Mishna - Mas. Nega'im Chapter 1

MISHNAH 1. THE COLOURS OF LEPROSY SIGNS[1] ARE TWO[2] WHICH, IN FACT, ARE[3] FOUR.[4] THE BRIGHT SPOT IS BRIGHT WHITE LIKE SNOW; SECONDARY TO IT IS THE LEPROSY SIGN AS WHITE AS THE LIME OF THE TEMPLE.[5] THE RISING IS AS WHITE AS THE SKIN OF AN EGG; SECONDARY TO IT IS THE LEPROSY SIGN AS WHITE AS WOOL.[6] SO R. MEIR. BUT THE SAGES RULED: THE RISING IS AS WHITE AS WHITE WOOL AND SECONDARY TO IT IS THE LEPROSY SIGN AS WHITE AS THE SKIN OF AN EGG.[7]

MISHNAH 2. THE VARIEGATION[8] OF THE SNOW-LIKE WHITENESS[9] IS LIKE WINE MINGLED WITH SNOW.[10] THE VARIEGATION[8] OF THE LIME-LIKE WHITENESS IS LIKE BLOOD[11] MINGLED WITH MILK.[12] SO R. ISHMAEL. R. AKIBA RULED: THE REDDISHNESS[13] IN EITHER OF THEM IS LIKE WINE MINGLED WITH WATER, ONLY THAT IN THE SNOW-LIKE WHITENESS THE COLOUR IS BRIGHT WHILE IN THAT OF LIME-LIKE WHITENESS IT IS DULLER.

MISHNAH 3. THESE[14] FOUR COLOURS[15] ARE COMBINED WITH EACH OTHER[16] IN RESPECT OF DECLARING A SIGN FREE FROM UNCLEANNESS, OF CERTIFYING[17] IT AS UNCLEAN, OR OF CAUSING IT TO BE SHUT UP.[18] 'OF CAUSING IT TO BE SHUT UP',[19] WHEN IT[20] CONTINUED UNCHANGED[21] BY THE END OF THE FIRST WEEK;[22] 'OF DECLARING A SIGN FREE FROM UNCLEANNESS', WHEN IT[20] CONTINUED UNCHANGED[21] BY THE END OF THE SECOND WEEK;[23] 'OF CERTIFYING IT AS UNCLEAN', WHEN IT[20] HAD PRODUCED QUICK FLESH OR WHITE HAIR IN THE BEGINNING,[24] BY THE END OF THE FIRST WEEK,[25] BY THE END OF THE SECOND WEEK[25] OR AFTER IT HAD BEEN DECLARED FREE [FROM UNCLEANNESS]. [OR AGAIN] 'OF CERTIFYING IT AS UNCLEAN', WHEN A SPREADING HAS ARISEN IN IT BY THE END OF THE FIRST WEEK,[25] BY THE END OF THE SECOND WEEK,[26] OR AFTER IT HAD BEEN DECLARED FREE FROM UNCLEANNESS; [ALSO] 'OF CERTIFYING IT AS UNCLEAN', WHEN ALL ONE'S SKIN TURNED WHITE AFTER THE SIGN[26] HAD BEEN DECLARED FREE FROM UNCLEANNESS; OF DECLARING A SIGN FREE FROM UNCLEANNESS' ALSO, WHEN ALL THE SKIN TURNED WHITE AFTER THE SIGN HAD BEEN CERTIFIED UNCLEAN OR AFTER IT HAD BEEN SHUT UP. THESE[27] ARE THE COLOURS OF LEPROSY SIGNS WHEREON DEPEND ALL DECISIONS CONCERNING LEPROSY SIGNS.[28]

MISHNAH 4. R. HANINA, THE SEGAN[29] OF THE PRIESTS, RULED: THE COLOURS OF LEPROSY SIGNS ARE SIXTEEN.[30] R. DOSA B. HARKINAS RULED: THE COLOURS OF LEPROSY SIGNS ARE THIRTY-SIX.[31] AKABIAH B. MAHALALEEL RULED SEVENTY-TWO.[32] R. HANINA, THE SEGAN OF THE PRIESTS, RULED: LEPROSY SIGNS MAY NOT BE INSPECTED FOR THE FIRST TIME ON A SUNDAY,[33] SINCE THE END OF THAT WEEK[34] WILL FALL ON THE SABBATH;[35] NOR ON A MONDAY, SINCE THE END OF THE SECOND WEEK[36] WILL FALL ON THE SABBATH; NOR ON A TUESDAY, IN THE CASE OF HOUSES, SINCE THE END OF THE THIRD WEEK WILL FALL ON THE SABBATH.[37] R. AKIBA RULED: THEY MAY BE INSPECTED AT ALL TIMES, AND IF THE TIME FOR THE SECOND INSPECTION[38] FALLS ON A SABBATH IT IS POSTPONED TO THE SUNDAY; AND THIS PROCEDURE LEADS SOMETIMES TO A RELAXATION OF THE LAW[39] AND SOMETIMES TO RESTRICTIONS.[39]

MISHNAH 5. HOW DOES IT[40] LEAD TO A RELAXATION OF THE LAW? IF THE LEPROSY SIGN HAD[41] WHITE HAIRS[42] AND[43] THESE WHITE HAIRS DISAPPEARED;[44] IF THEY WERE WHITE[42] AND THEN[43] TURNED BLACK; IF ONE HAIR WAS WHITE AND THE OTHER BLACK, AND[43] BOTH TURNED BLACK;[45] IF THEY WERE LONG[42] AND

THEN[43] THEY BECAME SHORT;[44] IF[41] ONE WAS LONG AND THE OTHER SHORT AND[43] BOTH BECAME SHORT;[45] IF[41] A BOIL ADJOINED BOTH HAIRS[46] OR ONE OF THEM;[46] IF THE BOIL ENCOMPASSED[43] BOTH HAIRS OR ONE OF THEM,[47] OR IF THEY WERE[43] SEPARATED FROM EACH OTHER BY A BOIL, THE QUICK FLESH OF A BOIL, A BURNING, OR THE QUICK FLESH OF A BURNING, OR A TETTER;[47] IF IT HAD[41] QUICK FLESH[42] AND THIS QUICK FLESH DISAPPEARED;[43] IF IT WAS[43] FOUR SIDED[48] AND THEN[41] BECAME ROUND[49] OR LONG;[49] IF IT[50] WAS[41] ENCOMPASSED[51] AND THEN[41] SHIFTED TO THE SIDE; IF IT WAS[41] UNITED[52] AND THEN[43] IT WAS DISPERSED, OR A BOIL APPEARED[43] AND MADE ITS WAY INTO IT;[50] IF IT WAS[43] ENCOMPASSED, PARTED OR LESSENED BY A BOIL, THE QUICK FLESH OF A BOIL, A BURNING, THE QUICK FLESH OF A BURNING, OR A TETTER; IF IT HAD[41] A SPREADING AND THEN[43] THE SPREADING DISAPPEARED; IF THE FIRST SIGN ITSELF DISAPPEARED OR WAS SO LESSENED THAT BOTH[53] ARE LESS THAN THE SIZE OF A SPLIT BEAN; OR IF A BOIL, THE QUICK FLESH OF A BOIL, A BURNING, THE QUICK FLESH OF A BURNING, OR A TETTER, FORMED A DIVISION BETWEEN THE FIRST SIGN AND THE SPREADING-BEHOLD THESE LEAD TO A RELAXATION OF THE LAW.

MISHNAH 6. HOW DOES IT[54] LEAD TO RESTRICTIONS? IF THE LEPROSY SIGN HAD[55] NO WHITE HAIRS[56] AND THEN[57] WHITE HAIRS APPEARED;[58] IF THEY WERE[58] BLACK[54] AND THEN[57] TURNED WHITE;[58] IF[55] ONE HAIR WAS BLACK AND THE OTHER WHITE AND BOTH TURNED[57] WHITE;[58] IF THEY WERE[55] SHORT[54] AND THEY BECAME[57] LONG;[58] IF[55] ONE WAS SHORT AND THE OTHER LONG AND BOTH BECAME[57] LONG;[58] IF[55] A BOIL ADJOINED BOTH HAIRS OR ONE OF THEM,[56] IF[55] A BOIL ENCOMPASSED BOTH HAIRS OR ONE OF THEM[56] OR IF[55] THEY WERE PARTED FROM ONE ANOTHER BY A BOIL, THE QUICK FLESH OF A BOIL, A BURNING, OR THE QUICK FLESH OF A BURNING, OR A TETTER, AND THEN[57] THEY DISAPPEARED;[58] IF[55] IT HAD NO QUICK FLESH[56] AND THEN QUICK FLESH APFEARED;[58] IF IT WAS[55] ROUND OR LONG[56] AND THEN[57] BECAME FOUR SIDED;[58] IF IT WAS[54] AT THE SIDE[56] AND THEN[57] IT BECAME ENCOMPASSED;[58] IF IT WAS[55] DISPERSED[56] AND THEN[57] IT BECAME UNITED[58] OR A BOIL APPEARED[57] AND MADE ITS WAY INTO IT;[58] IF IT WAS[55] ENCOMPASSED,[58] PARTED OR LESSENED BY A BOIL, THE QUICK FLESH OF A BOIL, A BURNING, THE QUICK FLESH OF A BURNING OR A TETTER,[58] AND THEN[57] THEY DISAPPEARED;[58] IF[55] IT HAD NO SPREADING[56] AND THEN[57] A SPREADING APPEARED;[58] IF A BOIL, THE QUICK FLESH OF A BOIL, A BURNING, THE QUICK FLESH OF A BURNING, OR A TETTER FORMED A DIVISION[55] BETWEEN THE FIRST SIGN AND THE SPREADING[56] AND THEN[57] THEY DISAPPEARED[58] — BEHOLD THESE LEAD TO RESTRICTIONS.

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(1) V. Lev. XIII-XIV on which the laws in this tractate are based.

(2) VII., those of the bright spot and the rising (Lev. XIII, 2).

(3) By the addition of another two colours derived by a Rabbinical deduction from sappahath (ibid.) which signifies ‘attachment’, ‘addition’ (E.v. scab).

(4) One secondary colour added to each of the two mentioned (cf. supra n. 2).

(5) Cf. Mid. III, 4.

(6) Of a lamb one day old that was duly washed.

(7) Which is the dullest of the four shades of white mentioned. Whiter than the skin of an egg is white wool, whiter than the wool is the lime of the Temple, and whiter than the lime is snow.

(8) With red. Lit., mixture.

(9) Which (cf. Lev. XIII, 19) is another colour of leprosy.

(10) In the proportion of one of wine to two of snow.

(11) Var. lec. wine.

(12) One of blood to two of milk.

(13) Sc. the variegation spoken of supra (cf. n. 8).

(14) Var. lec. '(some) of these' (cf. Bert. and L.).
(15) Cf. supra MISHNAH 1.
(16) To make up the prescribed minimum of the size of a split bean.
(17) Lit., 'to determine'.
(18) Cf. Lev. XIII, 4.
(19) For a second week (cf. infra n. 9).
(20) Lit., 'that which'.
(21) In size and colour.
(22) Since its appearance. The colours are similarly combined on its first appearance when it is to he shut up for a week.
(23) If, for instance, a bright spot of the size of two split beans was shut up and found at the end of the second week to have the colour of the bright spot extending over an area of the size of one split bean and that of rising over the other, the two colours are regarded as combined and the sign is deemed to be unchanged.
(24) When it was first shown to the priest.
(25) Since it was shut up.
(26) Having continued unchanged for two weeks.
(27) The four colours and their variegations enumerated supra.
(28) On the human body.
(29) Deputy High Priest, and chief of the priests; v. Glos.
(30) Viz., the four simple colours given supra (MISHNAH 1), the three colours obtained by the combination of that of the bright spot with each of the other three, the one colour which is a combination of lime and the skin of an egg, and another eight colours consisting of the variegations of each of these eight. Some texts omit the entire sentence from 'R. Hanina' to 'sixteen'.
(31) The four simple colours and their four variegations in the leprosy signs of the skin, the eight corresponding colours of the boil and the burn, the eight leprosy signs on the baldness of the scalp and the forehead, the eight of the scall, two of greenishness and reddishness in garments and similar two in houses.
(32) The thirty-six colours enumerated in the previous note, (when a leprosy sign makes its first appearance) and another thirty-six corresponding colours when a leprosy sign has been shut up for a week or two weeks in the case of men or for three weeks in the case of houses.
(33) Lit., 'after the Sabbath'.
(34) During the seven days of which the leprosy sign might have to be shut up.
(35) On which no leprosy signs are examined.
(36) The second period of seven days which begins on the following Sunday, that day being counted both as the last day of the first week and as the first day of the second week.
(37) Cf. prev. n. mut. mut.
(38) The seventh day after the first inspection.
(39) As will be explained in the MISHNAH following.
(40) Cf. the final clause of the prev. MISHNAH .
(41) On the Sabbath when the second inspection (after the first period of seven days) was due.
(42) Which are a sign of uncleanness.
(43) On the Sunday which the inspection took place.
(44) Thus exempting the man from the sacrifices and shaving.
(45) This instance seems purposeless, since the leprosy sign is clean in either case.
(46) Which is no sign of uncleanness; while on the Sabbath when the inspection was due the hairs were within the leprosy sign and constituted uncleanness.
(47) Cf. prev. n. mut. mut.
(48) And just of the size of a split bean which is the minimum prescribed for an unclean leprosy sign.
(49) Which, being of the minimum size (cf. prev. n.), is no sign of uncleanness.
(50) The quick flesh.
(51) By the bright spot.
(52) Which is a sign of uncleanness.
(53) The first sign aid the spreading.
(54) Cf. MISHNAH 4.

(55) V. p. 236, n. 1.
(56) Which is a sing of cleanness.
(57) V. p. 236, n. 11.
(58) V. p. 236, n. 12.

Mishna - Mas. Nega'im Chapter 2

MISHNAH 1. THE BRIGHT SPOT IN A GERMAN[1] APPEARS AS DULL WHITE,[2] AND THE DULL WHITE ONE IN AN ETHIOPIAN[3] APPEARS AS BRIGHT WHITE.[4] R. ISHMAEL[5] STATED: THE CHILDREN OF ISRAEL[6] (MAY I BE AN ATONEMENT FOR THEM!)[7] ARE LIKE BOXWOOD, NEITHER BLACK NOR WHITE BUT OF AN INTERMEDIATE SHADE'.[8] R. AKIBA STATED: PAINTERS HAVE MATERIALS WHEREWITH THEY PORTRAY FIGURES IN BLACK, IN WHITE, AND IN AN INTERMEDIATE SHADE; LET, THEREFORE, A PAINT OF AN INTERMEDIATE SHADE BE BROUGHT AND APPLIED ROUND THE LEPROSY SIGN FROM WITHOUT, AND IT WILL THEN APPEAR AS ON A SKIN OF INTERMEDIATE SHADE. R. JUDAH RULED: IN DETERMINING THE COLOURS OF LEPROSY SIGNS THE LAW IS TO BE RELAXED BUT NEVER TO BE RESTRICTED; LET, THEREFORE, THE LEPROSY SIGN OF THE GERMAN BE INSPECTED ON THE COLOUR OF HIS OWN BODY[9] SO THAT[10] THE LAW IS THEREBY RELAXED, AND LET THAT OF THE ETHIOPIAN BE INSPECTED AS IF IT WERE ON THE INTERMEDIATE SHADE[11] SO THAT[10] THE LAW IS THEREBY ALSO RELAXED. THE SAGES, HOWEVER, RULED: THE ONE AS WELL AS THE OTHER IS TO BE TREATED AS IF THE LEPROSY SIGN WERE ON THE INTERMEDIATE SHADE.[12]

MISHNAH 2. LEPROSY SIGNS MAY NOT BE INSPECTED IN THE EARLY MORNING OR IN THE EVENING, NOR WITHIN A HOUSE, NOR ON A CLOUDY DAY, BECAUSE THEN THE DULL WHITE APPEARS LIKE BRIGHT WHITE; NOR MAY IT BE INSPECTED AT NOON, BECAUSE THEN THE BRIGHT WHITE APPEARS LIKE DULL WHITE. WHEN ARE THEY TO BE INSPECTED? DURING THE THIRD, FOURTH, FIFTH,[13] EIGHTH OR NINTH HOUR;[14] SO R. MEIR. R. JUDAH RULED: DURING THE FOURTH, FIFTH, EIGHTH OR NINTH HOUR.[14]

MISHNAH 3. A PRIEST WHO IS BLIND IN ONE EYE OR THE LIGHT OF WHOSE EYES IS DIM MAY NOT INSPECT LEPROSY SIGNS; FOR IT IS WRITTEN, AS FAR AS APPEARETH IN THE EYES OF THE PRIEST.[15] IN A DARK HOUSE[16] ONE MAY NOT OPEN UP WINDOWS IN ORDER TO INSPECT ITS LEPROSY SIGN.[17]

MISHNAH 4. IN WHAT POSTURE IS A LEPROSY SIGN TO BE INSPECTED? A MAN IS INSPECTED IN THE POSTURE OF ONE THAT HOES[18] AND ONE THAT GATHERS OLIVES;[18] AND A WOMAN IN THAT OF ONE WHO ROLLS OUT DOUGH[19] AND[20] ONE WHO SUCKLES HER CHILD, AND ONE THAT WEAVES AT AN UPRIGHT LOOM[21] IF THE LEPROSY SIGN WAS WITHIN THE RIGHT ARMPIT. R. JUDAH RULED: ALSO IN THE POSTURE OF ONE THAT SPINS FLAX[22] IF IT WAS WITHIN THE LEFT ARMPIT. THE SAME POSTURE THAT A MAN ADOPTS[16] IN THE CASE OF HIS LEPROSY SIGN HE IS ALSO TO ADOPT IN THE CASE OF THE CUTTING OFF OF HIS HAIR.[23]

MISHNAH 5. A MAN MAY EXAMINE ALL LEPROSY SIGNS[24] EXCEPT HIS OWN. R. MEIR RULED: NOT EVEN THE LEPROSY SIGNS OF HIS RELATIVES.[25] A MAN[26] MAY ANNUL ALL VOWS EXCEPT HIS OWN. R. JUDAH RULED: NOT EVEN THOSE VOWS OF HIS WIFE[27] THAT AFFECT RELATIONSHIPS BETWEEN HER AND OTHERS.[28] A MAN MAY EXAMINE ALL FIRSTLINGS[29] EXCEPT HIS OWN FIRSTLINGS.

(1) Whose skin is bright white.
(2) Hence it must be pronounced clean.
(3) Who is dark.
(4) And must be shut up; each case being determined according to the individual concerned.
(5) Differing from the ruling just enunciated.
(6) With whose leprosy signs the law is concerned.
(7) An expression of love and homage. 'May I be the victim making atonement for any punishment that may have to come upon them'.
(8) A leprosy sign is, therefore, to be determined by its appearance on such an intermediate shade.
(9) Which causes the leprosy sign to appear dull white.
(10) He being as a result pronounced clean.
(11) As a result of which the leprosy sign would appear duller than on his own dark skin.
(12) Though this, in the case of a German, would result in a restriction.
(13) Some texts add 'seventh'.
(14) Of the day, beginning with sunrise, each hour being equal to one twelfth of the day.
(15) Lev. XIII, 12, emphasis on 'appeareth' and 'eyes'
(16) One that had no windows.
(17) Cf. Lev. XIV, 34ff.
(18) In such a position he exposes some of the concealed parts of his body while others still remain concealed. Only a leprosy on the latter is deemed to be 'concealed' and, therefore, clean. (7) Cf. prev. n. mut. mut.
(19) If the leprosy sign is under the breast.
(20) When the right arm is raised.
(21) Who raises her left arm.
(22) Lit., 'as he is seen'.
(23) Lev. XIV, 9. Concealed hair need not be cut off.
(24) Sc. even those of his nearest relatives whose lawsuits he may not try.
(25) Cf. prev. n. mut. mut.
(26) Who possesses the required authority; a Sage.
(27) May one annul.
(28) But do not affect him.
(29) To ascertain whether they have a permanent blemish (cf. Bek. VI, 1ff).

