



Blended Fabric

With the beginning of the eleventh *perek* we start learning about *negaim* that affects clothing. We learn that whether or not *tzaraat* applies to them depends on their material, size and colour. With respect to the material, *negaim* is only applicable to clothes made of sheep wool, linen or leather. The *Mishnah* (11:2) discusses garments that are made of blended materials, e.g. sheep and camel wool. The *Mishnah* teaches that the susceptibility depends on which material is in the majority. If it is sheep's wool then it is, whereas if it is camel's wool then it is not. If the proportions are equal, then the *Mishnah* teaches that the garment can become be affected by *negaim* ("tameh" for short). Why?

The *Tifferet Yisrael* explains that the reason that the garment is *tameh* is not because we are in a situation of doubt and whenever we have a doubt regarding biblical laws we rule stringently. The reason is that we have already learnt that with respect to *negaim* in cases of doubt we rule leniently. Instead he explains that since the sheep's wool is not in the minority it is not annulled. Consequently it is similar to the case in the previous *Mishnah*. We had learnt *tzaraat* does not affect leather produced from sea creatures. If however even a small thread was attached to the leather it would be able to affect it. He continues, unlike the previous case where the materials are distinct and proportions are not important, in this case, since the fabrics are blended, if the sheep wool is in the minority, it can be annulled. If however it is equally proportioned it is not annulled and the garment can be affected by *tzaraat*.

The *Mishnah Achrona* cites the *Tosefta* that includes the opinion of *R' Shimon* who argues with our *Mishnah* stating that if the proportions are equal then the garment is *tahor*. The *Mishnah Achrona* explains that the debate between our *Mishnah* and the *Tosefta* is regarding whether there is *bila* – mixture. The *Tosefta* dismisses the concept of *bila*. In other words the sheep and camel wools remain distinct from one another. Consequently there will always be a doubt whether the mark that is of concern is on the camel or sheep wool. Since doubts regarding *negaim* are dealt with leniently the garment must be *tahor*. The *Chachamim* however maintain the concept of *bila* and the mark will always be on the sheep wool.

The *Mishnah Achrona* however asks according to *R' Shimon*, the camel wool component should at least be considered a *yad*. Recall that a *yad* (handle), even if it were not independently susceptible to *tumah*, when attached to a *kli* it can transfer *tumah* to that *kli*. Consequently, even if the *nega* appeared on the camel wool section, the *begged* should be *tameh*.

The *Mishnah Achrona* explains that this case is different. With respect to a *yad* the reason why the *kli* is *tameh* is because it is as if the *kli* is in direct contact with the source of *tumah*. In our case however, it is only considered *tzaraat* if the mark is found on specific fabrics. Consequently if the mark is indeed on the camel wool then there is no *nega* at all – there is no source of *tumah*.

Yisrael Bankier

Revision Questions

סיעגג יג – יג: יג: יג

- What is the law if two black hairs are present in a *netek*? יג: יג
- How close from the edge of the *netek* must they be for the law to apply? יג: יג
- Does the same law apply if a black and a white hair are present? יג: יג
- Explain the debate regarding whether yellow hairs that preceded the *netek* can have the same status as black hairs? יג: יג
- How (and when) is the *netek* shaved? יג: יג
- What is the law if a *netek* spreads then receded to what it was then spreads again? יג: יג
- When are two *netakim*, side-by-side that combine, *tameh* and when are they *tahor*? יג: יג
- What other case is similar to the one in the previous question and how are they different? יג: יג
- Explain the three opinions regarding a case of a *netek* that was *muchlat*, then black hairs appeared, then disappeared. יג: יג
- What is the law regarding a *netek* that spread over one's head? Is the law different if it did not spread over the beard? Can a *netek* bridging the beard and head combine? What is the area defined as the beard? יג: יג
- What are the two indication of *tumah* (*muchlat*) of *tzara'at* affecting *karachat* and *gabachat*? What are the regions defined as *gabachat* and *karachat*? What is the law if a *nega* spreads from *karachat* to *gabachat*? (Include both opinions.) יג: יג
- What clothing can be affected by *negaim*? יג: יג
- What is the law regarding clothing purchased from *goyim* that contain a *nega*? יג: יג
- At what point can clothes made from skin from sea creatures became able to be *tameh* from *negaim*? יג: יג
- What is the law regarding clothing made from a blend of camel hair and wool with respect to *negaim*? יג: יג
- Explain the debate regarding whether naturally coloured clothing can become *tameh* from *negaim*. יג: יג
- Does the law change if the clothing is leather? יג: יג
- Is the law the same for houses that are coloured? יג: יג
- What is the law regarding clothing that only the warp of the fabric is coloured? יג: יג
- What colours of *nega* are indications of *tumah* for clothing? Do these colours combine for spreading? יג: יג
- Explain the debate regarding the cases where the colour of the *nega* changed prior to spreading. יג: יג
- What is the law regarding clothing with a *nega* that: יג: יג
 - Does not change after a week?
 - Does not change after two weeks?
 - Become lighter after inspection but prior to *hesger*?
- When is a *matlit* required? יג: יג
- What is the difference if a *nega* returns to the *begged* or to the *matlit*? יג: יג
- What is the law if a patch was taken from clothing that was *musgar b'tahor* and placed on another garment, and a *nega* returned to the original garment? A *nega* returned to the patch? יג: יג

Local Shiurim

Melbourne, Australia

Sunday -Thursday
10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Friday & Shabbat
10 minutes before *Mincha*
Beit Ha'Roeh
Melbourne, Australia

Efrat, Israel *Shiur in English*

Sunday -Thursday
Rabbi Mordechai Scharf
9:00am
Kollel Magen Avraham
Reemon Neighbourhood

ONLINE SHIURIM

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rav Meir Pogrow
613.org/mishnah.html

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendar/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
In US dial: 718 906 6400
Then select: 1 – 2 – 4

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שדוק תבש
5 th July ח"י זומת	6 th July י"ט זומת	7 th July כ' זומת	8 th July א"כ זומת	9 th July ב"כ זומת	10 rd July ג"כ זומת	11 th July ד"כ זומת
Negaim 11:7-8	Negaim 11:9-10	Negaim 11:11-2	Negaim 12:1-2	Negaim 12:3-4	Negaim 12:5-6	Negaim 12:7-13:1

