

Metzora 5784

Bavli Moed Katan 5a

Rabbi Abbahu said: An allusion to the marking of graves may be derived **from here:** “And the leper in whom the plague is, his clothes shall be rent, and the hair of his head shall go loose, and he shall cover his upper lip, and **shall cry: Impure, impure**” (Leviticus 13:45). This verse teaches that **impurity cries out** to the passerby **and tells him: Remove yourself**. The leper must inform others of his status so that they know not to come into contact with him and thereby maintain their ritual purity. So too, in our case, graves must be marked so that others will know to avoid them and prevent contracting ritual impurity. **And similarly, Rabbi Uzziel, grandson of Rabbi Uzziel the Great, said: Impurity cries out** to the passerby **and tells him: Remove yourself**. The Gemara asks: **But** with regard to **this** verse, **does it come to teach this** idea? **That verse is needed for that which is taught** in the following *baraita*: “**And he shall cry: Impure, impure**”; this teaches that the leper **must inform the public of his distress, and the public will pray for mercy on his behalf**. The Gemara answers: **If it is so** that the verse comes to teach only one idea, **let it write: And he shall cry: Impure. What** is to be derived the repetition of **impure, impure? Learn from this** reiteration **two** ideas: First, that the leper must inform the public of his pain so that others will pray on his behalf, and second, that he must warn the public to stay away so that they avoid coming into contact with him and contracting ritual impurity.

Rambam, Hlichot Tumat HaMetzora 10:6

It is a positive commandment for a man afflicted with *tzara'at* who was deemed as definitively impure to cover his head throughout the time he is impure, he should be cloaked until his lips like a mourner, his clothes should be torn and he must notify those who pass by him that he is impure, as Leviticus 13:45 states: "And the person afflicted with *tzara'at* who has the blemish shall...." Even a High Priest who becomes afflicted with leprosy covers his head and tears his clothes, for a positive commandment supersedes a negative commandment.

Shulchan Aruch, Yoreh De'ah 334

העובר על דבר איסור מנדין אותו לאלתר: הגה אבל מכח ממון אין מנדין אותו עד שיתרו בו ג' פעמים דהיינו ב' ה' ב' (טור) מן הב"ד כמו שיתבאר בח"ה סי' י"א : ואין נדוי פחות משלשים יום ואם אינו חוזר בו שונים לנדותו לאחר

שלשים יום ואם אינו חוזר בו ממתינים לו עוד שלשים ומחרימין אותו אפי' פגע הרגל בתוך שלשים יום אינו מבטל אותו בד"א דנידוי שלשים יום בנידוי דידהו אבל נידוי דידן כנזיפה דידהו שהיא ז' ימים ונזיפה דידן חד יומא: הגה ומנדין למי שהוא חייב נדוי ואפי' יש לחוש שעל ידי כן יצא לתרבות רעה אין לחוש בכך (פסקי מהרא"י סימן קל"ח):

Taz, Sham

This is a particularly troubling predicament. Are we so bothered that he did a prohibition that we don't care if he goes away from Judaism. Once they leave, they will not return.

Shach, Nekudat HaKesef, Sham

There is a law that the Beit Din has the power to communicate, but here the Taz argues to take away their power. You cannot just remove this power from the Beit Din because then Judaism will have no bounds.

Bavli Kiddushin 72a

When Rabbi Yehuda HaNasi was dying, he said prophetically: There is a place called Homanya in Babylonia, and all its people are the sons of Ammon. There is a place called Masgariya in Babylonia, and all its people are *mamzerim*. There is a place called Bireka in Babylonia, and there are two brothers there who exchange wives with each other, and their children are therefore *mamzerim*. There is a place called Bireta DeSatya in Babylonia. Today they turned away from the Omnipresent. What did they do? A ditch with fish overflowed, and they went and trapped the fish on Shabbat. Rabbi Aḥai, son of Rabbi Yoshiya, excommunicated them, and they all became apostates.