Mishna - Mas. Nega'im Chapter 3

MISHNAH 1. ALL CAN CONTRACT LEPROSY UNCLEANNESS, EXCEPT A HEATHEN AND A RESIDENT ALIEN.[1] ALL[2] ARE QUALIFIED TO INSPECT LEPROSY SIGNS, BUT ONLY A PRIEST[3] MAY DECLARE THEM UNCLEAN OR CLEAN. HE[4] IS TOLD,[5] 'SAY: UNCLEAN', AND HE REPEATS 'UNCLEAN', OR SAY: CLEAN, AND HE REPEATS 'CLEAN'. TWO LEPROSY SIGNS MAY NOT BE INSPECTED SIMULTANEOUSLY WHETHER IN ONE MAN OR IN TWO MEN; BUT THE ONE MUST BE INSPECTED FIRST AND SHUT UP, CERTIFIED UNCLEAN OR PRONOUNCED CLEAN, AND THEN THE SECOND IS INSPECTED. ONE WHO IS SHUT UP[6] MAY NOT[7] BE SHUT UP AGAIN[8] NOR MAY ONE WHO IS CERTIFIED UNCLEAN[6] BE CERTIFIED[7] UNCLEAN AGAIN.[8] ONE WHO IS CERTIFIED UNCLEAN[6] MAY NOT[7] BE SHUT UP[8] NOR MAY ONE WHO IS SHUT UP[6] BE CERTIFIED[7] UNCLEAN.[8] BUT IN THE BEGINNING,[9] OR AT THE END OF A WEEK,[10] HE[11] MAY SHUT UP ON ACCOUNT OF THE ONE LEPROSY SIGN AND SHUT UP ON ACCOUNT OF ANOTHER ONE ALSO; THE MAN[11] WHO CERTIFIES ONE SIGN UNCLEAN MAY ALSO CERTIFY THE OTHER UNCLEAN; HE MAY SHUT UP THE ONE SIGN AND DECLARE THE OTHER CLEAN, OR CERTIFY THE ONE UNCLEAN AND DECLARE THE OTHER CLEAN.

MISHNAH 2. A BRIDEGROOM ON WHOM A LEPROSY SIGN HAS APPEARED IS GRANTED EXEMPTION FROM INSPECTION DURING THE SEVEN DAYS OF THE

MARRIAGE FEAST IN RESPECT OF HIS OWN PERSON; AND ALSO IN RESPECT OF HIS HOUSE AND HIS GARMENT.[12] SIMILARLY DURING A FESTIVAL, ONE[13] IS GRANTED EXEMPTION FROM INSPECTION DURING ALL THE DAYS OF THE FESTIVAL.

MISHNAH 3. THE SKIN OF THE FLESH[14] BECOMES UNCLEAN FOR TWO WEEKS[15] AND BY ONE OF THE FOLLOWING THREE TOKENS:[16] BY WHITE HAIR OR BY QUICK FLESH OR BY A SPREADING. 'BY WHITE HAIR OR BY QUICK FLESH IN THE BEGINNING,[17] AT THE END OF THE FIRST WEEK,[18] AT THE END OF THE SECOND WEEK,[18] OR AFTER IT[19] HAD BEEN PRONOUNCED CLEAN. 'OR BY A SPREADING', AT THE END OF THE FIRST WEEK,[18] AT THE END OF THE SECOND WEEK,[18] OR AFTER IT[19] HAD BEEN PRONOUNCED CLEAN. IT BECOMES UNCLEAN FOR TWO WEEKS WHICH ARE ONLY THIRTEEN DAYS.[20]

MISHNAH 4. A BOIL OR A BURNING BECOMES UNCLEAN FOR ONE WEEK[21] AND BY ONE OF THE FOLLOWING TWO TOKENS:[16] BY WHITE HAIR OR BY A SPREADING. BY WHITE HAIR, IN THE BEGINNING,[17] BY THE END OF THE WEEK,[18] OR AFTER IT[19] HAS BEEN PRONOUNCED CLEAN. 'OR BY A SPREADING. AT THE END OF THE WEEK,[18] OR AFTER IT[19] HAD BEEN DECLARED CLEAN. THEY BECOME UNCLEAN FOR A WEEK WHICH REPRESENTS SEVEN DAYS.

MISHNAH 5. SCALLS BECOME UNCLEAN FOR TWO WEEKS[22] AND BY ONE OF THE FOLLOWING TWO TOKENS:[23] BY YELLOW THIN HAIR OR BY A SPREADING. BY YELLOW THIN HAIR IN THE BEGINNING,[24] AT THE END OF THE FIRST WEEK,[25] AT THE END OF THE SECOND WEEK,[25] OR AFTER THEY HAVE BEEN PRONOUNCED CLEAN. 'OR BY A SPREADING', AT THE END OF THE FIRST WEEK,[25] AT THE END OF THE SECOND WEEK[25] OR AFTER THEY HAVE BEEN PRONOUNCED CLEAN. THEY BECOME UNCLEAN FOR TWO WEEKS WHICH ARE ONLY THIRTEEN DAYS.[26]

MISHNAH 6. SCALP BALDNESS OR FOREHEAD BALDNESS BECOME UNCLEAN FOR TWO WEEKS[22] AND BY ONE OF THE FOLLOWING TOKENS:[23] BY QUICK FLESH OR BY A SPREADING. 'BY QUICK FLESH', IN THE BEGINNING,[24] AT THE END OF THE FIRST WEEK,[25] AT THE END OF THE SECOND WEEK,[25] OR AFTER THEY HAVE BEEN PRONOUNCED CLEAN. 'OR BY A SPREADING', AT THE END OF THE FIRST WEEK,[25] AT THE END OF THE SECOND WEEK,[25] OR AFTER THEY HAVE BEEN PRONOUNCED CLEAN. THEY BECOME UNCLEAN FOR TWO WEEKS WHICH ARE ONLY THIRTEEN DAYS.[26]

MISHNAH 7. GARMENTS BECOME UNCLEAN FOR TWO WEEKS[22] AND BY ONE OF THREE TOKENS:[23] BY A GREENISH COLOUR OR BY A REDDISH COLOUR OR BY A SPREADING. 'BY A GREENISH COLOUR OR BY A REDDISH COLOUR', IN THE BEGINNING,[24] AT THE END OF THE FIRST WEEK,[25] AT THE END OF THE SECOND WEEK,[25] OR AFTER THEY HAVE BEEN PRONOUNCED CLEAN. 'OR BY A SPREADING', AT THE END OF THE FIRST WEEK,[25] AT THE END OF THE SECOND WEEK,[25] OR AFTER THEY HAVE BEEN PRONOUNCED CLEAN. THEY BECOME UNCLEAN FOR TWO WEEKS WHICH ARE BUT THIRTEEN DAYS.[26]

MISHNAH 8. HOUSES BECOME UNCLEAN FOR THREE WEEKS[27] AND BY ONE OF THE FOLLOWING THREE TOKENS:[28] BY A GREENISH COLOUR OR BY A REDDISH COLOUR OR BY A SPREADING. 'BY A GREENISH COLOUR OR BY A REDDISH COLOUR', IN THE BEGINNING,[29] AT THE END OF THE FIRST WEEK,[30] AT THE END OF THE SECOND WEEK,[30] AT THE END OF THE THIRD WEEK,[30] OR AFTER THEY HAVE BEEN PRONOUNCED CLEAN. 'OR BY A SPREADING', AT THE END OF THE FIRST WEEK,[30] AT

THE END OF THE SECOND WEEK,[30] AT THE END OF THE THIRD WEEK,[30] OR AFTER THEY HAVE BEEN PRONOUNCED CLEAN. THEY BECOME UNCLEAN FOR THREE WEEKS WHICH ARE BUT NINETEEN DAYS.[31] NONE OF THE LEPROSY SIGNS IS SHUT UP FOR LESS THAN A WEEK[32] OR FOR MORE THAN THREE WEEKS.[33]

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(1) Ger Toshab, a heathen who acquired Palestinian citizenship on condition that he renounced idolatry and undertook to observe the seven Noachian laws (cf. G. F. Moore, Judaism I, 338ff).
(2) Even an unlearned priest under the guidance of an Israelite scholar (v. infra).
(3) Cf. prev. n.
(4) The unlearned priest.
(5) By the Israelite scholar who accompanies him.
(6) On account of a leprosy sign.
(7) Before the conclusion of the prescribed period.
(8) On account of a second leprosy sign that appeared.
(9) Sc. if the second leprosy sign appeared before the first had received attention.
(10) During which one was shut up on account of a first leprosy sign.
(11) Sc. the priest.
(12) If a leprosy sign appeared on either.
(13) Any person on whom a leprosy sign appeared.
(14) On which there appeared a leprosy sign.
(15) At least, if there was no change in the sign; since in consequence it has to be shut up for no less than two periods of seven days, making a total of two weeks.
(16) Which render it unclean even earlier.
(17) When the sign is first inspected.
(18) During which it was shut up.
(19) The leprosy sign.
(20) Since the last day of the first week is counted also as the beginning of the second week.
(21) Even in the absence of any token of uncleanness, since it must invariably be shut up for a week.
(22) At least, if there was no change in the sign; since in consequence it has to be shut up for no less than two periods of seven days, making a total of two weeks.
(23) V. p. 242, n. 5.
(24) V. p. 242, n. 6.
(25) V. p. 242, n. 7.
(26) V. p. 242, n. 9.
(27) Cf. p. 243, n. 1 mut. mut.
(28) V. p. 242, n. 5.
(29) V. p. 242, n. 6.
(30) V. p. 242, n. 7.
(31) Cf. p. 242, n. 9 mut. mut.
(32) The boil and the burning.
(33) The leprosy of houses.

Mishna - Mas. Nega'im Chapter 4

MISHNAH 1. CERTAIN RESTRICTIONS APPLY TO THE WHITE HAIR THAT DO NOT APPLY TO THE SPREADING, WHILE OTHER RESTRICTIONS APPLY TO THE SPREADING AND DO NOT APPLY TO THE WHITE HAIR. WHITE HAIR NAMELY CAUSES UNCLEANNESS AT THE BEGINNING,[1] IT CAUSES UNCLEANNESS WHATEVER THE STATE OF ITS WHITENESS,[2] AND IT IS NEVER A TOKEN OF CLEANNESS.[3] 'OTHER RESTRICTIONS APPLY TO THE SPREADING', FOR THE SPREADING CAUSES UNCLEANNESS HOWEVER SMALL ITS EXTENT,[4] IT CAUSES UNCLEANNESS IN ALL FORMS OF LEPROSY SIGNS[5] AND ALSO WHERE IT IS OUTSIDE THE SIGN,[6] WHICH

RESTRICTIONS DO NOT APPLY TO THE WHITE HAIR.[7]

MISHNAH 2. CERTAIN RESTRICTIONS APPLY TO THE QUICK FLESH THAT DO NOT APPLY TO THE SPREADING, WHILE OTHER RESTRICTIONS APPLY TO THE SPREADING AND DO NOT APPLY TO THE QUICK FLESH. QUICK FLESH NAMELY CAUSES UNCLEANNESS AT THE BEGINNING,[1] IT CAUSES UNCLEANNESS WHATEVER ITS COLOUR,[8] AND IT IS NEVER A TOKEN OF CLEANNESS.[3] 'OTHER RESTRICTIONS APPLY TO THE SPREADING', FOR THE SPREADING CAUSES UNCLEANNESS HOWEVER SMALL ITS EXTENT, IT CAUSES UNCLEANNESS IN ALL FORMS OF LEPROSY SIGNS[9] AND ALSO WHERE IT IS OUTSIDE THE LEPROSY SIGN,[10] WHICH RESTRICTIONS DO NOT APPLY TO THE QUICK FLESH.[11]

MISHNAH 3. CERTAIN RESTRICTIONS APPLY TO WHITE HAIR THAT DO NOT APPLY TO THE QUICK FLESH, WHILE OTHER RESTRICTIONS APPLY TO QUICK FLESH AND NOT TO WHITE HAIR. WHITE HAIR NAMELY CAUSES UNCLEANNESS IN A BOIL AND IN A BURNING, WHETHER GROWING TOGETHER OR DISPERSED,[12] AND WHETHER ENCOMPASSED[13] OR UNENCOMPASSED. 'OTHER RESTRICTIONS APPLY TO QUICK FLESH', FOR QUICK FLESH CAUSES UNCLEANNESS IN SCALP BALDNESS AND IN FOREHEAD BALDNESS, WHETHER IT WAS TURNED[14] OR WAS NOT TURNED,[15] IT[16] HINDERS THE CLEANNESS OF ONE WHO IS ALL TURNED WHITE,[17] AND CAUSES UNCLEANNESS WHATEVER ITS COLOUR, WHICH RESTRICTIONS DO NOT APPLY TO WHITE HAIR.[11]

MISHNAH 4. IF THE TWO HAIRS[18] WERE BLACK AT THE ROOT AND WHITE AT THE TIP THE MAN IS CLEAN. IF THEY WERE WHITE AT THE ROOT AND BLACK AT THE TIP THE MAN IS UNCLEAN. HOW MUCH OF WHITENESS MUST THERE BE?[19] R. MEIR RULED: ANY. R. SIMEON RULED: ENOUGH TO BE CUT WITH A PAIR OF SCISSORS. IF IT WAS SINGLE AT THE ROOT BUT SPLIT AT THE TIP, HAVING THE APPEARANCE OF TWO HAIRS, THE MAN IS CLEAN. IF A BRIGHT SPOT HAD [TWO] WHITE HAIRS AND[20] BLACK HAIR THE MAN IS UNCLEAN. THERE IS NO NEED TO CONSIDER THE POSSIBILITY THAT THE PLACE OF THE BLACK HAIR[21] LESSENED THE SPACE OF THE BRIGHT SPOT,[22] SINCE THE FORMER[23] IS OF NO CONSEQUENCE.[24]

MISHNAH 5. IF A BRIGHT SPOT WAS OF THE SIZE OF A SPLIT BEAN AND A STREAK EXTENDED FROM IT, THE LATTER, PROVIDED IT WAS TWO HAIRS IN BREADTH, SUBJECTS IT[25] TO THE RESTRICTIONS IN RESPECT OF WHITE HAIR AND SPREADING,[26] BUT NOT TO THAT IN RESPECT OF ITS QUICK FLESH.[27] IF THERE WERE TWO BRIGHT SPOTS AND A STREAK EXTENDED FROM ONE TO THE OTHER, PROVIDED IT WAS TWO HAIRS IN BREADTH, IT COMBINES THEM;[28] OTHERWISE IT DOES NOT COMBINE THEM.

MISHNAH 6. IF A BRIGHT SPOT OF THE SIZE OF A SPLIT BEAN HAD WITHIN IT QUICK FLESH OF THE SIZE OF A LENTIL AND THERE WAS WHITE HAIR WITHIN THE QUICK FLESH, IF THE QUICK FLESH DISAPPEARED[29] THE SPOT BECOMES UNCLEAN ON ACCOUNT OF THE WHITE HAIR; IF THE WHITE HAIR DISAPPEARED[30] IT BE COMES UNCLEAN ON ACCOUNT OF THE QUICK FLESH. R. SIMEON RULES THAT[31] IT IS CLEAN, SINCE IT WAS NOT THE BRIGHT SPOT[32] THAT CAUSED THE HAIR TO TURN WHITE.[33] IF A BRIGHT SPOT TOGETHER WITH THE QUICK FLESH IN IT WAS OF THE SIZE OF A SPLIT BEAN AND THERE WAS WHITE HAIR WITHIN THE SPOT, IF THE QUICK FLESH DISAPPEARED[34] THE SPOT IS UNCLEAN ON ACCOUNT OF THE WHITE HAIR; IF THE WHITE HAIR DISAPPEARED IT IS UNCLEAN ON ACCOUNT OF THE (QUICK FLESH. R. SIMEON RULES THAT[34] T[35] IS CLEAN, SINCE IT WAS NOT A BRIGHT

SPOT OF THE SIZE OF A SPLIT BEAN THAT CAUSED THE HAIR TO TURN WHITE. HE AGREES, HOWEVER, THAT IT IS UNCLEAN IF IT WAS OF THE SIZE OF A SPLIT BEAN[36] WHERE THE WHITE HAIR WAS.

MISHNAH 7. WITH REGARD TO A BRIGHT SPOT[37] WITHIN WHICH WAS[38] QUICK FLESH AND A SPREADING,[39] IF THE QUICK FLESH DISAPPEARED IT IS UNCLEAN ON ACCOUNT OF THE SPREADING; IF THE SPREADING DISAPPEARED IT IS UNCLEAN ON ACCOUNT OF THE QUICK FLESH. SO ALSO IN THE CASE OF WHITE HAIR AND A SPREADING.[40] IF A LEPROSY SIGN[37] DISAPPEARED[41] AND APPEARED AGAIN AT THE END OF THE WEEK,[42] IT IS REGARDED AS THOUGH IT HAD REMAINED AS IT WAS.[43] IF IT REAPPEARED AFTER IT[44] HAD BEEN PRONOUNCED CLEAN, IT MUST BE INSPECTED AS A NEW ONE.[45] IF IT HAD BEEN BRIGHT WHITE BUT WAS NOW DULL WHITE, OR IF IT HAD BEEN DULL WHITE BUT WAS NOW BRIGHT WHITE,[34] T[46] IS REGARDED AS THOUGH IT HAD REMAINED AS IT WAS, PROVIDED THAT IT DOES NOT BECOME LESS WHITE THAN THE FOUR PRINCIPAL COLOURS.[47] IF IT[48] CONTRACTED AND THEN SPREAD, OR IF IT SPREAD[49] AND THEN CONTRACTED, R. AKIBA RULES THAT IT IS UNCLEAN,[50] BUT THE SAGES RULE THAT IT IS CLEAN.[51]

MISHNAH 8. IF A BRIGHT SPOT OF THE SIZE OF A SPLIT BEAN[52] SPREAD TO THE EXTENT OF HALF A SPLIT BEAN, WHILE OF THE ORIGINAL SPOT THERE DISAPPEARED AS MUCH AS HALF A SPLIT BEAN, R. AKIBA RULED: IT MUST BE INSPECTED AS A NEW ONE,[53] BUT THE SAGES RULE THAT IT IS CLEAN.[54]

MISHNAH 9. IF A BRIGHT SPOT OF THE SIZE OF A SPLIT BEAN SPREAD TO THE EXTENT OF HALF A SPLIT BEAN AND A LITTLE MORE, WHILE AS MUCH AS HALF THE SIZE OF A SPLIT BEAN DISAPPEARED FROM THE ORIGINAL SPOT, R. AKIBA RULES THAT IT IS UNCLEAN,[55] BUT THE SAGES RULE THAT IT IS CLEAN.[56] IF THE BRIGHT SPOT WAS OF THE SIZE OF A SPLIT BEAN AND IT SPREAD TO THE EXTENT OF A SPLIT BEAN AND A LITTLE MORE, WHILE THE ORIGINAL SPOT DISAPPEARED, R. AKIBA RULES THAT IS IT UNCLEAN,[57] BUT THE SAGES RULE THAT IT SHOULD BE INSPECTED AS A NEW ONE.[58]

MISHNAH 10. IF A BRIGHT SPOT OF THE SIZE OF A SPLIT BEAN SPREAD[59] TO THE EXTENT OF A SPLIT BEAN, AND IN THE SPREADING THERE APPEARED QUICK FLESH OR WHITE HAIR, WHILE THE ORIGINAL SPOT DISAPPEARED, R. AKIBA RULES THAT IT IS UNCLEAN,[60] BUT THE SAGES RULE THAT IT MUST BE INSPECTED AS A NEW ONE.[61] IF IN A BRIGHT SPOT OF THE SIZE OF HALF A SPLIT BEAN NOTHING ELSE[62] APPEARED, AND THEN THERE APPEARED[63] A BRIGHT SPOT OF THE SIZE OF HALF A SPLIT BEAN AND IN IT THERE GREW ONE HAIR, SUCH A SPOT MUST BE SHUT UP. IF A BRIGHT SPOT OF THE SIZE OF HALF A SPLIT BEAN HAD ONE HAIR AND THEN THERE APPEARED[63] ANOTHER SPOT OF THE SIZE OF HALF A SPLIT BEAN WHICH ALSO HAD ONE HAIR, SUCH A SPOT MUST BE SHUT UP.[64] IF A BRIGHT SPOT OF THE SIZE OF HALF A SPLIT BEAN HAD TWO HAIRS AND ANOTHER SPOT OF THE SIZE OF HALF A SPLIT BEAN APPEARED[63] WITH ONE HAIR,[65] SUCH A SPOT MUST BE SHUT UP.[66]

MISHNAH 11. IF IN A BRIGHT SPOT OF THE SIZE OF A SPLIT BEAN THERE WAS NOTHING ELSE, AND THEN THERE APPEARED[63] A BRIGHT SPOT OF THE SIZE OF HALF A SPLIT BEAN HAVING TWO HAIRS, SUCH MUST BE CERTIFIED UNCLEAN,[67] BECAUSE IT HAS BEEN LAID DOWN: IF THE BRIGHT SPOT PRECEDED THE WHITE HAIR THE MAN IS UNCLEAN; IF THE WHITE HAIR PRECEDED THE BRIGHT SPOT HE IS CLEAN; AND IF THIS IS A MATTER OF DOUBT HE IS UNCLEAN. R. JOSHUA REGARDS THIS AS UNSOLVABLE.[68] .

