from חנינא ר' example explaining ר"ע's system – 4 cups of milk, each with a bit more blood than the other (slightly redder)
- 1 counter: this is only in reference to פתוך (אדמדם), not חלוק (white, but of a varied hue)
- 2 suggestion: perhaps ר"ע's position is consistent, פתוך as well as חלוק
- (a) rejection: we can't even support חנינא ר' model re: פתוך,
- (i) as per: ר"ע's statement that all פתוך is like diluted wine, just that בהרת is like snow and סיד is next dullest – he should have said "wool is next dullest"
1. correction: he did say that (ר' נתן per) – and that is our source
- d sources for hues:
- i בהרת: as per v. 2 – it is "the white"
- ii ברייתא: defining all three words
- 1 בהרת: is deep (as per v. 3) – meaning, appears deeper than the rest of the skin, like the sun to shade
- 2 שאת: is raised (per v. 4)
- 3 ספחת: is an addendum (per v. 5) -
- (a) question: how do we know that ספחת is a "second" to בהרת as well as שאת
- (i) answer1 (ר' זירא): both שאת and בהרת are called "לבנה" → just as שאת has ספחת, so does בהרת
- (ii) answer2 (ברייתא): v. 1 places ספחת between them to apply to both
- e tangent: ר' חנינא explained the רבנן's system (contra ר"ע) as akin to two rulers (בהרת ושאת) each with its own second
- i various: examples given, using contemporary governing models (v.6)
- ii דבינא: compares רבנן's system to new white wool/used wool; new linen/used linen clothes