



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shavuos Daf Vuv

- **Q:** The Gemara just said that **R' Akiva** lists the 4 types of white nega'im in a particular order, where each can only combine with the one next to it in the list, for purposes of reaching a minimum size shiur for a negah. Where do we see that **R' Akiva** makes this type of list? Maybe it is from the Braisa where **R' Yose** said that **R' Yehoshua**, the son of **R' Akiva**, asked **R' Akiva**, why did the **Rabanan** have to say that the appearances of tzaraas are 2 that are actually 4, and then go on to list the 4? Why didn't they just say that any negah that is like the white of the membrane of an egg and up is tamei? **R' Akiva** said, they had to give the list to teach that they combine with each other in that order. **R' Yehoshua** asked, why could they not say that any negah that is like the white of the membrane of an egg and up is tamei, and they combine with each other in that order? **R' Akiva** said, they were teaching that any Kohen who is not expert in recognizing these nega'im and their names may not examine nega'im to determine if they are tzaraas. Now, **R' Yehoshua** did not say that they should have said "from the white of the membrane of an egg and up, and from the white of the lime of the Heichal and up". This seems to show that he knew that **R' Akiva** held that a se'eis negah could be combined with any of the other three to form a tzaraas, and we don't view them as an av and toldah relationship. **A:** It may be that **R' Yehoshua** actually did suggest using the language of "from the white of the membrane of an egg and up, and from the white of the lime of the Heichal and up", and therefore there is no proof from there that **R' Akiva** does not agree with the av and toldah relationship. Rather, we see **R' Akiva's** view from the statement of **R' Chanina**, who said that **R' Akiva's** view can be explained with a mashal to 4 cups of milk – into one fell 2 drops of blood, into one fell 4 drops, into one fell 8 drops and into one fell either 12 or 16 drops. In this case they are all shades of white, with each one being more white than the next. From this mashal we can see that **R' Chanina** knew that **R' Akiva** says the different nega'im would combine based on closest color.
 - **Q:** It may be that **R' Akiva** only says that regarding the reddish tzaraas mentioned in the pasuk, but not regarding the white tzaraas!? You can't say that if he holds that way regarding the reddish tzaraas he will also hold that way regarding the white tzaraas, because a Mishna says that even regarding the reddish tzaraas **R' Akiva** says that reddish tzaraas is like diluted wine, with the baheres of the reddish tzaraas being white like snow along with the reddish tinge, and the whiteness of the lime-like tzaraas is less white than it. Now, if he means to list them in descending order, he should mention the white like wool before the white like lime!? **A:** He in fact did say that, as a Braisa says that **R' Nosson** said that **R' Akiva** actually said that the wool-like white is next in order after the snow-like white.
- **Q:** How do we know that baheres is the whitest of them all? **A: Abaye** said, the pasuk says "v'ihm baheres levanah hee" – which teaches that nothing is as white as it.
- A Braisa says, a baheres looks as if it is deep, as the pasuk says "umareha amok min ha'or", as a sunny spot looks deeper than a shady spot. The word "se'eis" means higher, because it seems higher, because it is not as bright as the baheres. The word "sapachas" refers to something that is secondary.
 - **Q:** The pasuk says that se'eis has a sapachas, and therefore has a secondary to it. How do we know that baheres has a secondary as well? **A: R' Zeira** said it says "levana" by se'eis and by baheres – just as the "levana" of se'eis has a secondary (white like the membrane of an egg) the "levana" of baheres has one as well (white like the lime of the Heichal). **A2:** A Braisa says that the word "sapachas" is put in between the word se'eis and baheres to teach that each of them has a secondary to it.

- The Gemara said that se'eis is white like wool. **R' Bibi in the name of R' Assi** said, this refers to the extremely white wool of a newborn lamb which is covered over to keep it absolutely clean to be used as "meilas" wool.
- **R' Chanina** (who earlier gave a mashal to explain the view of **R' Akiva**) gives a mashal to explain the view of the **Rabanan** (who say there are avos and toldos). It is like two kings, each of which has a governor, with each king being above its own governor. **R' Adda bar Abba** gave a similar mashal – it is like a king and a rufila (who is subordinate to the king), and an alkafta and the Reish Galusa (who is subordinate to the alkafta). **Rava** said it is like King Shavor with his subordinate, and the Caesar and his subordinate. **Ravina** said it is like a new white woolen garment and a worn out one, and a new white linen garment and a worn out one.