(1) When a leprosy sign is first inspected.
(2) Even if it is dimmer than any of the four principal colours.
(3) A spreading, however, may be one when it extended over the whole body.
(4) White hair is subject to a minimum of two hairs of a prescribed length.
(5) Even in those of garments and houses.
(6) White hair, however, is no token of uncleanness unless it appeared within the leprosy sign.
(7) Cf. prev. nn.
(8) While the spreading causes uncleanness only if it has one of the four principal colours.
(9) Quick flesh, however, causes uncleanness only if it is of the prescribed size and only on skin, flesh, scalp baldness and forehead baldness.
(10) But quick flesh is a cause of uncleanness only if it appears within the leprosy sign.
(11) Cf. prev. nn.
(12) One hair at one side of the leprosy sign and another at the other side.
(13) By the leprosy sign.
(14) Cf. Lev. XIII, 13. V. foll. n.
(15) Sc. whether the quick flesh appeared after the bright spot or whether the latter appeared after the former. In the case of white hair if it preceded the bright spot no uncleanness is caused.
(16) If its size is no less than that of a lentil.
(17) Cf. Ibid. XIII, 12ff. White hair in such a case causes no uncleanness.
(18) In a leprosy sign.
(19) On the hairs to be regarded as turned white.
(20) Var. lec. ‘or’.
(21) According to var. lec. (in previous note) add ‘or the white hair’.
(22) In consequence of which the bright spot may have been reduced to less than the prescribed minimum of a split bean.
(23) The hair follicles whose size is almost imperceptible.
(24) Lit., ‘substance’, ‘reality’.
(25) The bright spot.
(26) If either of these signs appear in the streak the spot is deemed unclean.
(27) Which must be encompassed by the bright spot.
(28) The two bright spots. Both are in all respects regarded as one unit to make up the prescribed minimum of a split bean and to combine the two hairs if one grew on the one and the other on the other side of the spot.
(29) The leprosy sign having spread over its place.
(30) Having fallen off or turned black.
(31) In the first case.
(32) But the quick flesh from which it grew.
(33) The first Tanna, however, maintains that in this respect the quick flesh is regarded as a part of the bright spot.
(34) The leprosy sign having spread over its place.
(35) V. p. 247, n. 12.
(36) Without the addition of the quick flesh.
(37) Of the prescribed size of a split bean that had been shut up for a week.
(38) At the end of the week (cf. prev. n.).
(39) In consequence of which it was certified unclean.
(40) If one disappeared it is still unclean on account of the other that remained.
(41) During the week.
(42) Or if it disappeared at the end of the week on the day of inspection and appeared again later on the same day.
(43) And is to be shut up again for a second week. It is not to be treated as a new leprosy sign to be possibly shut up for two weeks.
(44) Having been diminished in size.
(45) Lit., ‘as at the beginning’. Var lec., ‘in the beginning’.
(46) Since its size still conformed to the minimum prescribed.
(47) Enumerated supra I, 1. If It did become less white it must be pronounced clean.

(48) A leprosy sign of the size of a split bean.
(49) At the end of the first or the second week.
(50) In his opinion the spreading, in either case, is a mark of uncleanness.
(51) The spreading, they maintain, may be disregarded, since the size of the leprosy sign is now the same as it was originally.
(52) That was shut up.
(53) Because, of the original, less than the prescribed minimum remained, while the remainder together with the extension conform to the prescribed minimum.
(54) Since the original spot had been reduced to half the prescribed minimum it must be regarded as clean. Its clean remainder, therefore, cannot be added to the extension to constitute a new leprosy sign.
(55) Because the spreading exceeded the size of half a split bean.
(56) Since, owing to the disappearance of half of the original spot, the new one (only slightly bigger than half a split bean) is less than the prescribed minimum.
(57) Since the spot is now bigger than it was originally.
(58) Because the original spot had entirely disappeared.
(59) After it had been pronounced clean.
(60) The spreading taking the place of the original spot.
(61) Hence two sacrifices will have to be brought, one for each spot.
(62) Neither quick flesh nor white hair.
(63) At its side.
(64) Since the first hair preceded the second half of the spot.
(65) And much more so if it had no hair at all.
(66) Since the fill sized spot did not precede the first two hairs.
(67) Provided that it is known that the second half of the spot preceded the two hairs.
(68) Aliter: Doubtful; alter: Demurred; aliter: Rejected, v. Nid. 19b.

Mishna - Mas. Nega'im Chapter 5

MISHNAH 1. ANY CONDITION OF DOUBT IN LEPROSY SIGNS IS REGARDED AS CLEAN, EXCEPT THIS CASE[1] AND ONE OTHER. WHICH IS THAT? IF A MAN HAD A BRIGHT SPOT OF THE SIZE OF A SPLIT BEAN AND IT WAS SHUT UP, AND BY THE END OF THE WEEK IT WAS AS BIG AS A SELA', AND IT IS DOUBTFUL WHETHER IT IS THE ORIGINAL ONE[2] OR WHETHER ANOTHER HAS ARISEN IN ITS PLACE, THE MAN MUST BE REGARDED AS UNCLEAN.

MISHNAH 2. IF A MAN HAD BEEN CERTIFIED UNCLEAN ON ACCOUNT OF WHITE HAIR, AND THE WHITE HAIR DISAPPEARED AND OTHER WHITE HAIR APPEARED, AND SO ALSO IN THE CASE OF QUICK FLESH[3] AND A SPREADING,[3] WHETHER THIS[4] OCCURRED IN THE BEGINNING,[5] AT THE END OF THE FIRST WEEK, AT THE END OF THE SECOND WEEK, OR AFTER THE MAN HAD BEEN RELEASED FROM UNCLEANNESS, HE[6] IS REGARDED AS BEING IN THE SAME POSITION AS BEFORE.[7] IF HE HAD BEEN CERTIFIED UNCLEAN ON ACCOUNT OF QUICK FLESH, AND THE QUICK FLESH DISAPPEARED AND OTHER QUICK FLESH APPEARED, AND SO ALSO IN THE CASE OF WHITE HAIR[8] AND A SPREADING,[8] WHETHER THIS[4] OCCURRED IN THE BEGINNING,[5] AT THE END OF THE FIRST WEEK, AT THE END OF THE SECOND WEEK, OR AFTER THE MAN HAD BEEN RELEASED FROM UNCLEANNESS, HE[6] IS REGARDED AS BEING IN THE SAME POSITION AS BEFORE.[7] IF HE HAD BEEN CERTI FIED UNCLEAN ON ACCOUNT OF A SPREADING, AND THE SPREADING DISAPPEARED AND ANOTHER SPREADING APPEARED, AND SO ALSO IN THE CASE OF WHITE HAIR,[9] WHETHER THIS[10] OCCURRED AT THE END OF THE FIRST WEEK, AT THE END OF THE SECOND WEEK, OR AFTER THE MAN HAD BEEN RELEASED FROM UNCLEANNESS, HE[11] IS IN THE SAME POSITION AS BEFORE.[12]

MISHNAH 3. DEPOSITED HAIR, AKABIAH B. MAHALALEEL HOLDS TO BE UNCLEAN. BUT THE SAGES HOLD IT TO BE CLEAN. WHAT IS 'DEPOSITED HAIR'?[13] IF A MAN HAD A BRIGHT SPOT WITH WHITE HAIR IN IT, AND THE BRIGHT SPOT DISAPPEARED LEAVING THE WHITE HAIR IN POSITION AND THEN IT REAPPEARED AKABIAH B. MAHALALEEL HOLDS THE MAN TO BE UNCLEAN,[14] BUT THE SAGES HOLD HIM TO BE CLEAN. R. AKIBA OBSERVED: IN THIS CASE I ADMIT THAT THE MAN IS CLEAN; BUT WHAT IS 'DEPOSITED HAIR'?[15] IF A MAN HAD A BRIGHT SPOT OF THE SIZE OF A SPLIT BEAN WITH TWO HAIRS IN IT, AND A PART THE SIZE OF A HALF SPLIT BEAN DISAPPEARED LEAVING THE WHITE HAIR IN THE PLACE OF THE WHITE SPOT AND THEN IT REAPPEARED.[16] THEY[17] SAID TO HIM: AS THEY[18] REJECTED THE RULING OF AKABIAH SO IS THERE NO VALIDITY IN YOUR RULING.[19]

MISHNAH 4. ANY CONDITION OF DOUBT IN LEPROSY SIGNS IN THE BEGINNING IS REGARDED AS CLEAN BEFORE UNCLEANNESS HAS BEEN ESTABLISHED, BUT AFTER UNCLEANNESS HAS BEEN ESTABLISHED A CONDITION OF DOUBT IS REGARDED AS UNCLEAN. IN WHAT MANNER? IF TWO MEN CAME TO THE PRIEST ONE HAVING A BRIGHT SPOT OF THE SIZE OF A SPLIT BEAN AND THE OTHER HAVING ONE OF THE SIZE OF A SELA', AND AT THE END OF THE WEEK THAT OF EACH WAS OF THE SIZE OF A SELA, AND IT IS NOT KNOWN ON WHICH OF THEM THE SPREADING HAD OCCURRED (WHETHER THIS OCCURRED WITH ONE MAN[20] OR WITH TWO MEN). EACH ONE IS CLEAN. R. AKIBA RULED: IF ONE MAN IS INVOLVED HE IS UNCLEAN,[21] BUT IF TWO MEN ARE INVOLVED EACH IS CLEAN.

MISHNAH 5. 'BUT AFTER UNCLEANNESS HAS BEEN ESTABLISHED A CONDITION OF DOUBT IS REGARDED AS UNCLEAN'.[22] IN WHAT MANNER? IF TWO MEN CAME TO THE PRIEST, ONE HAVING A BRIGHT SPOT OF THE SIZE OF A SPLIT BEAN AND THE OTHER HAVING ONE OF THE SIZE OF A SELA' AND AT THE END OF THE WEEK THAT OF EACH WAS OF THE SIZE OF A SELA' AND A LITTLE MORE, BOTH ARE UNCLEAN; AND EVEN THOUGH BOTH RESUMED THE SIZE OF A SELA' BOTH ARE UNCLEAN, AND REMAIN SO UNLESS BOTH RESUME THE SIZE OF A SPLIT BEAN. IT IS THIS THAT WAS MEANT WHEN IT WAS LAID DOWN, 'BUT AFTER UNCLEANNESS HAS BEEN ESTABLISHED A CONDITION OF DOUBT IS REGARDED AS UNCLEAN'.

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(1) The last mentioned (supra IV, 11).

(2) That had spread.

(3) That appeared in the place of the white hair.

(4) The certification as unclean.

(5) When the first inspection took place.

(6) So MS.M. Var. lec., 'it'.

(7) He is unclean and there is no need again to certify his uncleanness.

(8) Appearing in place of the quick flesh.

(9) 'Quick flesh' is omitted since under certain circumstances it is a cause of cleanness.

(10) V. p. 251, n. 4.

(11) V. p. 251, n. 6.

(12) V. p. 251, n. 7.

(13) This is explained presently.

(14) As the bright spot reappeared where it was originally it is regarded as the original spot which preceded the white hair and which was certified unclean.

(15) That is a token of uncleanness.

(16) Only in such a case is the man unclean.

(17) His colleagues.

(18) The Sages.
(19) Since a leprosy sign that is less than half a split bean is deemed to be non-existent.
(20) Who had two bright spots.
(21) Since one of the spots at least is unclean.
(22) Cf. prev. MISHNAH .

Mishna - Mas. Nega'im Chapter 6

MISHNAH 1. THE MINIMUM SIZE[1] OF A BRIGHT SPOT[2] MUST BE THAT OF A CILICIAN SPLIT BEAN SQUARED.[3] THE SPACE COVERED BY A SPLIT BEAN EQUALS THAT OF NINE LENTILS, THE SPACE COVERED BY A LENTIL EQUALS THAT OF FOUR HAIRS;[4] THUS THE SIZE OF A BRIGHT SPOT MUST BE NO LESS THAN THAT OF THIRTY-SIX HAIRS.

MISHNAH 2. IF A BRIGHT SPOT WAS OF THE SIZE OF A SPLIT BEAN AND IN IT THERE WAS QUICK FLESH OF THE SIZE OF A LENTIL,[5] IF THE BRIGHT SPOT GREW LARGER[6] IT IS UNCLEAN,[7] BUT IF IT GREW SMALLER IT IS CLEAN. IF THE QUICK FLESH GREW LARGER IT IS UNCLEAN,[8] AND IF IT GREW SMALLER IT IS CLEAN.

MISHNAH 3. IF A BRIGHT SPOT WAS OF THE SIZE OF A SPLIT BEAN AND IN IT THERE WAS QUICK FLESH LESS IN SIZE THAN A LENTIL, IF THE BRIGHT SPOT GREW LARGER IT IS UNCLEAN,[7] BUT IF IT GREW SMALLER IT IS CLEAN. IF THE QUICK FLESH GREW LARGER IT IS UNCLEAN, BUT IF IT GREW SMALLER,[9] R. MEIR RULES THAT IT IS UNCLEAN;[10] BUT THE SAGES RULE THAT IT IS CLEAN, SINCE A LEPROSY SIGN CANNOT BE DEEMED TO SPREAD WITHIN ITSELF.[11]

MISHNAH 4. IF A BRIGHT SPOT WAS LARGER IN SIZE THAN A SPLIT BEAN AND IN IT THERE WAS QUICK FLESH LARGER IN SIZE THAN A LENTIL, IRRESPECTIVE OF WHETHER THEY INCREASED OR DECREASED, THEY ARE UNCLEAN, PROVIDED THAT THEY DO NOT DECREASE TO LESS THAN THE PRESCRIBED MINIMUM.[12]

MISHNAH 5. IF A BRIGHT SPOT WAS OF THE SIZE OF A SPLIT BEAN, QUICK FLESH OF THE SIZE OF A LENTIL ENCOMPASSING IT, AND OUTSIDE THE QUICK FLESH THERE WAS ANOTHER BRIGHT SPOT, THE INNER ONE MUST BE SHUT UP AND THE OUTER ONE MUST BE CERTIFIED UNCLEAN.[13] R. JOSE RULED: THE QUICK FLESH IS NO TOKEN OF UNCLEANNESS FOR THE OUTER ONE, SINCE THE INNER BRIGHT SPOT IS WITHIN IT.[14] IF[12] T[15] DECREASED OR DISAPPEARED, RABBAN GAMALIEL RULED: IF ITS DESTRUCTION WAS ON ITS INNER SIDE[16] IT IS A TOKEN OF A SPREADING OF THE INNER BRIGHT SPOT[17] WHILE THE OUTER ONE IS CLEAN,[18] BUT IF ITS DESTRUCTION WAS ON ITS OUTER SIDE,[19] THE OUTER ONE IS CLEAN[20] WHILE THE INNER ONE[21] MUST BE SHUT UP. R. AKIBA RULED: IN EITHER CASE[22] IT[23] IS CLEAN.[24]

MISHNAH 6. R. SIMEON[25] STATED: WHEN IS THIS THE CASE?[26] WHEN THE QUICK FLESH WAS EXACTLY THE SIZE OF A LENTIL;[27] BUT IF IT EXCEEDED THE SIZE OF A LENTIL THE EXCESS IS A TOKEN OF SPREADING OF THE INNER ONE,[28] AND THE OUTER ONE IS UNCLEAN.[29] IF THERE WAS THERE[30] A TETTER LESS IN SIZE THAN A LENTIL, IT[31] IS A TOKEN OF THE SPREADING[32] OF THE INNER BRIGHT SPOT[33] BUT IT IS NO TOKEN OF SPREADING OF THE OUTER ONE.[34]

MISHNAH 7. THERE ARE TWENTY-FOUR TIPS OF LIMBS IN THE HUMAN BODY THAT DO NOT BECOME UNCLEAN ON ACCOUNT OF QUICK FLESH:[35] THE TIPS OF THE FINGERS AND THE TOES, THE TIPS OF THE EARS, THE TIP OF THE NOSE, THE TIP OF

THE MEMBRUM; AND ALSO THE NIPPLES OF A WOMAN. R. JUDAH RULED: THOSE OF A MAN ALSO. R. ELIEZER RULED: ALSO WARTS AND WENS DO NOT BECOME UNCLEAN ON ACCOUNT OF QUICK FLESH.[36]

MISHNAH 8. THE FOLLOWING PLACES IN MEN[37] DO NOT BECOME UNCLEAN ON ACCOUNT OF A BRIGHT SPOT:[38] THE INSIDE OF THE EYE, THE INSIDE OF THE EAR, THE INSIDE OF THE NOSE AND THE INSIDE OF THE MOUTH, WRINKLES,[39] WRINKLES IN THE NECK, UNDER THE BREAST[40] AND THE ARMPIT,[41] THE SOLE OF THE FOOT,[42] THE NAILS, THE HEAD AND THE BEARD;[43] AND A BOIL, A BURNING AND A BLISTER[44] THAT ARE FESTERING. ALL THESE DO NOT BECOME UNCLEAN ON ACCOUNT OF LEPROSY SIGNS NOR ARE THEY COMBINED[45] WITH OTHER LEPROSY SIGNS,[46] NOR IS A LEPROSY SIGN DEEMED TO SPREAD INTO THEM,[47] NOR DO THEY BECOME UNCLEAN ON ACCOUNT OF QUICK FLESH,[48] NOR ARE THEY[49] A HINDRANCE[50] WHERE A PERSON IS ALL TURNED[51] WHITE.[52] IF SUBSEQUENTLY A BALD SPOT AROSE IN THE HEAD OR BEARD,[53] OR IF A BOIL, A BURNING OR A BLISTER FORMED A SCAR, THEY MAY BECOME UNCLEAN BY LEPROSY SIGNS THOUGH THEY CANNOT BE COMBINED WITH OTHER LEPROSY SIGNS,[54] NOR IS A LEPROSY SIGN DEEMED TO SPREAD INTO THEM,[47] NOR DO THEY BECOME UNCLEAN ON ACCOUNT OF QUICK FLESH. THEY ARE, HOWEVER, A HINDRANCE[50] WHERE[49] A PERSON IS ALL TURNED WHITE.[52] THE HEAD AND THE BEARD BEFORE THEY HAVE GROWN HAIR, AND WENS ON THE HEAD OR THE BEARD, ARE[55] TREATED AS THE SKIN OF THE FLESH.

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(1) Lit., ‘body’.

(2) That is to be pronounced unclean.

(3) Sc. each of its four sides must be as long as a Cilician split bean.

(4) Growing on the body other than the head or face.

(5) Thus reducing its size to less than the prescribed minimum.

(6) Extending outwards.

(7) On account of the spreading.

(8) Var. lec., ‘clean’, since the bright spot decreased where the quick flesh had spread.

(9) The bright spot having spread in that direction.

(10) An extension within being as unclean as one without.

(11) Only an external expansion is regarded as a spreading that causes uncleanness.

(12) Viz., quick flesh of the size of a lentil surrounded on all sides by a bright spot of the size of a lentil.

(13) On account of the quick flesh within it.

(14) Only quick flesh that is encompassed by a bright spot is a token of uncleanness. The quick flesh in this case is not only encompassed, but also broken up by a bright spot.

(15) The quick flesh under discussion.

(16) The inner bright spot having covered up the quick flesh.

