

## אהני מעשיו דאי משתקלא חדא כולי –

**His actions are effective, for if one is removed, etc.**

### OVERVIEW

There is a dispute regarding a case where there are three white hairs in a צרעת, and he removed one of them, whether he is liable<sup>1</sup> (because אהני מעשיו), or not (for right now the נגע is still טמא [since it has two white hairs]). תוספות explains why there was no discussion in a case where he removed one of four hairs.

באחת מארבע דאי משתקלא חדא אחריתי נמי לא אזלא לה טומאה -

**In a case where he removed one of four hairs, in which case even if one other hair is removed, the טומאה will not leave** (he will still be טמא for there are two white hairs remaining); in this case -

**כולי עלמא מודו דפטור דהוי כמו חצי זית ממת גדול:**

**All will agree that he is פטור, for it is like carrying out (into the רה"ר) a half זית from a large corpse, where all agree that he is פטור.<sup>2</sup>**

### SUMMARY

אהני מעשיו is only when one more identical action is needed.

### THINKING IT OVER

How can we explain this distinction which תוספות makes between removing one from three hairs or one from four hairs (and similarly the distinction between חצי [where he is חייב because אהנו מעשיו], and חצי זית ממת גדול [where he is פטור]); seemingly either in all cases there is אהנו מעשיו, or אהנו מעשיו is insufficient to be מחייב?

<sup>1</sup> One is not permitted to remove a צרעת, based on the פסוק (in כד, ח [תצא] דברים) וגוי' (השק"ר בנגע הצרעת וגוי' (דברים [תצא] כד, ח) in פסוק).

<sup>2</sup> See later that the גמרא says according to ר"נ that if he carried out a זית ממת גדול that he is פטור, since his actions did not accomplish anything. The room where the מת is resting is still טמא, and a carrying a חצי זית is less than the שיעור. We do not say that he should be חייב since his actions matter if subsequent people keep on removing parts of the מת until it is less than a כזית, for this rule of אהני מעשיו is limited to one more similar additional action (like by the case of one of three hairs [where if someone would repeat his action and take one more hair it would remove the טומאה]), but we do not say אהני מעשיו if it requires many more actions than what he did.