(17) And it must be certified as unclean.

(18) Since its quick flesh disappeared or decreased to less than the prescribed minimum.

(19) The outer bright spot having covered it up.

(20) Because its quick flesh was destroyed and its spreading inwards is of no consequence.

(21) Having retained its size.

(22) Whether the reduction or disappearance was on the inner or the outer side.

(23) The inner bright spot.

(24) In the former case, because, as stated, the spreading of the outer one inwards is of no consequence; and in the latter case, because the spreading of the inner one into the outer spot is similarly of no consequence.

(25) Referring to R. Akiba's ruling in the previous MISHNAH ad fin.

(26) That the outer one is clean.

(27) Lit., ‘like a lentil brought’ or ‘applied’.

(28) If it spread over that excess.

(29) On account of the quick flesh.
(30) Between the inner bright spot and the quick flesh around it.
(31) The extension of the inner bright spot.
(32) And of uncleanness.
(33) Because a tetter that is less than the prescribed minimum may be disregarded.
(34) Because its quick flesh was destroyed and its spreading inwards is of no consequence.
(35) Because, owing to their convexity it is usually impossible to see at once the prescribed minimum of quick flesh and the leprosy sign.
(36) Cf. prev. n.
(37) Which are either not included in the expression, 'skin of his flesh' (Lev. XIII, 2) or are concealed parts of the body.
(38) Or any other of the four colours (supra I, 1).
(39) In any part of the body.
(40) Of a suckling woman, which is covered when the child is nursed.
(41) Which is concealed when the person is in the posture of one plucking olives (cf. supra II, 4).
(42) Its hardened part which cannot be regarded as normal skin.
(43) Where the only unclean leprosy sign is the scall (cf. Lev. XIII, 29ff).
(44) That was due to an external cause.
(45) To make up the prescribed minimum.
(46) Even though their greater part is on the normal skin.
(47) Sc. even if there was a spreading it is no sign of uncleanness.
(48) That appeared in a leprosy sign on them.
(49) If they did not turn white.
(50) To cleanness.
(51) Except for any of these places.
(52) Which is a mark of cleanness (cf. Lev. XIII, 13).
(53) Thus assuming the character of normal skin of the body.
(54) E.g. one on the head with one on the beard.
(55) In all respects.

Mishna - Mas. Nega'im Chapter 7

MISHNAH 1. THE FOLLOWING BRIGHT SPOTS ARE CLEAN: THOSE THAT ONE HAD BEFORE THE TORAH WAS GIVEN,[1] THOSE THAT A HEATHEN HAD WHEN HE BECAME A PROSELYTE OR A CHILD WHEN IT WAS BORN, OR THOSE THAT WERE IN A CREASE[2] AND WERE SUBSEQUENTLY LAID BARE. IF THEY WERE ON THE HEAD OR THE BEARD, ON A BOIL, A BURNING OR BLISTER THAT IS FESTERING, AND SUBSEQUENTLY THE HEAD OR THE BEARD BECAME BALD, AND THE BOIL, BURNING OR BLISTER TURNED INTO A SCAR, THEY ARE CLEAN. IF THEY WERE ON THE HEAD OR THE BEARD BEFORE THESE GREW HAIR,[3] AND THEY THEN GREW HAIR[4] AND SUBSEQUENTLY BECAME BALD,[3] OR IF THEY WERE ON THE BODY BEFORE THE BOIL, BURNING OR BLISTER WAS FORMED[5] AND THEN THESE[6] FORMED A SCAR[7] OR WERE HEALED,[3] R. ELIEZER B. JACOB RULES THAT THEY ARE UNCLEAN SINCE AT THE BEGINNING AND AT THE END THEY WERE UNCLEAN, BUT THE SAGES RULE THAT THEY ARE CLEAN.[8]

MISHNAH 2. IF THEIR COLOUR[9] CHANGED,[10] WHETHER THE CHANGE WAS A CAUSE OF LENIENCY OR ONE OF RESTRICTION — (HOW IS IT A 'CAUSE OF LENIENCY'? IF, FOR INSTANCE, A BRIGHT SPOT HAD BEEN[11] AS WHITE AS SNOW AND[12] IT BECAME WHITE AS THE LIME OF THE TEMPLE, AS WHITE WOOL OR AS THE SKIN OF AN EGG. OR IF A RISING[13] HAS ASSUMED A SECONDARY SHADE,[14] OR IF ONE AS WHITE AS SNOW HAS ASSUMED A SECONDARY SHADE.[14] HOW IS IT 'ONE OF RESTRICTION'? IF, FOR INSTANCE, ITS COLOUR WAS[15] THAT OF THE SKIN OF AN EGG AND IT

ASSUMED[12] THAT OF WHITE WOOL, THE LIME OF THE TEMPLE OR SNOW) — R. ELIEZER[16] B. AZARIAH RULES THAT THEY ARE CLEAN. R. ELIEZER[16] HISMA RULED: IF THE CHANGE WAS A CAUSE OF LENIENCY[17] THE BRIGHT SPOT IS CLEAN, BUT IF IT WAS ONE OF RESTRICTION THE SPOT MUST BE INSPECTED AS IF IT WERE A NEW ONE. R. AKIBA RULED: WHETHER THE CHANGE WAS A CAUSE OF LENIENCY OR ONE OF RESTRICTION THE SPOT MUST BE INSPECTED AS IF IT WERE A NEW ONE.

MISHNAH 3. A BRIGHT SPOT IN WHICH[18] THERE WERE NO SIGNS OF UNCLEANNESS[19] AT THE BEGINNING,[20] OR AT THE END OF THE FIRST WEEK, MUST BE SHUT UP; AT THE END OF THE SECOND WEEK OR AFTER IT HAD BEEN PRONOUNCED CLEAN, IT MUST HENCEFORTH BE HELD TO BE CLEAN. IF WHILE THE PRIEST WAS ABOUT TO SHUT IT UP OR TO PRONOUNCE IT CLEAN TOKENS OF UNCLEANNESS[21] APPEARED IN IT, HE MUST CERTIFY IT AS UNCLEAN. A BRIGHT SPOT IN WHICH APPEARED[18] TOKENS OF UNCLEANNESS MUST BE CERTIFIED AS UNCLEAN. IF WHILE THE PRIEST WAS ABOUT TO CERTIFY IT AS UNCLEAN THE TOKENS OF UNCLEANNESS DISAPPEARED EITHER AT THE BEGINNING,[20] OR AT THE END OF THE FIRST WEEK, IT MUST BE SHUT UP; BUT IF THEY DISAPPEARED AT THE END OF THE SECOND WEEK OR AFTER THE SPOT HAD BEEN PRONOUNCED CLEAN,[22] IT MUST HENCEFORTH BE HELD TO BE CLEAN.

MISHNAH 4. A MAN WHO PLUCKS OUT TOKENS OF UNCLEANNESS[23] OR CAUTERIZES QUICK FLESH TRANSGRESSES A NEGATIVE COMMANDMENT.[24] AND AS REGARDS CLEANNESS, IF THEY WERE PLUCKED OUT BEFORE THE MAN CAME TO THE PRIEST, HE IS CLEAN; BUT IF AFTER HE HAD BEEN CERTIFIED AS UNCLEAN, HE REMAINS UNCLEAN. SAID R. AKIBA: I ASKED RABBAN GAMALIEL AND R. JOSHUA WHEN THEY WERE ON THE WAY TO NADWAD,[25] 'WHAT IS THE RULING IF THE PLUCKING OCCURRED WHILE IT WAS SHUT UP?' THEY SAID TO ME, 'WE HEARD NO SUCH RULING, BUT WE HAVE HEARD THAT IF THEY WERE PLUCKED BEFORE THE MAN CAME TO THE PRIEST HE IS CLEAN, AND IF AFTER HE HAD BEEN CERTIFIED AS UNCLEAN HE REMAINS UNCLEAN'. I BEGAN TO BRING THEM PROOFS[26] TO THE EFFECT THAT, WHETHER THE MAN STANDS BEFORE THE PRIEST[27] OR WHETHER HE IS THEN[27] SHUT UP, HE IS CLEAN UNLESS THE PRIEST HAD PRONOUNCED HIM UNCLEAN. WHEN DOES HE[28] ATTAIN CLEANNESS? R. ELIEZER RULED: AFTER ANOTHER LEPROSY SIGN HAS ARISEN IN HIM AND HE HAS ATTAINED CLEANNESS AFTER IT; BUT THE SAGES RULED: ONLY AFTER ANOTHER LEPROSY SIGN HAS SPREAD OVER HIS WHOLE BODY OR AFTER HIS BRIGHT SPOT HAS BEEN REDUCED TO LESS THAN THE SIZE OF A SPLIT BEAN.

MISHNAH 5. IF A MAN HAD A BRIGHT SPOT AND IT WAS CUT OFF, HE BECOMES CLEAN; BUT IF HE CUT IT OFF INTENTIONALLY, R. ELIEZER RULED: HE BECOMES CLEAN ONLY AFTER ANOTHER LEPROSY SIGN HAS ARISEN IN HIM AND HE HAS ATTAINED CLEANNESS AFTER IT; BUT THE SAGES RULED: ONLY AFTER IT HAS SPREAD OVER ALL HIS BODY. IF IT[29] WAS ON THE TIP OF ONE'S FORESKIN, CIRCUMCISION[30] IS PERMITTED.[31]

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(1) Though they continued after it was given.

(2) Of the body.

(3) Which, being like the normal skin of the body, would be a cause of uncleanness.

(4) Normally a cause of cleanness.

(5) 'A scar' is, with some texts, to be deleted.

(6) The boil, burning or blister, a bright spot on which is clean.

(7) A bright spot on which is unclean.

(8) Because there was an interval of cleanness between the two phases of uncleanness.
(9) That of the clean bright spots spoken of in the previous MISHNAH .
(10) During the periods of their uncleanness.
(11) While the man for instance was still a heathen.
(12) After he became a proselyte.
(13) Whose colour is white as white wool.
(14) That of lime of the Temple or the skin of an egg, which is dimmer than its first colour.
(15) V. p. 258, n. 11.
(16) Var. lec., 'Eleazar'.
(17) Sc. if a bright colour assumed a dimmer shade.
(18) When inspected by the priest.
(19) Lit., 'nothing', neither quick flesh nor white hair.
(20) When it was first submitted to the priest's inspection.
(21) White hair or quick flesh.
(22) Sc. tokens of uncleanness that appeared after it had been pronounced clean disappeared before the priest had certified it as unclean.
(23) E.g. white hair from a leprosy sign on a normal skin.
(24) Cf. Deut. XXIV, 8.
(25) Var. lec., Narwad, Nadabath.
(26) These are given in Tosef. Neg. III, 4.
(27) When his tokens of uncleanness were plucked out.
(28) The man whose tokens of uncleanness were plucked after he had been certified unclean.
(29) The spreading of the leprosy sign.
(30) Even when it is performed later than the prescribed eighth day after birth. Circumcision on the eighth day, which overrides the Pentateuchal prohibition against work on the Sabbath, obviously overrides that against the removal of a leprosy sign which is but a Rabbinical prohibition.
(31) Since the positive commandment of circumcision overrides the negative one of removing a token of uncleanness.

Mishna - Mas. Nega'im Chapter 8

MISHNAH 1. IF LEPROSY BROKE OUT ABROAD[1] WHEN A MAN WAS UNCLEAN,[2] HE BECOMES CLEAN;[3] BUT IF ONLY THE ENDS OF HIS MEMBERS[4] REAPPEARED,[5] HE BECOMES UNCLEAN[6] UNTIL THE BRIGHT SPOT IS REDUCED TO LESS THAN THE SIZE OF A SPLIT BEAN. [IF IT BROKE OUT ABROAD] WHEN HE WAS [DECLARED] CLEAN,[7] HE BECOMES UNCLEAN;[8] BUT IF THE ENDS OF HIS MEMBERS REAPPEARED, HE REMAINS UNCLEAN UNTIL HIS BRIGHT SPOT RESUMES ITS FORMER SIZE.

MISHNAH 2. IF A BRIGHT SPOT OF THE SIZE OF A SPLIT BEAN IN WHICH WAS QUICK FLESH OF THE SIZE OF A LENTIL BROKE OUT ABROAD COVERING A PERSON'S ENTIRE SKIN AND THEN THE QUICK FLESH DISAPPEARED, OR IF THE QUICK FLESH DISAPPEARED AND THEN[9] THE BRIGHT SPOT BROKE OUT ABROAD COVERING ALL HIS SKIN, HE IS CLEAN.[10] IF QUICK FLESH AROSE SUBSEQUENTLY HE IS UNCLEAN.[6] IF HE GREW WHITE HAIR, R. JOSHUA RULES THAT HE IS UNCLEAN,[11] BUT THE SAGES RULE THAT HE IS CLEAN.[12]

MISHNAH 3. IF A BRIGHT SPOT IN WHICH GREW WHITE HAIR[13] BROKE OUT ABROAD COVERING A MAN'S ENTIRE SKIN, EVEN THOUGH THE WHITE HAIR REMAINED IN ITS PLACE,[14] HE IS CLEAN. IF A BRIGHT SPOT IN WHICH THERE WAS A SPREADING[15] BROKE OUT ABROAD COVERING A MAN'S ENTIRE SKIN, HE IS CLEAN. BUT IN THE CASE OF ALL THESE[16] IF THE ENDS OF THE MAN'S MEMBERS REAPPEARED,[17] THE MAN IS UNCLEAN. IF THE LEPROSY BROKE OUT ABROAD COVERING A PART[18] OF THE MAN'S SKIN HE IS UNCLEAN; IF IT BROKE OUT ABROAD

COVERING ALL HIS SKIN HE IS CLEAN.

MISHNAH 4. IN ALL CASES OF BREAKING OUT ABROAD AND COVERING THE ENDS OF THE MEMBERS WHEREBY THE UNCLEAN HAVE BEEN PRONOUNCED CLEAN, IF THEY[19] REAPPEARED[20] THESE[21] BECOME UNCLEAN AGAIN. IN ALL CASES OF REAPPEARANCE OF THE ENDS OF THE MEMBERS[20] WHEREBY THE CLEAN HAVE BEEN PRONOUNCED UNCLEAN, IF THEY[19] WERE COVERED AGAIN THESE[21] BECOME CLEAN AGAIN. IF SUBSEQUENTLY THEY BECOME UNCOVERED THESE[21] ARE UNCLEAN, EVEN IF THIS OCCURS A HUNDRED TIMES.

MISHNAH 5. ANY PART [OF THE BODY] THAT CAN BE SUBJECT TO THE UNCLEANNESS OF A LEPROSY SIGN[22] OF A BRIGHT SPOT MAY[23] PREVENT THE EFFECTIVENESS[24] OF THE BREAKING OUT ABROAD, AND ANY PART THAT CANNOT BE SUBJECT TO THE UNCLEANNESS OF A LEPROSY SIGN OF THE BRIGHT SPOT DOES NOT PREVENT THE EFFECTIVENESS[24] OF THE BREAKING OUT ABROAD. FOR INSTANCE: IF IT[25] BROKE OUT ABROAD, COVERING ALL ONE'S SKIN, BUT NOT THE HEAD OR THE BEARD,[26] OR A FESTERING BOIL, BURNING OR BLISTER,[26] AND THEN THE HEAD OR THE BEARD BECAME BALD,[27] OR THE BOIL, BURNING OR BLISTER TURNED INTO A SCAR,[27] THE MAN IS NEVERTHELESS CLEAN.[28] IF IT BROKE OUT ABROAD, COVERING ALL ONE'S SKIN, EXCEPT A SPOT OF THE SIZE OF HALF A LENTIL[29] NEAR THE HEAD OR BEARD, OR NEAR A BOIL, BURNING OR BLISTER, AND THEN THE HEAD OR THE BEARD BECAME BALD, OR THE BOIL, BURNING OR BLISTER TURNED INTO A SCAR, EVEN THOUGH THE PLACE OF THE QUICK FLESH[30] BECAME[31] A BRIGHT SPOT, THE MAN IS UNCLEAN[32] UNLESS IT BREAKS OUT ABROAD COVERING ALL HIS BODY.

MISHNAH 6. IF THERE WERE TWO BRIGHTS SPOTS, THE ONE UNCLEAN AND THE OTHER[33] CLEAN, AND LEPROSY BROKE OUT FROM ONE TO THE OTHER, AND THEN IT BROKE OUT ABROAD COVERING ALL THE MAN'S SKIN, HE BECOMES CLEAN.[34] IF THE BRIGHT SPOTS[35] WERE RESPECTIVELY ON HIS UPPER LIP AND LOWER LIP, ON TWO OF HIS FINGERS, OR ON HIS TWO EYELIDS, EVEN THOUGH THEY CLEAVE TOGETHER AND APPEAR AS ONE,[36] HE IS CLEAN. IF IT[37] BROKE OUT ABROAD COVERING ALL HIS SKIN EXCEPT A TETTER,[38] HE IS UNCLEAN. IF[39] THE ENDS OF THE MEMBERS REAPPEARED IN THE COLOUR OF A TETTER, HE IS CLEAN.[40] IF THE ENDS OF THE MEMBERS REAPPEARED TO THE EXTENT OF LESS THAN A LENTIL, R. MEIR RULES THAT HE IS UNCLEAN, BUT THE SAGES RULE THAT A TETTER [OR SKIN],[41] LESS IN SIZE THAN A LENTIL, IS A TOKEN OF UNCLEANNESS IN THE BEGINNING,[42] BUT IS NO TOKEN OF UNCLEANNESS AT THE END.[43]

MISHNAH 7. A MAN WHO CAME[44] WITH ALL HIS BODY WHITE MUST BE SHUT UP. IF SUBSEQUENTLY[45] WHITE HAIR GREW, HE MUST BE CERTIFIED UNCLEAN. IF BOTH HAIRS OR ONE OF THEM TURNED BLACK,[46] IF BOTH OR ONE OF THEM BECAME SHORT, IF A BOIL ADJOINED BOTH OR ONE OF THEM, OR IF A BOIL ENCOMPASSED BOTH OR ONE OF THEM, OR IF A BOIL, THE QUICK FLESH OF A BOIL, A BURNING, THE QUICK FLESH OF A BURNING, OR A TETTER SUNDERED THEM,[47] AND THEN[48] THERE AROSE QUICK FLESH OR WHITE HAIR, HE IS UNCLEAN; BUT IF NEITHER QUICK FLESH NOR WHITE HAIR AROSE HE IS CLEAN. IN ALL THESE CASES, HOWEVER, IF THE ENDS OF THE MEMBERS REAPPEARED THE MAN[49] REMAINS AS HE WAS BEFORE.[50] IF THE LEPROSY THEN[51] BROKE OUT ABROAD, COVERING A PART OF THEM,[52] HE IS UNCLEAN.[53] IF SUBSEQUENTLY[54] IT BROKE OUT ABROAD COVERING ALL OF THEM, HE IS CLEAN.[55]

MISHNAH 8. IF[56] LEPROSY BROKE OUT ABROAD COVERING ALL A MAN'S SKIN AT ONCE, HE IS UNCLEAN IF THIS ORIGINATED IN A CONDITION OF CLEANNESS,[57] AND CLEAN IF IT ORIGINATED IN A CONDITION OF UNCLEANNESS.[57] THE MAN WHO ATTAINS CLEANNESS AFTER HE WAS SHUT UP IS EXEMPT FROM THE OBLIGATION OF LOOSENING THE HAIR AND RENDING THE CLOTHES,[58] FROM CUTTING OFF THE HAIR[59] AND FROM BRINGING THE BIRDS.[60] IF HE ATTAINS CLEANNESS AFTER HE HAD BEEN CERTIFIED UNCLEAN, HE IS LIABLE TO ALL THESE. BOTH, HOWEVER, CONVEY UNCLEANNESS[61] BY ENTERING.[62]

MISHNAH 9. IF A MAN CAME[63] WITH HIS WHOLE BODY WHITE, AND ON IT THERE WAS QUICK FLESH TO THE EXTENT OF A LENTIL,[64] AND THEN[65] THE LEPROSY BROKE OUT ABROAD COVERING ALL HIS SKIN,[66] AFTER WHICH[67] THE ENDS OF THE MEMBERS REAPPEARED, R. ISHMAEL RULED: THE LAW IN THIS CASE IS THE SAME AS WHEN THE ENDS OF THE MEMBERS REAPPEAR IN THAT OF A LARGE BRIGHT SPOT.[68] R. ELIEZER[69] B. AZARIAH RULED: AS WHEN THE ENDS OF THE MEMBERS REAPPEARED IN A SMALL BRIGHT SPOT.[70]

MISHNAH 10. SOME MAN MIGHT SHOW HIS LEPROSY SIGN TO THE PRIEST AND THEREBY GAIN ADVANTAGE, WHILE ANOTHER MIGHT SHOW HIS AND LOSE THEREBY. IN WHAT MANNER? IF A MAN WAS CERTIFIED UNCLEAN AND THE TOKENS OF HIS UNCLEANNESS DISAPPEARED, AND BEFORE HE COULD SHOW IT TO THE PRIEST THE LEPROSY BROKE OUT ABROAD COVERING ALL HIS SKIN, HE IS CLEAN; WHEREAS IF HE HAD SHOWN IT TO THE PRIEST[71] HE WOULD HAVE BEEN UNCLEAN.[72] IF HE HAD A BRIGHT SPOT IN WHICH THERE WAS NOTHING ELSE, AND BEFORE HE COULD SHOW IT TO THE PRIEST IT BROKE OUT ABROAD COVERING ALL HIS SKIN, HE IS UNCLEAN;[73] WHEREAS IF HE HAD SHOWN IT TO THE PRIEST[74] HE WOULD HAVE BEEN CLEAN.[75]

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(1) And covered all his skin. Cf. Lev. XIII, 12.

(2) Either after certification or even only when shut up.

(3) Ibid. 13.

(4) Though quick flesh on these is no cause of uncleanness.

(5) Sc. were freed from the leprosy.

(6) Ibid. 14.

(7) Either after being shut up or after the termination of a certified uncleanness, cf. infra p. 263.

(8) As the Biblical text refers only to a case where the plague broke out abroad in one who had been declared unclean.

(9) Before the priest could pronounce the man clean.

(10) On the same principle as in MISHNAH 1.

(11) As if quick flesh arose.

(12) Since the text speaks only of quick flesh.

(13) And consequently had been declared unclean by the priest.

(14) And much more so if it fell off and the priest had not yet pronounced the man to be clean.

(15) V. p. 262 n. 13.

(16) That were ruled supra (MISHNAH 2 and 3) to be clean.

(17) V. p. 262 n. 5.

(18) Even if it was the greater part.

(19) The ends of the members.

(20) After they and all the man's skin had been covered by bright spot.

(21) The cases of bright spot.

(22) Cf. supra VI, 8.

(23) If any part of it remained free from leprosy.

(24) Sc. as a cause of cleanness.

(25) The bright spot.
(26) Which is not subject to the uncleanness of bright spot.
(27) When it is subject as a rule to the uncleanness of bright spot like the normal skin of the body.
(28) Because at the time the bright spot first covered the body these were not subject to its uncleanness.
(29) Which was covered by quick flesh.
(30) Cf. prev. n.
(31) Subsequently.
(32) Since the leprosy did not break out abroad, covering all parts that can be affected, either before or now.
(33) Having remained unchanged for two weeks.
(34) Even where the breaking out began from the clean one, since its merging with the unclean one subjects it to the same status.
(35) Each being of the size of half a split bean.
(36) Of the size of a split bean.
(37) The leprosy.
(38) Bohak, a spot on the skin dimmer than any of the four principal colours; Lev. XIII, 39.
(39) After the tetter too had been covered with the leprosy, and thus pronounced clean.
(40) Since it is not 'quick flesh'.
(41) Cf L.
(42) These prevent the effectiveness of the breaking out abroad to make the leper clean.
(43) When the small space mentioned reappeared after the entire skin had been covered.
(44) To the priest, for a first inspection.
(45) Having been shut up.
(46) After the certification.
(47) The two hairs.
(48) Having in virtue of these been released from the uncleanness of the white hair.
(49) Who COMES WITH ALL HIS BODY WHITE.
(50) If, for instance, he was to be shut up for a week and during that time the ends of the members reappeared, he must be shut up again for a similar period. If, on the other hand, they reappeared after he had been pronounced clean he remains clean (v. L. and cf. Bert.).
(51) After the ends of the members have reappeared.
(52) Of the ends of the members.
(53) On account of the spreading.
(54) After a part had been covered and the man had become unclean.
(55) Since the breaking out arose from a condition of uncleanness (cf. next MISHNAH).
(56) As set forth in previous MISHNAH .
(57) This is taken as the continuation of the preceding MISHNAH . One comes with his whole body white and is subjected to the various regulations set forth, and then the ends of members reappear only subsequently to be again affected with leprosy.
(58) Cf. Lev. XIII, 45.
(59) Cf. Ibid. XIV, 8.
(60) Cf. Ibid. XIV, 4.
(61) To all that is in a room.
(62) The room (cf. prev. n.).
(63) To the priest, for a first inspection.
(64) So that, quick flesh being a token of uncleanness at a first inspection, the man should have been pronounced unclean.
(65) Before the priest pronounced him unclean (cf. prev. n.).
(66) As a result of which he must be shut up (cf. supra VII, 3).
(67) Having been shut up.
(68) Sc. it is regarded as though the whole body is still white, as in MISHNAH 7.
(69) Var. lec., 'Eleazar'.
(70) I.e., one confined to a part of the skin and unclean as in MISHNAH 3 (Bert.).

(71) Who would have pronounced it clean.

(72) Since the breaking out would have begun in a condition of cleanness.

(73) Sc. it must be shut up.

(74) Who would have shot him up for a week.

(75) Because the breaking out would have begun from a leprosy that was shut up.

Mishna - Mas. Nega'im Chapter 9

MISHNAH 1. A BOIL[1] OR A BURNING[1] MAY BECOME UNCLEAN IN A WEEK[2] AND BY TWO TOKENS, VIZ., BY WHITE HAIR OR BY A SPREADING.[3] WHAT EXACTLY IS A 'BOIL'? AN INJURY RECEIVED FROM WOOD, STONE, OLIVE PEAT, OR THE WATER OF TIBERIAS,[4] OF FROM ANY OTHER OBJECT WHOSE HEAT IS NOT DUE TO FIRE IS A BOIL. WHAT EXACTLY IS A 'BURNING'? A BURN CAUSED BY A LIVE COAL, HOT EMBERS, OR ANY OBJECT WHOSE HEAT IS DUE TO FIRE IS A BURNING.

MISHNAH 2. A BOIL AND A BURNING CANNOT BE COMBINED,[5] NOR CAN THEY EFFECTIVELY[6] SPREAD FROM ONE TO THE OTHER, FROM THEM TO THE SKIN OF THE FLESH, OR FROM THE SKIN OF THE FLESH TO THEM.[7] IF THEY FESTERED THEY ARE CLEAN.[8] IF THEY FORMED A SCALE AS THICK AS GARLIC PEEL, SUCH IS THE SCAR OF THE BOIL THAT IS SPOKEN OF IN THE TORAH.[9] IF THEY WERE SUBSEQUENTLY HEALED, EVEN THOUGH THERE WAS A CICATRIX IN THEIR PLACE, THEY ARE REGARDED AS 'THE SKIN OF THE FLESH'.[10]

MISHNAH 3. R. ELIEZER WAS ASKED, 'WHAT IS THE RULING WHERE A BRIGHT SPOT OF THE SIZE OF A SELA' AROSE ON THE INSIDE OF ONE'S HAND AND COVERED UP[11] THE SCAR OF A BOIL?'[12] HE REPLIED: 'IT MUST BE SHUT UP'. THEY SAID TO HIM, 'FOR WHAT PURPOSE, SEEING THAT IT IS NEITHER CAPABLE OF GROWING WHITE HAIR[13] NOR CAN IT EFFECTIVELY[14] SPREAD[15] NOR DOES QUICK FLESH[16] CAUSE IN IT ANY UNCLEANNESS?' HE REPLIED, 'IT IS POSSIBLE THAT IT WILL CONTRACT[17] AND THEN SPREAD AGAIN'.[18] THEY SAID TO HIM, 'BUT WHAT ABOUT WHEN ITS EXTENT BE ONLY THAT OF A SPLIT BEAN?'[19] 'I HAVE NOT HEARD THE REASON', HE REPLIED.[20] SAID R. JUDAH B. BATHYRA TO HIM, 'I WOULD SUBMIT AN ARGUMENT ON IT'. THE OTHER REPLIED, 'IF YOU WOULD THEREBY CONFIRM THE RULING OF THE SAGES, WELL AND GOOD'. HE SAID, 'IT IS POSSIBLE THAT ANOTHER BOIL WOULD ARISE OUTSIDE IT? AND THE LATTER[21] WOULD THEN SPREAD TO THE FORMER,[22] 'YOU ARE A GREAT SAGE', THE OTHER EXCLAIMED, 'FOR YOU HAVE CONFIRMED A RULING OF THE SAGES.

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(1) V. supra, III, 4.

(2) If there appeared a bright spot.

(3) During which the sufferer is shut up.

(4) Flowing from its hot springs.

(5) To make up the prescribed size of a split bean.

(6) To be a cause of uncleanness.

(7) Only a spreading on the boil or burning itself is effective.

(8) Though covered by a bright spot.

(9) Lev. XIII, 23.

(10) Lev. XIII, 3.

(11) Lit., 'and its place'.

(12) So that nothing of the scar is visible.

(13) Since no hair grows on the inside of a hand.

(14) To be a cause of uncleanness.

(15) As stated supra MISHNAH 2.

(16) Which is not one of its two tokens of uncleanness (supra MISHNAH 1).

(17) To the size of a split bean.

(18) Over the scar; and thus cause uncleanness.

(19) 'For what purpose should it then be shut up?' For were it to contract it would be less than the minimum size and would become altogether clean.

(20) Though the ruling in the latter case also is that the sufferer is to be shut up.

(21) The one already there that is to be shut up.

(22) And this would, of course, be a cause of uncleanness.

Mishna - Mas. Nega'im Chapter 10

MISHNAH 1. SCALLS[1] MAY BECOME UNCLEAN FOR TWO WEEKS[2] AND BY TWO TOKENS, VIZ., BY YELLOW THIN[3] HAIR OR BY A SPREADING. BY YELLOW THIN HAIR', MEANS SO DISEASED THAT IT IS SHORT; SO R. AKIBA. R. JOHANAN B. NURI SAID: EVEN THOUGH IT IS LONG.[4] R. JOHANAN B. NURI ARGUED: WHAT IS THE MEANING OF THE EXPRESSION WHEN PEOPLE SAY, 'THIS STICK IS THIN', OR 'THIS REED IS THIN'? DOES 'THIN' IMPLY THAT IT IS STUNTED[5] AND SHORT AND NOT[6] STUNTED, AND LONG?[7] R. AKIBA REPLIED: BEFORE WE LEARN FROM THE REED LET US LEARN FROM THE HAIR. IN 'SO AND SO'S HAIR IS THIN', 'THIN' MEANS THAT IT IS STUNTED[5] AND SHORT AND NOT STUNTED AND LONG.

MISHNAH 2. YELLOW THIN HAIR CAUSES UNCLEANNESS WHETHER IT IS CLUSTERED TOGETHER[8] OR DISPERSED, WHETHER IT IS ENCOMPASSED[9] OR UNENCOMPASSED, OR WHETHER IT CAME AFTER THE SCALL[10] OR BEFORE IT; SO R. JUDAH. R. SIMEON RULED: IT CAUSES UNCLEANNESS ONLY WHEN IT CAME AFTER THE SCALL. R. SIMEON ARGUED: THIS IS A LOGICAL INFERENCE: IF WHITE HAIR,[11] AGAINST WHICH OTHER HAIR AFFORDS NO PROTECTION,[12] CAUSES UNCLEANNESS ONLY WHEN IT COMES AFTER THE SCALL,[10] HOW MUCH MORE THEN SHOULD YELLOW THIN HAIR, AGAINST WHICH OTHER HAIR DOES AFFORD PROTECTION,[13] CAUSE UNCLEANNESS ONLY WHEN IT COMES AFTER THE SCALL? R. JUDAH REPLIED: WHENEVER IT WAS NECESSARY TO SAY, 'IF IT COMES AFTER'[14] SCRIPTURE HAS SAID, 'IF IT COMES AFTER', BUT THE SCALL, SINCE ABOUT IT SCRIPTURE SAID, THERE BE IN IT NO YELLOW HAIR,[15] CAUSES UNCLEANNESS WHETHER IT CAME BEFORE OR AFTER IT.

MISHNAH 3. [BLACK HAIR][16] THAT GROWS UP[17] AFFORDS PROTECTION AGAINST YELLOW HAIR AND AGAINST A SPREADING,[18] WHETHER IT WAS CLUSTERED TOGETHER OR DISPERSED, WHETHER IT WAS ENCOMPASSED OR UNENCOMPASSED. AND THAT WHICH IS LEFT[19] AFFORDS PROTECTION AGAINST YELLOW HAIR AND AGAINST A SPREADING, WHETHER IT IS CLUSTERED TOGETHER OR DISPERSED, AND ALSO WHEN ENCOMPASSED, BUT IT AFFORDS NO PROTECTION WHERE IT IS AT THE SIDE[20] UNLESS IT IS DISTANT FROM THE STANDING HAIR BY THE PLACE OF TWO HAIRS. IF ONE HAIR[21] WAS YELLOW AND THE OTHER BLACK, OR IF ONE WAS YELLOW AND THE OTHER WHITE,[22] THEY AFFORD NO PROTECTION.

MISHNAH 4. YELLOW HAIR THAT PRECEDED A SCALL IS CLEAN. R. JUDAH RULES THAT IT IS UNCLEAN. R. ELIEZER B. JACOB EXPLAINED:[23] IT NEITHER CAUSES UNCLEANNESS NOR DOES IT AFFORD PROTECTION. R. SIMEON EXPLAINED:[23] ANY GROWTH IN A SCALL THAT IS NOT A TOKEN OF UNCLEANNESS IS IPSO FACTO A TOKEN OF CLEANNESS.

MISHNAH 5. HOW IS ONE SHAVED WHO HAS A SCALL?[24] THE SPACE OUTSIDE IT IS SHAVED WHILE NEXT TO IT TWO HAIRS ARE LEFT[25] IN ORDER THAT IT MAY BE NOTICED WHETHER IT SPREADS. IF IT WAS CERTIFIED UNCLEAN ON ACCOUNT OF YELLOW HAIR, AND THEN THE YELLOW HAIR DISAPPEARED AND OTHER YELLOW HAIR APPEARED, AND SO ALSO IF THERE WAS A SPREADING,[26] IRRESPECTIVE OF WHETHER THE CERTIFICATION[27] TOOK PLACE AT THE BEGINNING,[28] AT THE END OF THE FIRST WEEK, AT THE END OF THE SECOND WEEK OR AFTER THE RELEASE FROM UNCLEANNESS, THE MAN REMAINS AS HE WAS BEFORE.[29] IF THE MAN WAS CERTIFIED UNCLEAN ON ACCOUNT OF A SPREADING, AND THE SPREADING DISAPPEARED AND THEN REAPPEARED, AND SO ALSO IF THERE WAS YELLOW HAIR,[30] IRRESPECTIVE OF WHETHER THE CERTIFICATION TOOK PLACE AT THE END OF THE FIRST WEEK, AT THE END OF THE SECOND WEEK OR AFTER RELEASE FROM UNCLEANNESS, THE MAN REMAINS AS HE WAS BEFORE.[29]

MISHNAH 6. IF THERE WERE TWO SCALLS[31] SIDE BY SIDE AND A LINE OF HAIR INTERVENED BETWEEN THEM, IF A GAP APPEARED[32] IN ONE PLACE THE MAN IS UNCLEAN,[33] BUT IF IT APPEARED IN TWO PLACES HE IS CLEAN.[34] HOW BIG SHOULD THE GAP[35] BE?[36] THE SPACE OF TWO HAIRS. IF THERE WAS A GAP IN ONE PLACE, EVEN THOUGH IT IS AS BIG AS A SPLIT BEAN, THE MAN IS UNCLEAN.[37]

MISHNAH 7. IF THERE WERE TWO SCALLS ONE WITHIN THE OTHER AND A LINE OF HAIR INTERVENED BETWEEN THEM, IF[38] THERE APPEARED A GAP IN ONE PLACE THE INNER ONE IS UNCLEAN,[39] BUT IF IN TWO PLACES IT IS CLEAN.[40] HOW BIG MUST THE GAP[41] BE?[42] THE SPACE OF TWO HAIRS. IF THERE WAS A GAP IN ONE PLACE OF THE SIZE OF A SPLIT BEAN[43] THE MAN IS CLEAN.[44]

MISHNAH 8. A MAN WHO HAS A SCALL WITH YELLOW HAIR WITHIN IT IS UNCLEAN.[45] IF SUBSEQUENTLY BLACK HAIR GREW IN IT, HE IS CLEAN; EVEN IF THE BLACK HAIR DISAPPEARED AGAIN[46] HE REMAINS CLEAN. R. SIMEON B. JUDAH CITING R. SIMEON RULED: ANY SCALL THAT HAS ONCE BEEN PRONOUNCED CLEAN CAN NEVER AGAIN BE SUBJECTED TO UNCLEANNESS.[47] R. SIMEON RULED: ANY YELLOW HAIR THAT HAS ONCE BEEN PRONOUNCED CLEAN CAN NEVER AGAIN BE SUBJECTED TO UNCLEANNESS.[48]

MISHNAH 9. IF A MAN HAD A SCALL OF THE SIZE OF A SPLIT BEAN AND IT SPREAD[49] OVER ALL HIS HEAD[50] HE BECOMES CLEAN.[51] THE HEAD AND THE BEARD ARE NOT INTERDEPENDENT;[52] SO R. JUDAH. R. SIMEON RULED: THEY ARE INTERDEPENDENT. R. SIMEON ARGUED: IS NOT THIS A LOGICAL INFERENCE: IF THE SKIN OF THE FACE AND THE SKIN OF THE BODY, BETWEEN WHICH SOMETHING[53] INTERVENES, ARE NEVERTHELESS INTERDEPENDENT, IS THERE NOT MORE REASON TO ASSUME THAT THE HEAD AND THE BEARD, BETWEEN WHICH NOTHING INTERVENES, SHOULD BE INTERDEPENDENT? THE HEAD AND THE BEARD[54] CANNOT BE COMBINED,[55] NOR IS A SPREADING[56] FROM ONE TO THE OTHER EFFECTIVE.[57] WHAT EXACTLY COUNTS AS THE BEARD? THE HAIR FROM THE JOINT OF THE JAW[58] TO THE THYROID CARTILAGE.[59]

MISHNAH 10. SCALP BALDNESS OR FOREHEAD BALDNESS[60] MAY BECOME UNCLEAN[61] FOR TWO WEEKS[62] AND BY TWO TOKENS, VIZ., BY QUICK FLESH OR BY A SPREADING. WHAT CONSTITUTES BALDNESS? IF A MAN HAD EATEN NESHEM[63] OR SMEARED HIMSELF WITH NESHEM OR HAD A WOUND FROM WHICH HAIR CAN NO LONGER GROW. WHAT IS THE EXTENT OF SCALP BALDNESS? FROM THE CROWN SLOPING BACKWARDS TO THE PROTRUDING CARTILAGE OF THE NECK. WHAT IS

THE EXTENT OF FOREHEAD BALDNESS? FROM THE CROWN SLOPING FORWARDS TO THE REGION FACING THE HAIR ABOVE.[64] SCALP BALDNESS AND FOREHEAD BALDNESS CANNOT BE COMBINED,[65] NOR IS A SPREADING FROM ONE TO THE OTHER EFFECTIVE.[57] R. JUDAH RULED: IF THERE IS HAIR BETWEEN THEM THEY CANNOT BE COMBINED,[65] BUT IF THERE IS NONE THEY MUST BE COMBINED.

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(1) Cf. Lev. XIII, 30ff.

(2) During which the sufferer is shut up, and is in consequence in a condition of uncleanness even though no token of uncleanness had made its appearance.

(3) Dak (Lev. XIII, 30).

(4) 'Thin' (dak) referring to sparseness only.

(5) In thickness.

(6) Var. lec., 'or'.

(7) The answer, of course, is that the latter meaning is also included.

(8) Sc. a minimum of two yellow hairs in one place.

(9) By the leprosy sign.

(10) Lit., 'turned over'.

(11) In a leprosy sign on the normal skin.

(12) Even the presence of black hair does not nullify the effect of the white hair which are a token of uncleanness.

(13) Two black hairs in a scall nullify the effect of the yellow hair.

(14) V. p. 270 n. 10.

(15) Lev. XIII, 32.

(16) No less than two hairs.

(17) In a scall.

(18) If, for instance, the scall was certified unclean on account of any of these tokens and then black hair grew up the man becomes clean.

(19) Of the black hair which was there before the scall.

(20) Of the scall.

(21) That came before the scall and caused no uncleanness.

(22) Two white hairs, however, like two black ones, afford protection (Elijah Wilna).

(23) The ruling of the first Tanna.

(24) Cf. Lev. XIII, 33.

(25) All round the scall, so that a circle of two hairs in depth is formed around it.

(26) After the yellow hair disappeared, though no other yellow hair has made its appearance.

(27) As unclean, on account of the yellow hair.

(28) When the priest first inspected the scall.

(29) Sc. unclean.

(30) After the spreading had disappeared, no other spreading appearing.

(31) Each of the size of a split bean.

(32) In the line of hair.

(33) Since the scall has spread.

(34) Because black hair is now encompassed by the scall and provides protection.

(35) In each place.

(36) That it should be capable of offering protection.

(37) Because the black hair is unencompassed.

(38) During the week it was shut up.

(39) Since it spread and the black hair growing at its side is not encompassed. The outer scall, however, remains clean since black hair that is left and is encompassed affords protection (cf. MISHNAH 3 supra).

(40) Because both scalls are regarded as merged into one and the hair encompassed affords protection to both.

(41) In each place.

(42) That it should be capable of affording protection.

(43) A gap that causes the two scalls, to be regarded as one.

(44) Cf. supra n. 3.
(45) Since yellow hair is a token of uncleanness at all times.
(46) Only the yellow hair remaining.
(47) Even though subsequently there was a spreading or other yellow hair grew up.
(48) It is unclean, however, where other yellow hair grew or a new spreading appeared after the black hair disappeared.
(49) After it had been pronounced unclean on account of one of the tokens of uncleanness.
(50) Or beard.
(51) As a bright spot that breaks out abroad and covers all one's skin.
(52) Sc. if the scall spread all over one and not over the other the man is nevertheless clean.
(53) The hair off the chin.
(54) In respect of scalls.
(55) A scall on the former cannot be combined with a scall on the latter to form the prescribed size if either is less than that minimum.
(56) Of a scall.
(57) To be a cause of uncleanness.
(58) The upper one.
(59) Or (with Danby) ‘the knob of the windpipe’.
(60) Cf. Lev. XIII, 40ff.
(61) If they have a bright spot of one of the four colours enumerated supra I, n. 1.
(62) Cf. supra p. 270, n. 2.
(63) A drug that causes the hair to fall out.
(64) Excluding the eyebrows.
(65) To constitute the prescribed minimum.

Mishna - Mas. Nega'im Chapter 11

MISHNAH 1. ALL GARMENTS[1] MAY CONTRACT THE UNCLEANNESS OF LEPROSY EXCEPT THOSE OF GENTILES.[2] IF GARMENTS [WITH LEPROSY SIGNS] ARE BOUGHT FROM GENTILES THEY[3] MUST BE INSPECTED AS IF THE SIGNS HAD THEN FIRST APPEARED. THE HIDES [OF THE ANIMALS] OF THE SEA CANNOT CONTRACT THE UNCLEANNESS OF LEPROSY. IF ONE JOINED TO THEM ANYTHING OF THAT WHICH GROWS ON LAND, EVEN IF IT IS ONLY A THREAD OR A CORD,[4] PROVIDED IT IS OF A MATERIAL THAT IS SUSCEPTIBLE TO UNCLEANNESS, THEY ALSO BECOME SUSCEPTIBLE TO UNCLEANNESS.

MISHNAH 2. CAMEL'S HAIR AND SHEEP'S WOOL THAT HAVE BEEN HACKLED TOGETHER[5] ARE NOT SUSCEPTIBLE TO LEPROSY UNCLEANNESS IF THE GREATER PART IS CAMEL'S HAIR; BUT IF THE GREATER PART IS SHEEP'S WOOL THEY ARE SUSCEPTIBLE TO LEPROSY UNCLEANNESS. IF EACH REPRESENTS A HALF[6] THEY ARE ALSO SUSCEPTIBLE TO LEPROSY UNCLEANNESS. AND THE SAME LAW APPLIES ALSO TO FLAX AND HEMP THAT HAVE BEEN HACKLED TOGETHER.[5]

MISHNAH 3. COLOURED[7] HIDES AND GARMENTS ARE NOT SUSCEPTIBLE TO LEPROSY UNCLEANNESS. HOUSES,[8] WHETHER THEY ARE COLOURED OR NOT COLOURED, ARE SUSCEPTIBLE TO LEPROSY UNCLEANNESS; SO R. MEIR. R. JUDAH RULED: HIDES ARE [SUBJECT TO THE SAME RESTRICTIONS] AS HOUSES. A. SIMEON RULED: THOSE THAT ARE NATURALLY[9] [COLOURED] ARE SUSCEPTIBLE TO UNCLEANNESS BUT THOSE THAT ARE ARTIFICIALLY[10] [DYED] ARE NOT SUSCEPTIBLE TO UNCLEANNESS.

MISHNAH 4. IN A GARMENT WHOSE WARP WAS COLOURED AND WHOSE WOOF WAS WHITE, OR WHOSE WOOF WAS COLOURED AND WHOSE WARP WAS WHITE, ALL DEPENDS ON WHAT IS THE MORE APPARENT. GARMENTS CONTRACT UNCLEANNESS IF THEY ARE AN INTENSE GREEN OR AN INTENSE RED. IF A LEPROSY SIGN WAS GREEN[11] AND IT SPREAD OUT[12] RED, OR IF IT WAS RED AND IT SPREAD OUT GREEN, IT IS UNCLEAN. IF ITS COLOUR CHANGED[12] AND THEN IT SPREAD, OR IF IT CHANGED AND IT DID NOT SPREAD, IT IS REGARDED AS IF IT HAD NOT CHANGED.[13] R. JUDAH RULED: LET IT BE INSPECTED AS IF IT THEN APPEARED FOR THE FIRST TIME.[14]

MISHNAH 5. [A LEPROSY SIGN] THAT REMAINED UNCHANGED DURING THE FIRST WEEK[15] MUST BE WASHED[16] AND SHUT UP AGAIN. ONE THAT REMAINS UNCHANGED DURING THE SECOND WEEK MUST BE BURNED. ONE THAT SPREAD DURING THE FIRST OR THE SECOND WEEK MUST BE BURNED. IF IT BECOMES DIMMER IN THE BEGINNING,[17] R. ISHMAEL RULED: IT SHOULD BE WASHED AND BE SHUT UP. BUT THE SAGES RULED: THIS IS NOT REQUIRED.[18] IF THE LEPROSY SIGN BECAME DIMMER DURING THE FIRST WEEK IT MUST BE WASHED AND SHUT UP. IF IT BECAME DIMMER DURING THE SECOND WEEK IT MUST BE TORN OUT, AND THAT WHICH IS TORN OUT MUST BE BURNT, BUT IT IS NECESSARY FOR A PATCH TO BE PUT ON.[19] R. NEHEMIAH RULED: A PATCH IS NOT NECESSARY.

MISHNAH 6. IF THE LEPROSY SIGN HAS REAPPEARED ON THE GARMENT,[20] THE PATCH IS PROTECTED;[21] IF IT REAPPEARED ON THE PATCH THE GARMENT MUST BE BURNT.[22] IF FROM THE MATERIAL OF A GARMENT THAT WAS SHUT UP[23] A PATCH WAS MADE ON A CLEAN GARMENT AND THE LEPROSY SIGN REAPPEARED ON THE GARMENT,[24] THE PATCH MUST BE BURNT; BUT IF IT REAPPEARED ON THE PATCH, THE FIRST GARMENT[24] MUST BE BURNT, AND THE PATCH SERVES THE SECOND

GARMENT WHILE THE TOKENS ARE UNDER OBSERVATION.[25]

MISHNAH 7. IN A SUMMER GARMENT THAT HAD COLOURED AND WHITE STRIPES[26] A LEPROSY SIGN MAY EFFECTIVELY SPREAD[27] FROM ONE OF THE LATTER TO THE OTHERS.[28] R. ELIEZER WAS ASKED: BUT SUPPOSE THERE WAS ONLY ONE WHITE STRIPE?[29] HE REPLIED: I HAVE HEARD NO RULING ON THIS QUESTION. SAID R. JUDAH B. BATHYRA TO HIM: 'I WOULD SUBMIT AN ARGUMENT ON THIS'. THE OTHER REPLIED, IF THIS WOULD CONFIRM THE WORDS OF THE SAGES, WELL AND GOOD'. 'IT IS POSSIBLE', EXPLAINED THE FIRST, 'THAT IT WOULD REMAIN ON IT IN AN UNCHANGED CONDITION FOR TWO WEEKS, AND THAT WHICH REMAINS UNCHANGED ON GARMENTS FOR TWO WEEKS IS UNCLEAN'.[30] 'YOU ARE', THE OTHER EXCLAIMED, 'A GREAT SAGE, FOR YOU HAVE CONFIRMED THE WORDS OF THE SAGES'. A SPREADING THAT ADJOINS [A FIRST LEPROSY SIGN IS EFFECTIVE][31] HOWEVER SMALL IT MAY BE; ONE THAT IS Dlstant[32] [IS EFFECTIVE' ONLY] IF IT IS OF THE SIZE OF A SPLIT BEAN; AND ONE THAT REAPPEARS[33] [IS ALSO EFFECTIVE[31] IF IT IS] OF THE SIZE OF A SPLIT BEAN.[34]

MISHNAH 8. THE WARP AND THE WOOF MAY FORTHWltl.[35] CONTRACT THE UNCLEANNESS OF LEPROSY SIGNS. R. JUDAH RULED: THE WARP, ONLY AFTER IT HAD BEEN BOILED; BUT THE WOOF, FORTHWITH; AND BUNDLES OF FLAX,[36] AFTER THEY HAVE BEEN BLEACHED. HOW MUCH MUST THERE BE IN A COIL[37] FOR IT TO BE CAPABLE OF CONTRACTING THE UNCLEANNESS OF LEPROSY SIGNS? AS MUCH AS TO WEAVE FROM IT A PIECE OF THREE FINGERBREADTHS SQUARE, EITHER WARP OR WOOF, THOUGH IT IS ALL WARP OR ALL WOOF. IF IT[38] CONSISTED OF BROKEN THREADS[39] IT DOES NOT CONTRACT THE UNCLEANNESS OF LEPROSY SIGNS. R. JUDAH RULED: EVEN IF THE THREAD WAS BROKEN ONLY IN ONE PLACE, THOUGH IT WAS KNOTTED TOGETHER, IT DOES NOT CONTRACT THE UNCLEANNESS OF LEPROSY SIGNS.

MISHNAH 9. IF A THREAD WAS WOUND FROM ONE COIL TO ANOTHER,[40] OR FROM ONE SPOOL TO ANOTHER,[40] OR FROM THE UPPER BEAM[41] TO THE LOWER BEAM,[40] AND SO ALSO IN THE CASE OF THE TWO WINGS OF A SHIRT,[42] IF A LEPROSY SIGN APPEARED ON THE ONE, THE OTHER REMAINS CLEAN. IF IT APPEARED ON THE SHEDDED WEFT OR ON THE STANDING WARP, THESE MAY FORTHWITH CONTRACT THE UNCLEANNESS OF LEPROSY. R. SIMEON RULED: THE WARP MAY CONTRACT UNCLEANNESS ONLY IF IT IS CLOSELY ORDERED.

MISHNAH 10. [IF A LEPROSY SIGN] APPEARED ON THE STANDING WARP THE WEB REMAINS CLEAN; IF IT APPEARED ON THE WEB THE STANDING WARP REMAINS CLEAN. IF IT APPEARED ON A SHEET THE FRINGES ALSO MUST BE BURNT; IF IT APPEARED ON THE FRINGES THE SHEET REMAINS CLEAN. A SHIRT ON WHICH A LEPROSY SIGN APPEARED AFFORDS PROTECTION TO ITS HEMS,[43] EVEN THOUGH THEY ARE OF PURPLE WOOL.[44]

MISHNAH 11. ANY OBJECT THAT IS SUSCEPTIBLE TO CORPSE UNCLEANNESS, THOUGH INSUSCEPTIBLE TO MIDRAS UNCLEANNESS, MAY CONTRACT THE UNCLEANNESS OF LEPROSY SIGNS; AS, FOR INSTANCE, THE SAIL OF A SHIP, A CURTAIN, THE FOREHEAD BAND OF A HAIR-NET, THE WRAPPINGS OF SCROLLS, A GIRDLE, THE STRAPS OF A SHOE OR SANDAL; IF THESE ARE AS WIDE AS A SPLIT BEAN THEY MAY CONTRACT THE UNCLEANNESS OF LEPROSY SIGNS. A THICK CLOAK ON WHICH A LEPROSY SIGN APPEARED REMAINS CLEAN, R. ELIEZER B. JACOB RULED, UNLESS THE SIGN APPEARED ON THE TEXTURE AND ON THE SOFT

WOOL.[45] A SKIN BOTTLE OR A SHEPHERD'S LEATHER WALLET ARE INSPECTED IN THE POSITION IN WHICH THEY ARE USED,[46] AND A LEPROSY SIGN MAY EFFECTIVELY SPREAD[47] FROM ITS INNER SIDE TO ITS OUTER SIDE AND FROM ITS OUTER SIDE TO ITS INNER SIDE.

MISHNAH 12. IF A GARMENT[48] THAT HAD BEEN SHUT UP WAS MIXED UP WITH OTHERS,[49] ALL ARE CLEAN.[50] IF IT WAS CUT UP AND MADE INTO SHREDS,[51] IT IS CLEAN, AND BENEFIT MAY BE DERIVED FROM IT; BUT IF A GARMENT THAT HAD BEEN CERTIFIED UNCLEAN WAS MIXED UP WITH OTHERS, ALL ARE UNCLEAN. IF IT WAS CUT UP AND MADE INTO SHREDS IT ALSO REMAINS UNCLEAN AND IT IS FORBIDDEN TO HAVE ANY BENEFIT FROM IT.[52]

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(1) Cf. Lev. XIII, 47ff.

(2) Cf. supra III, 1.

(3) However old the signs.

(4) Which, if not attached to the hide of a sea animal, is itself insusceptible to leprosy uncleanness unless it is of a prescribed length.

(5) And used in the manufacture of a garment.

(6) Of the mixture.

(7) Artificially or naturally.

(8) Cf. Lev. XIV, 34ff.

(9) Lit., 'by the hands of heaven'.

(10) Lit., 'by the hands of man'.

(11) And of the prescribed minimum.

(12) While it was shut up.

(13) Hence it is burned in the former case and shut up for a second week in the latter.

(14) A change, in his opinion causes the leprosy sign to be regarded as a new one.

(15) Of being shut up.

(16) Sc. the place of the sign alone is washed with the seven substances specified in Nid. IX, 6.

(17) When it was first submitted to the priest's inspection before he ordered its shutting up.

(18) The garment being clean in any case.

(19) Over the hole. The reason is apparent from the following MISHNAH.

(20) In a different spot.

(21) Sc. it need not be burned though the garment must be burned.

(22) The patch itself, if its size is of no less than three by three fingerbreadths, must be shut up again.

(23) Sc. a garment the colour of whose leprosy sign did not become dimmer until the second week when the place of the sign is torn out and burnt.

(24) That was shut up.

(25) The patch is shut up together with the garment as if the leprosy sign had been on the latter. The former, however, must ultimately be burnt even where the garment attained complete cleanness.

(26) Or 'checks'.

(27) To be a cause of uncleanness.

(28) The coloured stripes or checks forming no valid intervention.

(29) Which was completely covered by a leprosy sign, the rest of the garment being coloured. Why, then, should such a garment be shut up, seeing that the leprosy sign can never effectively spread?

(30) Cf. Lev. XIII, 55.

(31) To be a cause of uncleanness.

(32) From the first leprosy sign; but on the same side of the garment.

(33) After a leprosy sign that became dimmer during the second week had been torn out and the garment had been washed.

(34) In which case the entire garment must be burnt.

(35) Sc. as soon as they are woven even before they have been bleached.

(36) The threads of which are of the same thickness for both the warp and the woof.
(37) Of thread.
(38) The coil.
(39) That were not knotted together.
(40) So that both are joined together by the threads.
(41) Of the loom.
(42) That are held together by a single thread.
(43) Sc. they remain clean.
(44) Much more so if they are of silk which cannot contract leprosy uncleanness.
(45) The woolly hairs on the surface of the material.
(46) So that a leprosy sign on parts that are joined together when in use is a cause of uncleanness though these parts are separated from each other when it is not in use.
(47) To be a cause of uncleanness.
(48) Which, e.g., had been dyed after it had contracted leprosy so that no leprosy sign on it is now distinguishable.
(49) With other coloured garments not susceptible to leprosy uncleanness, v. supra XI, 13.
(50) Since a doubtful uncleanness is regarded as clean.
(51) Each smaller than three fingerbreadths square and all hanging to each other.
(52) V. Lev. XIII, 52; the phrase 'a malignant leprosy' implying that it is forbidden for any use.

Mishna - Mas. Nega'im Chapter 12

MISHNAH 1. ALL HOUSES[1] MAY CONTRACT LEPROSY UNCLEANNESS,[2] EXCEPT THOSE OF GENTILES. IF ONE BOUGHT HOUSES FROM GENTILES,[1] ANY LEPROSY SIGNS IN THEM[3] MUST BE INSPECTED AS IF THEY HAD THEN[4] FIRST APPEARED. A ROUND HOUSE, A TRIANGULAR HOUSE, OR A HOUSE BUILT ON A SHIP,[5] ON A RAFT[5] OR ON FOUR BEAMS,[5] DOES NOT CONTRACT LEPROSY UNCLEANNESS; BUT IF IT WAS FOUR-SIDED, EVEN IF IT WAS BUILT ON FOUR PILLARS,[6] IT MAY CONTRACT UNCLEANNESS.

MISHNAH 2. A HOUSE ONE OF WHOSE WALLS IS COVERED WITH MARBLE,[7] WITH ROCK,[8] WITH BRICKS OR WITH EARTH,[9] IS NOT SUSCEPTIBLE TO LEPROSY UNCLEANNESS.[10] A HOUSE THAT HAD NOT IN IT[11] STONES, WOOD AND EARTH,[12] AND A LEPROSY SIGN APPEARED IN IT, THOUGH AFTERWARDS STONES, WOOD AND EARTH WERE INTRODUCED INTO IT, REMAINS CLEAN. SO ALSO A GARMENT IN WHICH THERE WAS NO WOVEN PART OF THREE FINGERBREADTHS SQUARE AND A LEPROSY SIGN APPEARED IN IT, THOUGH AFTERWARDS THERE WAS WOVEN INTO IT A PIECE OF THREE FINGERBREADTHS SQUARE, REMAINS CLEAN. A HOUSE DOES NOT CONTRACT LEPROSY UNCLEANNESS UNLESS THERE ARE IN[1] T[11] STONES, WOOD AND EARTH.[12]

MISHNAH 3. AND HOW MANY STONES MUST THERE BE IN IT?[13] R. ISHMAEL RULED: FOUR.[14] R. AKIBA RULED: EIGHT.[15] FOR R. ISHMAEL USED TO RULE: A LEPROSY SIGN IS NO CAUSE OF UNCLEANNESS UNLESS IT APPEARED IN THE SIZE OF TWO SPLIT BEANS ON TWO STONES OR ON ONE STONE.[16] R. AKIBA RULED: UNLESS IT APPEARS IN THE SIZE OF TWO SPLIT BEANS ON TWO STONES, AND NOT ON ONE STONE.[17] R. ELIEZER SON OF R. SIMEON RULED: UNLESS IT APPEARS IN THE SIZE OF TWO SPLIT BEANS, ON TWO STONES, ON TWO WALLS IN A CORNER, ITS LENGTH BEING THAT OF TWO SPLIT BEANS AND ITS BREADTH THAT OF ONE SPLIT BEAN.

MISHNAH 4. THE QUANTITY OF WOOD[18] MUST BE SUCH AS WOULD SUFFICE TO BE SET UNDER THE LINTEL. R. JUDAH RULED: IT MUST SUFFICE TO MAKE THE SUPPORT AT[19] THE BACK OF THE LINTEL.[20] THE QUANTITY OF EARTH MUST BE SUCH AS

WOULD SUFFICE TO FILL UP THE SPACE BETWEEN ONE ROW OF STONES AND ANOTHER. THE WALLS OF A CATTLE-STALL OR THE WALLS OF A PARTITION[21] DO NOT CONTRACT THE UNCLEANNESS OF LEPROSY SIGNS. A HOUSE IN JERUSALEM OR IN ANY PLACE OUTSIDE THE LAND OF ISRAEL DOES NOT CONTRACT UNCLEANNESS OF LEPROSY SIGNS.[22]

MISHNAH 5. WHAT IS THE PROCEDURE IN THE INSPECTION OF A HOUSE?[23] THEN HE THAT OWNETH THE HOUSE SHALL COME AND TELL THE PRIEST, SAYING, THERE SEEMETH TO ME TO BE AS IT WERE A PLAGUE IN THE HOUSE.[24] EVEN IF HE IS A LEARNED SAGE AND KNOWS THAT IT IS DEFINITELY A LEPROSY SIGN, HE MAY NOT SPEAK WITH CERTAINTY SAYING, A LEPROSY SIGN HAS APPEARED TO ME IN THE HOUSE', BUT ONLY, 'THERE SEEMETH TO ME TO BE AS IT WERE A PLAGUE IN THE HOUSE'. AND THE PRIEST SHALL COMMAND THAT THEY EMPTY THE HOUSE, BEFORE THE PRIEST GO IN TO SEE THE PLAGUE, THAT ALL THAT IS IN THE HOUSE BE NOT MADE UNCLEAN; AND AFTERWARD THE PRIEST SHALL GO IN TO SEE THE HOUSE;[25] EVEN BUNDLES OF WOOD[26] AND EVEN BUNDLES OF REEDS MUST BE REMOVED; SO R. JUDAH. R. SIMEON OBSERVED: THIS[27] IS A BUSINESS FOR AN IDLER ONLY.[28] SAID R. MEIR: BUT WHICH [OF HIS GOODS] COULD BECOME UNCLEAN? IF YOU WERE TO SAY, 'HIS ARTICLES OF WOOD, OF CLOTH OR OF METAL', THESE, SURELY, CAN BE IMMERSED IN A RITUAL BATH WHEN THEY BECOME CLEAN. WHAT IS IT THAT THE TORAH HAS SPARED? HIS EARTHENWARE, EVEN HIS CRUSE AND HIS EWER.[29] IF THE TORAH THUS SPARED A MAN'S HUMBLE POSSESSIONS, HOW MUCH MORE SO WOULD IT SPARE HIS CHERISHED POSSESSIONS! IF FOR HIS MATERIAL POSSESSIONS SO MUCH CONSIDERATION IS SHOWN, HOW MUCH MORE SO FOR THE LIFE OF HIS SONS AND DAUGHTERS! IF FOR THE POSSESSIONS OF A WICKED MAN[30] SUCH CARE IS EXERCISED, HOW MUCH MORE SO FOR THE POSSESSIONS OF A RIGHTEOUS ONE!

MISHNAH 6. [THE PRIEST] MUST NOT GO INTO[31] HIS OWN HOUSE TO SHUT UP,[32] NOR MAY HE STAND WITHIN THE HOUSE WHEREIN IS THE LEPROSY SIGN TO SHUT IT UP. HE MUST RATHER STAND AT THE DOOR OF THE HOUSE WHEREIN IS THE LEPROSY SIGN, AND SHUTS IT FROM THERE;[33] FOR IT IS SAID, THEN THE PRIEST SHALL GO OUT OF THE HOUSE TO THE DOOR OF THE HOUSE, AND SHUT UP THE HOUSE SEVEN DAYS.[34] HE COMES AGAIN AT THE END OF THE WEEK AND INSPECTS THE SIGN. IF IT HAS SPREAD, THEN THE PRIEST SHALL COMMAND THAT THEY TAKE OUT THE STONES IN WHICH THE PLAGUE IS, AND CAST THEM INTO AN UNCLEAN PLACE WITHOUT THE CITY.[35] AND THEY SHALL TAKE OTHER STONES, AND PUT THEM IN THE PLACE OF THOSE STONES; AND HE SHALL TAKE OTHER MORTAR, AND SHALL PLASTER THE HOUSE.[36] HE MUST NOT TAKE STONES FROM THE ONE SIDE AND BRING THEM TO THE OTHER; NOR EARTH FROM THE ONE SIDE AND BRING IT TO THE OTHER; NOR LIME FROM ANYWHERE.[37] HE MUST NOT BRING ONE STONE TO REPLACE TWO, NOR TWO TO REPLACE ONE. HE MUST RATHER BRING TWO TO REPLACE TWO OR TO REPLACE THREE OR TO REPLACE FOUR. FROM THIS TEXT[38] IT HAS BEEN INFERRED: WOE TO THE WICKED,[39] WOE TO HIS NEIGHBOUR: BOTH[40] MUST TAKE OUT THE STONES,[35] BOTH MUST SCRAPE THE WALLS,[41] AND BOTH MUST BRING THE NEW STONES.[42] HE[43] ALONE, HOWEVER, BRINGS THE EARTH, FOR IT IS SAID, AND HE[44] SHALL TAKE OTHER EARTH,[45] AND PLASTER THE HOUSE;[42] HIS NEIGHBOUR NEED NOT JOIN WITH HIM IN IN THE PLASTERING.

MISHNAH 7. HE[46] COMES AGAIN AT THE END OF THE WEEK[47] AND INSPECTS THE SIGN. IF IT HAS RETURNED, HE SHALL BREAK DOWN THE HOUSE, THE STONES OF IT, AND THE TIMBER THEREOF, AND ALL THE MORTAR OF THE HOUSE; AND HE SHALL

CARRY THEM FORTH OUT OF THE CITY INTO AN UNCLEAN PLACE.[48] A SPREADING THAT IS ADJOINING[49] IS EFFECTIVE[50] HOWEVER SMALL IT MAY BE; ONE THAT IS DISTANT MUST BE[50] NO LESS THAN THE SIZE OF A SPLIT BEAN; AND A LEPROSY SIGN THAT RETURNS IN HOUSES MUST BE[50] NO LESS THAN THE SIZE OF TWO SPLIT BEANS.[51]

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(1) In Palestine.
(2) Cf. Lev. XIV, 34ff.
(3) However old.
(4) When they were bought.
(5) Since it is not resting on the ground.
(6) The walls being suspended in the air.
(7) Which is not susceptible to leprosy uncleanness.
(8) Primordial.
(9) In lumps.
(10) For each wall must be of stone, earth and wood.
(11) ln each of its walls.
(12) Cf. Lev. XIV, 45.
(13) In a house that may he susceptible to leprosy uncleanness. Cf. prev. MISHNAH ad fin.
(14) One in each wall.
(15) Two stones in each of the four walls.
(16) Hence his ruling that four stones suffice for a house of four walls.
(17) He, therefore, ruled that for a house of four walls eight stones are required.
(18) In each wall of a house that may he susceptible to leprosy uncleanness.
(19) Lit., 'sandal'.
(20) A block of wood protecting the lintel against the knocking of the door.
(21) Used merely as screens against the sun.
(22) Since it is written, 'Which I give to you for a possession', Lev. XIV, 34, excluding lands outside Palestine; and as for Jerusalem, this was not divided for possession among the tribes.
(23) In which appeared a leprosy sign.
(24) Cf. Lev. XIV, 35.
(25) Cf. Ibid., 36.
(26) V. following note.
(27) The removal of the bundles mentioned which are not susceptible to uncleanness.
(28) Sc. they need not be removed, and remain clean (Bert.).
(29) Which if they remained in the house, would have become permanently unclean, as these cannot be made clean by immersion (cf. Ibid. XV, 12).
(30) Leprosy is a punishment for the sin of slander.
(31) Var. lec., 'stand within'.
(32) Sc. the house with a leprosy sign in it.
(33) I.e., by means of an agent or a long rope.
(34) Lev. XIV, 38.
(35) Ib. 40.
(36) Ib. 42.
(37) Since lime is not regarded as 'earth'.
(38) Ibid. XIV, 40-42, where the relevant verbs are in the plural, implying that if the wall with the leprosy sign served also the house of a neighbour the latter also must join the work (v. foll. n. but one).
(39) Leprosy is a punishment for the sin of slander.
(40) The owner of the leprous house and his neighbour on the other side of the wall (cf. prev. n. but one).
(41) Ibid. XIV, 42.
(42) Ib. 42.
(43) The owner of the leprous house.

(44) Sing., the owner alone.
(45) E.V. mortar.
(46) The priest.
(47) The second week during which the house was shut up after it had been replastered.
(48) Lev. XIV, 45.
(49) The original leprosy sign.
(50) To cause uncleanness.
(51) The same minimum that is prescribed for such a leprosy sign when it appears for the first time.

Mishna - Mas. Nega'im Chapter 13

MISHNAH 1. THERE ARE TEN [CASES OF LEPROSY IN] HOUSES: IF DURING THE FIRST WEEK A LEPROSY SIGN BECAME FAINT OR DISAPPEARED,[1] IT[2] MUST BE SCRAPED AND IS THEN CLEAN. IF DURING THE SECOND WEEK IT BECAME FAINT OR DISAPPEARED,[3] IT[2] MUST BE SCRAPED AND THE OWNER MUST BRING THE BIRDS.[4] IF IT SPREAD DURING THE FIRST WEEK, THE STONES MUST BE TAKEN OUT AND THE WALL SCRAPED AND[5] PLASTERED, AND ANOTHER WEEK MUST BE ALLOWED.[6] IF IT THEN RETURNED THE ENTIRE HOUSE MUST BE PULLED DOWN; IF IT DID NOT RETURN, THE BIRDS[4] MUST BE BROUGHT.[3] IF IT REMAINED UNCHANGED DURING THE FIRST WEEK BUT SPREAD DURING THE SECOND WEEK, THE STONES MUST BE TAKEN OUT AND THE WALL SCRAPED AND[5] PLASTERED, AND ANOTHER WEEK MUST BE ALLOWED.[6] IF IT THEN RETURNED, THE HOUSE MUST BE PULLED DOWN; IF IT DID NOT RETURN THE BIRDS[4] MUST BE BROUGHT.[3] IF IT REMAINED UNCHANGED IN BOTH WEEKS, THE STONES MUST BE TAKEN OUT, AND THE WALL SCRAPED AND[5] PLASTERED, AND A WEEK MUST BE ALLOWED.[6] IF IT THEN RETURNED THE HOUSE MUST BE PULLED DOWN; IF IT DID NOT RETURN, THE BIRDS[4] MUST BE BROUGHT.[3] IF BEFORE CLEANNESS WAS ATTAINED THROUGH THE BIRDS A NEW LEPROSY SIGN APPEARED, THE HOUSE MUST BE PULLED DOWN; BUT IF IT APPEARED AFTER CLEANNESS THROUGH THE BIRDS HAD BEEN ATTAINED, IT MUST BE INSPECTED AS IF IT HAD APPEARED FOR THE FIRST TIME.

MISHNAH 2. IN THE CASE OF A STONE IN A CORNER,[7] WHEN THE STONE IS TAKEN OUT IT MUST BE TAKEN OUT WHOLLY; BUT WHEN [THE HOUSE IS] PULLED DOWN ITS OWNER PULLS DOWN HIS OWN [PART][8] AND LEAVES THAT WHICH BELONGS TO HIS NEIGHBOUR. THUS IT FOLLOWS THAT THERE ARE GREATER RESTRICTIONS FOR TAKING OUT[9] THAN FOR PULLING DOWN.[10] R. ELIEZER RULED: IF A HOUSE IS BUILT OF ROWS OF BIG STONES[11] AND SMALL STONES,[12] AND A LEPROSY SIGN APPEARED ON A BIG STONE,[13] ALL OF IT[14] MUST BE TAKEN OUT; BUT IF IT APPEARED ON THE SMALL STONES, HE[15] TAKES OUT HIS STONES AND LEAVES THOSE OF HIS NEIGHBOUR.

MISHNAH 3. IF A HOUSE IN WHICH THERE APPEARED A LEPROSY SIGN HAD AN UPPER ROOM ABOVE IT, THE BEAMS[16] ARE ALLOWED TO THE UPPER ROOM.[17] IF THE LEPROSY SIGN APPEARED IN THE UPPER ROOM THE BEAMS[16] ARE ALLOWED TO THE LOWER ROOM.[18] IF THERE WAS NO UPPER ROOM ABOVE IT, ITS STONES AND WOOD AND EARTH MUST BE PULLED DOWN WITH IT. ONE MAY, HOWEVER, SAVE THE FRAMES[19] AND THE WINDOW LATTICES. R. JUDAH RULED: A FRAME[20] THAT IS BUILT OVER THE HOUSE MUST BE PULLED DOWN WITH IT. ITS STONES AND WOOD AND EARTH CONVEY UNCLEANNESS IF THEY ARE OF THE MINIMUM SIZE OF AN OLIVE. R. ELIEZER HISMA RULED: WHATEVER THEIR SIZE.

MISHNAH 4. A HOUSE THAT IS SHUT UP[21] CONVEYS UNCLEANNESS[22] FROM ITS

INNER SIDE;[23] AND ONE THAT HAS BEEN CERTIFIED UNCLEAN, BOTH FROM ITS INNER SIDE AND FROM ITS OUTER SIDE. BOTH,[24] HOWEVER, CONVEY UNCLEANNESS IF ONE ENTERS IN.[25]

MISHNAH 5. IF A MAN BUILDS STONES FROM A HOUSE THAT WAS SHUT UP[26] INTO A CLEAN ONE,[27] AND THE LEPROSY SIGN RETURNED TO THE [FORMER] HOUSE, THE STONES MUST BE TAKEN OUT. IF IT RETURNED TO THE STONES,[28] THE FIRST HOUSE MUST BE PULLED DOWN, AND THE STONES SERVE THE SECOND HOUSE WHILE THE TOKENS ARE UNDER OBSERVATION.[29]

MISHNAH 6. IF A HOUSE OVERSHADOWED A LEPROUS HOUSE, AND SO ALSO IF A TREE OVERSHADOWED A LEPROUS HOUSE, ANY ONE WHO ENTERS THE OUTER [OF THE TWO] REMAINS CLEAN; SO R. ELEAZAR[30] B. AZARIAH. R. ELIEZER[31] OBSERVED: IF ONE STONE OF IT[32] CAUSES UNCLEANNESS BY ENTERING,[33] SHOULD NOT THE HOUSE ITSELF CAUSE UNCLEANNESS BY ENTERING?[34]

MISHNAH 7. IF AN UNCLEAN MAN[35] STOOD UNDER A TREE AND A CLEAN MAN PASSED BY, THE LATTER BECOMES UNCLEAN. IF A CLEAN MAN STOOD UNDER A TREE AND AN UNCLEAN ONE[35] PASSED BY, THE FORMER REMAINS CLEAN IF THE LATTER STOOD STILL, THE FORMER BECOMES UNCLEAN. SIMILARLY IN THE CASE OF A LEPROUS STONE[36] HE[37] REMAINS CLEAN; BUT IF IT WAS SET DOWN[38] HE BECOMES UNCLEAN.

MISHNAH 8. IF A MAN WHO WAS CLEAN PUT HIS HEAD AND THE GREATER PART OF HIS BODY INSIDE AN UNCLEAN HOUSE,[39] HE BECOMES UNCLEAN; AND IF AN UNCLEAN MAN[39] PUT HIS HEAD AND THE GREATER PART OF HIS BODY INSIDE A CLEAN HOUSE HE CAUSES IT TO BE UNCLEAN. IF OF A CLEAN CLOAK A PART THAT WAS THREE FINGERBREADTHS SQUARE WAS PUT INSIDE AN UNCLEAN HOUSE, THE CLOAK BECOMES UNCLEAN; AND AN UNCLEAN [CLOAK], OF WHICH EVEN ONLY THE SIZE OF AN OLIVE WAS PUT INSIDE A CLEAN HOUSE, CAUSES THE LATTER TO BE UNCLEAN.

MISHNAH 9. IF A MAN ENTERED A LEPROUS HOUSE, CARRYING HIS CLOTHES UPON HIS SHOULDERS, AND HIS SANDALS AND RINGS IN HIS HANDS,[40] BOTH HE AND THEY BECOME UNCLEAN FORTHWITH.[41] IF, HOWEVER, HE WAS WEARING HIS CLOTHES AND HAD HIS SANDALS ON HIS FEET AND HIS RINGS ON HIS HANDS, HE BECOMES UNCLEAN FORTHWITH, BUT THEY[42] REMAIN CLEAN,[43] UNLESS HE STAYED AS MUCH TIME AS IS REQUIRED FOR THE EATING[44] OF HALF A LOAF[45] OF WHEATEN BREAD BUT NOT OF BARLEY BREAD,[46] WHILE IN A RECLINING POSTURE[47] AND EATING WITH SOME CONDIMENT.[48]

MISHNAH 10. IF A MAN WAS STANDING WITHIN,[49] STRETCHING HIS HANDS OUTSIDE, WITH HIS RINGS ON HIS HANDS,[50] IF HE STAYED AS MUCH TIME AS IS REQUIRED FOR THE EATING OF HALF A LOAF, THEY BECOME UNCLEAN.[51] IF HE WAS STANDING OUTSIDE, STRETCHING HIS HANDS INSIDE, WITH HIS RINGS ON HIS HANDS,[50] R. JUDAH RULES THAT THEY[52] ARE UNCLEAN FORTHWITH, BUT THE SAGES RULED: ONLY AFTER HE STAYED THERE AS MUCH TIME AS IS REQUIRED FOR THE EATING OF HALF A LOAF.[53] THEY[54] SAID TO R. JUDAH: IF WHEN ALL HIS BODY IS UNCLEAN[55] HE DOES NOT RENDER THAT WHICH IS ON HIM UNCLEAN UNLESS HE STAYED THERE LONG ENOUGH TO EAT HALF A LOAF, IS THERE NOT MORE REASON THAT, WHERE NOT ALL HIS BODY IS UNCLEAN,[56] HE SHOULD NOT RENDER THAT WHICH IS ON HIM UNCLEAN UNLESS HE STAYED THERE LONG ENOUGH TO EAT

HALF A LOAF?[57]

MISHNAH 11. IF A LEPER ENTERED A HOUSE ALL VESSELS IN IT, EVEN TO THE HEIGHT OF THE ROOF BEAMS, BECOME UNCLEAN. R. SIMEON RULED: ONLY TO A HEIGHT OF FOUR CUBITS.[58] VESSELS[59] BECOME UNCLEAN FORTHWITH. R. JUDAH RULED: ONLY IF THE LEPER STAYED THERE AS MUCH TIME AS IS REQUIRED FOR THE LIGHTING OF A LAMP.

MISHNAH 12. IF HE[60] ENTERS A SYNAGOGUE, A PARTITION TEN HANDBREADTHS HIGH AND FOUR CUBITS WIDE MUST BE MADE FOR HIM.[61] HE MUST ENTER FIRST AND COME OUT LAST.[62] ANY VESSEL THAT AFFORDS PROTECTION[63] BY HAVING A TIGHTLY FITTING COVER IN THE TENT OF A CORPSE[64] AFFORDS PROTECTION BY A TIGHTLY FITTING COVER IN A LEPROUS HOUSE; AND WHATSOEVER AFFORDS PROTECTION,[65] WHEN COVERED,[66] IN THE TENT OF A CORPSE[64] AFFORDS PROTECTION WHEN COVERED IN A LEPROUS HOUSE; SO R. MEIR. R. JOSE RULED: ANY VESSEL THAT AFFORDS PROTECTION BY HAVING A TIGHTLY FITTING COVER IN THE TENT OF A CORPSE AFFORDS PROTECTION WHEN COVERED[66] IN A LEPROUS HOUSE; AND WHATSOEVER AFFORDS PROTECTION WHEN COVERED IN THE TENT OF A CORPSE REMAINS CLEAN EVEN WHEN UNCOVERED IN A LEPROUS HOUSE.

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(1) These are the first two cases.

(2) The place of the sign only.

(3) These represent another two cases, of the ten cases referred to above.

(4) Cf. Lev. XIV, 49.

(5) After other stones had been put in their place.

(6) For keeping the house shut under observation.

(7) Between two walls one of which has a leprosy sign and belongs to one man while the other belongs to the house of a neighbour.

(8) Although it forms part of his neighbour's house.

(9) A stone or stones.

(10) The entire house.

(11) Covering the full thickness of the walls and seen, therefore, from either side of the walls.

(12) That (cf. prev. n.) can be seen from one side of the walls only.

(13) In a wall between the houses of two neighbours.

(14) Even the part that faces the neighbour's house.

(15) Whose house is affected.

(16) Of the roof of the lower room which serves also as the floor of the upper room.

(17) Sc. they need not be dismantled when the lower room is pulled down; but may he pinned under and left in position.

(18) Cf. prev. n. mut. mut.

(19) Of the windows (or the tiles on the roof') if these are not built into the house.

(20) For holding the beams of the roof.

(21) On account of a leprosy sign in it.

(22) Even if only one limb of a person came in contact with it.

(23) But not from its outer side. The affected stone alone conveys uncleanness from both its sides.

(24) A house shut up as well as one that was certified unclean.

(25) With entire body or with its greater part and the head (cf. supra n. 2).

(26) For the second week, on account of a leprosy sign.

(27) Cf. supra XI, 6.

(28) While they were in the clean house.

(29) The second house being treated as if a leprosy sign appeared in it for the first time. After the condition of the house is duly determined the stones must be pulled out; cf. supra XI, 6.

(30) Var lec., Eliezer.

(31) Var. Iec., Eleazar.
(32) A house that is otherwise clean.
(33) Sc. the one afflicted stone causes the uncleanness of the entire house
(34) To the outer house or the tree.
(35) Afflicted with leprosy.
(36) That was carried by under the tree.
(37) The clean person standing once the same tree.
(38) Or If the man who carried it stood still.
(39) V. p. 288, n. 15.
(40) Sc. he did not wear them.
(41) Since the clothes, sandals and rings were only carried by the man (and not worn) they, like himself, come under the Pentateuchal law of 'he that goeth into the house . . . shall be unclean' Lev. XIV, 46.
(42) Since they were worn in the usual manner.
(43) They are included in the category of 'clothes' which need only be washed (cf. Lev. XIV, 47 and the definition of 'eateth' in foll. n.).
(44) This is the definition of 'eateth' (v. prev. n.).
(45) The bulk of four eggs (Rashi) or three eggs (Maim).
(46) The former is more tasteful than the latter and is eaten much quicker.
(47) A position in which a man eats quicker than when he walks about (cf. prev. n.).
(48) Cf. prev. n. mut. mut.
(49) Within a leprous house.
(50) In the manner they are usually worn.
(51) Like himself, since his main body was within the house.
(52) The man's hands and rings.
(53) His hands, however, even according to the Sages, become unclean forthwith.
(54) The Sages.
(55) In the case where the man was standing within.
(56) Where he stands outside.
(57) R. Judah, however, maintains that in certain cases one who is unclean is subjected to lesser restrictions than one who is clean.
(58) Any vessel above this height remains clean.
(59) To the height of the beams according to the first Tanna, and to the height of four cubits according to R. Simeon.
(60) A leper (cf. prev. MISHNAH).
(61) One of smaller measurements constitutes no valid protection for the remainder of the synagogue.
(62) Since otherwise, should he happen to stand still in his passage from the door to the partition, he would render the people in the synagogue unclean.
(63) Cf. Kelim X, 1.
(64) Sc. under a roof that overshadows a corpse.
(65) Cf. Oh. V, 6.
(66) Even when the cover was not tightly fitting.

Mishna - Mas. Nega'im Chapter 14

MISHNAH 1. HOW WAS A LEPER CLEANSED?[1] A NEW EARTHENWARE FLASK WAS BROUGHT AND A QUARTER OF A LOG OF LIVING WATER[2] WAS PUT IN IT. TWO UNDOMESTICATED[3] BIRDS ARE ALSO BROUGHT. ONE OF THESE WAS SLAUGHTERED OVER THE EARTHENWARE VESSEL AND OVER THE LIVING WATER, A HOLE WAS DUG AND IT WAS BURIED IN HIS[4] PRESENCE. THEREUPON CEDARWOOD, HYSSOP AND SCARLET WOOL WERE TAKEN AND BOUND TOGETHER WITH THE PROJECTING ENDS OF THE STRIP OF WOOL.[5] NEAR TO THESE WERE BROUGHT THE TIPS OF THE WINGS AND THE TIP OF THE TAIL OF THE SECOND BIRD, AND ALL TOGETHER WERE DIPPED,[6] AND THEREWITH THE BACK OF THE LEPER'S HAND WAS SPRINKLED UPON

SEVEN TIMES. SOME SAY THAT THE SPRINKLING WAS DONE UPON HIS[4] FOREHEAD. IN THE SAME MANNER ONE SPRINKLED THE LINTEL OF A HOUSE[7] FROM THE OUTSIDE.

MISHNAH 2. WHEN HE WAS ABOUT TO SET FREE THE LIVING BIRD,[8] HE DID NOT TURN HIS FACE TOWARDS THE SEA OR TOWARDS THE CITY OR TOWARDS THE WILDERNESS, FOR IT IS SAID, BUT HE SHALL LET GO THE LIVING BIRD OUT OF THE CITY INTO THE OPEN FIELD.[9] WHEN HE WAS ABOUT TO CUT OFF THE HAIR OF THE LEPER HE PASSED THE RAZOR OVER THE WHOLE OF HIS SKIN,[10] AND THE LATTER WASHED HIS GARMENTS AND IMMERSED HIMSELF. HE IS THEN CLEAN SO FAR AS NOT TO CONVEY UNCLEANNESS BY ENTERING IN,[11] BUT HE STILL CONVEYS UNCLEANNESS LIKE A [DEAD] CREEPING THING.[12] HE MAY ENTER WITHIN THE WALL,[13] BUT MUST KEEP AWAY FROM HIS HOUSE FOR SEVEN DAYS, AND[14] HE IS FORBIDDEN MARITAL INTERCOURSE.

MISHNAH 3. ON THE SEVENTH DAY HE CUT OFF HIS HAIR A SECOND TIME IN THE MANNER OF THE FIRST CUTTING, HE WASHED HIS GARMENTS AND IMMERSED HIMSELF, AND THEN HE WAS CLEAN IN SO FAR AS NOT TO CONVEY UNCLEANNESS AS A DEAD CREEPING THING, BUT HE WAS STILL LIKE A TEBUL YOM.[15] HE[16] MAY EAT SECOND TITHE; AND AFTER HE HAD AWAITED SUNSET HE MAY ALSO EAT TERUMAH. AFTER HE HAD BROUGHT[17] HIS OFFERING OF ATONEMENT, HE MAY ALSO EAT HALLOWED THINGS. THUS THERE ARE THREE GRADES IN THE PURIFICATION OF A LEPER[18] AND THREE GRADES IN THAT OF A WOMAN AFTER CHILD BIRTH.[19]

MISHNAH 4. THREE CLASSES OF PERSONS CUT OFF THEIR HAIR,[20] AND THEIR CUTTING OF IT IS A COMMANDMENT: THE NAZIRITE,[21] THE LEPER,[22] AND THE LEVITES.[23] ALL THESE, FURTHERMORE, IF THEY CUT THEIR HAIR BUT NOT WITH A RAZOR, OR IF THEY LEFT BUT TWO HAIRS, THEIR ACT IS OF NO VALIDITY.

MISHNAH 5. THE TWO BIRDS[24] MUST, ACCORDING TO THE COMMANDMENT, BE ALIKE IN APPEARANCE, IN SIZE AND IN PRICE; AND THEY MUST BE PURCHASED AT THE SAME TIME. BUT THOUGH THEY ARE NOT ALIKE THEY ARE VALID; AND IF ONE WAS PURCHASED ON ONE DAY AND THE OTHER ON THE MORROW THEY ARE ALSO VALID. IF AFTER ONE OF THE BIRDS HAD BEEN SLAUGHTERED IT WAS FOUND THAT IT WAS NOT UNDOMESTlcated, A FELLOW MUST BE PURCHASED FOR THE SECOND, AND THE FIRST MAY BE EATEN. IF AFTER IT HAD BEEN SLAUGHTERED IT WAS FOUND TO BETREFAH, A FELLOW MUST BE PURCHASED FOR THE SECOND AND THE FIRST MAY BE MADE USE OF.[25] IF THE BLOOD[26] HAD BEEN POURED AWAY[27] THE BIRD THAT WAS TO BE LET GO[28] MUST BE LEFT TO DIE. IF THE ONE THAT WAS TO BE LET GO DIED, THE BLOOD[26] MUST BE POURED AWAY.

MISHNAH 6. THE PRESCRIBED MEASUREMENTS OF THE CEDARWOOD[24] ARE ONE CUBIT IN LENGTH, AND IN THICKNESS A QUARTER OF THAT OF THE LEG OF A BED, WHEN ONE LEG IS DIVIDED INTO TWO HALVES AND THESE TWO INTO FOUR.[29] THE PRESCRIBED KIND OF HYSSOP IS ONE THAT IS NEITHER THE GREEK HYSSOP NOR STIBIUM HYSSOP NOR ROMAN HYSSOP NOR WILD HYSSOP NOR ANY KIND OF HYSSOP THAT HAS A SPECIAL NAME.

MISHNAH 7. ON THE EIGHTH DAY,[30] HE[31] BROUGHT THREE BEASTS: A SIN-OFFERING, A GUILT-OFFERING AND A BURNT-OFFERING; AND A POOR MAN[32] BROUGHT A SIN-OFFERING OF A BIRD AND A BURNT-OFFERING OF A BIRD.[33]

MISHNAH 8. APPROACHING THE GUILT-OFFERING HE PUT HIS TWO HANDS ON IT AND THEN SLAUGHTERED IT. TWO PRIESTS RECEIVED ITS BLOOD, THE ONE IN A VESSEL AND THE OTHER IN HIS HAND.[34] HE WHO RECEIVED IT IN THE VESSEL PROCEEDED TO SPRINKLE IT ON THE WALL OF THE ALTAR, WHILE THE OTHER WHO RECEIVED IT IN HIS HAND APPROACHED THE LEPER. THE LEPER IN THE MEANTIME HAD IMMERSED HIMSELF IN THE CHAMBER OF THE LEPERS,[35] AND CAME AND TOOK UP A POSITION AT THE NIKANOR GATE.[36] R. JUDAH STATED: HE DID NOT REQUIRE IMMERSION.[37]

MISHNAH 9. [THE LEPER] PUT IN HIS HEAD[38] AND [THE PRIEST] APPLIED [THE BLOOD] TO THE TIP OF HIS EAR; [HE PUT IN] HIS HAND AND [THE PRIEST] APPLIED [THE BLOOD] TO THE THUMB OF HIS HAND; [HE PUT IN] HIS FOOT AND [THE PRIEST] APPLIED [THE BLOOD] TO THE GREAT TOE OF HIS FOOT. R. JUDAH STATED: HE PUT IN ALL THE THREE TOGETHER. IF HE HAD NO THUMB ON HIS HAND OR NO GREAT TOE ON HIS FOOT OR NO RIGHT EAR HE COULD NEVER ATTAIN CLEANNESS.[39] R. ELIEZER RULED: [THE BLOOD] IS APPLIED TO THE PLACE WHERE THEY[40] WERE ORIGINALLY. R. SIMEON RULED: IF IT WAS APPLIED TO THE LEFT SIDE, THE OBLIGATION HAS BEEN FULFILLED.

MISHNAH 10. [THE PRIEST] THEN TOOK SOME [OF THE CONTENTS] OF THE LOG OF OIL[41] AND POURED IT INTO HIS COLLEAGUE'S HAND;[42] BUT EVEN IF HE POURED IT INTO HIS OWN HAND, THE OBLIGATION IS FULFILLED. HE THEN DIPPED [HIS RIGHT FOREFINGER] IN THE OIL AND SPRINKLED IT SEVEN TIMES TOWARDS THE HOLY OF HOLIES, DIPPING IT FOR EVERY SPRINKLING. HE THEN APPROACHED THE LEPER, AND TO THE SAME PLACES THAT HE APPLIED THE BLOOD HE NOW APPLIED THE OIL, FOR IT IS SAID, UPON THE PLACE OF THE BLOOD OF THE GUILT-OFFERING. AND THE REST OF THE OIL THAT IS IN THE PRIEST'S HAND HE SHALL PUT UPON THE HEAD OF HIM THAT IS TO BE CLEANSED TO MAKE ATONEMENT.[43] THUS IF HE 'PUT UPON', ATONEMENT IS MADE, BUT IF HE DID NOT 'PUT UPON', NO ATONEMENT IS MADE; SO R. AKIBA. R. JOHANAN B. NURI RULED: THESE[44] ARE BUT THE RESIDUE OF THE PRECEPT[45] AND, THEREFORE, WHETHER HE PUT UPON OR DID NOT 'PUT UPON', ATONEMENT IS MADE,[46] ONLY TO HIM[47] IT IS ACCOUNTED AS IF HE MADE NO ATONEMENT.[48] IF ANY OIL WAS MISSING FROM THE LOG BEFORE IT WAS POURED OUT[49] IT MAY BE FILLED UP AGAIN; IF AFTER IT WAS POURED OUT, OTHER OIL[50] MUST BE BROUGHT ANEW; SO R. AKIBA. R. SIMEON RULED: IF ANY OIL WAS MISSING FROM THE LOG BEFORE IT WAS APPLIED,[51] IT MAY BE FILLED UP; BUT IF AFTER IT HAD BEEN APPLIED, OTHER OIL[50] MUST BE BROUGHT ANEW.

MISHNAH 11. IF A LEPER BROUGHT HIS SACRIFICE AS A POOR MAN[52] AND HE BECAME RICH, OR AS A RICH MAN[53] AND HE BECAME POOR, ALL DEPENDS ON THE SIN-OFFERING;[54] SO R. SIMEON. R. JUDAH RULED: ALL DEPENDS ON THE GUILT-OFFERING.[55]

MISHNAH 12. A POOR LEPER WHO BROUGHT THE SACRIFICE OF A RICH MAN HAS FULFILLED HIS DUTY; BUT A RICH LEPER THAT BROUGHT THE SACRIFICE OF A POOR MAN HAS NOT FULFILLED HIS DUTY. A MAN[56] MAY BRING A POOR MAN'S SACRIFICE FOR HIS SON, HIS DAUGHTER, HIS BONDMAN OR BONDWOMAN, AND THEREBY ENABLE THEM TO EAT OF THE OFFERINGS.[57] R. JUDAH RULED:[58] FOR HIS WIFE ALSO[59] HE MUST BRING THE SACRIFICE OF A RICH MAN; AND THE SAME APPLIES TO ANY OTHER SACRIFICE TO WHICH SHE IS LIABLE.

MISHNAH 13. IF THE SACRIFICES OF TWO LEPERS WERE MIXED UP AND AFTER THE SACRIFICE OF ONE OF THEM HAD BEEN OFFERED ONE OF THE LEPERS DIED, — THIS[60] IS WHAT THE MEN OF ALEXANDRIA ASKED OF R. JOSHUA. HE ANSWERED THEM: LET HIM ASSIGN[61] HIS POSSESSIONS TO ANOTHER PERSON,[62] AND BRING THE POOR MAN'S SACRIFICE.[63]

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(1) Cf. Lev. XIV, 2ff.

(2) Sc. from an ever flowing spring.

(3) Lit., ‘free’.

(4) The leper's.

(5) The strip of scarlet wool having been longer than the cedarwood and the hyssop.

(6) In the mixture of the blood and the water in the earthenware vessel.

(7) That was cleansed after a leprosy.

(8) Cf. Lev. XIV, 7, 53.

(9) Ibid. XIV, 53.

(10) Other than the concealed parts (cf. supra II, 4).

(11) A house; or by his bed and seat.

(12) Which conveys uncleanness to a man and vessels by contact only but not by carriage (cf. Lev. XI, 31).

(13) Of Jerusalem.

(14) So Elijah Wilna. Aliter: ‘viz’. (Maim. Bert. and L.).

(15) Who disqualifies terumah.

(16) Like a tebul yom.

(17) On the day following.

(18) Viz., after the first hair cutting he no longer conveys uncleanness by entering in; after the second hair cutting and the sunset of that day he may also eat terumah; and after he had brought the prescribed offering he may also eat hallowed things.

(19) Cf. Lev. XII, 2ff. After seven days and fourteen days from the birth of a male and a female respectively she is clean for her husband; after immersion (fourty and eighty days after the birth of a male and a female respectively) and the sunset on that day she is also clean for terumah; and after she had brought her prescribed offering she may also eat hallowed things (Elijah Wilna).

(20) Before their full cleanness can be attained.

(21) Cf. Num. VI, 18.

(22) Cf. Lev. XIV, 8.

(23) Cf. Num. VIII, 7.

(24) Cf. Lev. XIV, 4.

(25) Though it may not be eaten.

(26) Of the first bird.

(27) Before the sprinkling.

(28) Cf. Ibid. XIV, 7.

(29) Sc. the thickness must be exactly one quarter, neither more nor less.

(30) If he had cut off his hair on the seventh (cf. Ibid. XIV, 9f.).

(31) The leper.

(32) Cf. Ibid. XIV, 21f.

(33) For a guilt-offering, however, he also must bring a beast.

(34) The left (Elijah Wilna).

(35) Cf. Mid. II, 5.

(36) Cf. Mid. II, 3.

(37) On the eighth day, since he had once immersed himself on the seventh.

(38) From the Nikanor Gate into the Court of the Israelites whither he was not yet allowed to enter.

(39) This, however, applies only where the limb was lost after he became unclean or (according to another opinion) after he reached the stage of undergoing the ceremonial of cleansing.

(40) The missing limbs.

(41) Cf. Lev. XIV, 15.
(42) A fellow priest's.
(43) Lev. XIV, 28f.
(44) The applications spoken of.
(45) Sc. they are not essentials.
(46) And the leper attains cleanness.
(47) The priest.
(48) Since he did not carry out the commandment in all its details.
(49) Into the priest's hand.
(50) To make up a full log.
(51) To the prescribed limbs of the leper.
(52) A bird. Cf. Ibid. XIV, 21.
(53) A beast.
(54) I.e., the condition of the man when he offered his sin-offering. If he was poor at the time and brought the sin-offering of a poor man (a bird), the burnt-offering that is brought after it must also be that of a poor man (a bird) although he became rich in the meantime. If he was rich at the time and brought the sin-offering of a rich man (a ewe lamb), the burnt-offering also must be that for a rich man (a he-lamb) although he became poor in the meantime. The guilt-offering does not come under consideration since it is the same for both rich and poor.
(55) Which is the first to be offered. The condition of the man at that moment determines the value of the sin — and the burnt-offerings that follow it. Both R. Simeon and A. Judah derive their rulings from an interpretation of a Scriptural text.
(56) Even if rich.
(57) Cf. supra XIV, 3.
(58) With reference to the ruling supra that a rich leper cannot fulfil his duty by bringing the sacrifice of a poor man.
(59) A wife's condition being determined by that of her husband.
(60) Sc. what is to be done by the surviving leper that the should attain his cleanness. He cannot attain it by the offering of the live sin-offering, since it might not be his but the dead man's; and he cannot rely upon the one that was offered, since that one might have been the dead man's and not his. He cannot bring another sin-offering, since the one that was already offered might possibly have been his, and the new animal brought as a sin-offering would in consequence remain unconsecrated and, therefore, forbidden to be offered on the altar.
(61) Temporarily.
(62) Thus becoming poor for the time being.
(63) A bird; which, unlike a beast, even if it is only an uncertain offering may be offered up on the altar, v. Nid. 69b.