



Volume 12. Issue 35

## Cleaning out the House

This week we began learning about the final category of *negaim* – *tzaraat* affecting houses. The *Mishnah* (12:5) describes how the *kohen* would inspect the house. The *Mishnah* does so by commenting on the instructions laid out in the *Torah* (*Vayikra* 14:35-36). After the *kohen* was approached by the homeowner (see Volume 6 Issue 35), the *kohen* would instruct him to clear out the house. The *pasuk* explains that this was so that contents of the house would not become *tameh*, if the ultimately *kohen* declared that the house was *tameh*. *R' Yehuda* comments that he would even remove bundle of wood and straw despite the fact that these things are not susceptible to *tumah*. *R' Shimon* interjects, “he is to be engaged in clearing out [the house]”. *R' Meir* finally questions what is becoming *tameh*. In the process he notes that most of the possessions can be purified. He concludes that the *Torah* appears to be concerned about the cheap earthenware utensils that cannot be purified. That being the case, by way of inference from minor to major (*kal ve'chomer*) he stresses *Hashem's* concern from all property, to his concern for even the wicked people and ultimately to the righteous. How do we understand this debate above?

The *Eliyahu Raba* explains that *R' Yehuda* requires the straw and sticks to be removed since even though they ordinarily are not susceptible to *tumah*, when it comes to *tumat negaim*, they can become *tameh*. This should not be surprising because houses themselves are not susceptible to *tumah*, yet in the context of *negaim* they become *tameh*. *R' Shimon* however agrees that they need to be removed, not because they become *tameh*, but simply because the *Torah* commanded that everything be removed. Finally, *R' Meir* argues that that those items that are not susceptible to *tumah* need not be removed. Even items

that are, but can be purified, may remain in the house. The *Torah* was only concerned with those cheap earthenware *keilim* that cannot be purified.

The *Rash* and *Rosh* however understand that *R' Shimon* is not presenting an independent opinion. His statement in the *Mishnah* is to be understood as a question. In other words, “Does the *Torah* really require the homeowner to occupy himself with vacating his house for no purpose?” Ultimately *R' Shimon* therefore agrees with *R' Meir*.

The *Imrei Yehuda* asks that according to *R' Meir*, since the potential damage is irreparable it appears the *Torah* is simply providing good advice. Why then is it necessary for the *Kohen* to “command” the person to clear out his house?

Recall that we have learnt the even if the homeowner is very learned and knows with certainty that the house has a *nega*, when approaching the *Kohen* he is not be allowed to use definite wording. Instead he must say “I have seen something like a *nega* on my house.” We have discussed previously (Volume 6 Issue 35) the various reasons why this is necessary. The *Imrei Yehuda* explains that if the homeowner would begin clearing out his home prior to being told to do so, it would demonstrate that he knows there is a *nega* in the house. Doing so would therefore be tantamount to telling the *Kohen* that there is a *nega* in his house. Consequently, the *Torah* is really teaching not that the *Kohen* must command the homeowner to clear out his house, but rather the homeowner must not do so himself prior to the *Kohen* instructing him to do so.

*Yisrael Bankier*

## Revision Questions

י סיעגנ י' א' – א' ג"י

- What is the law regarding a striped white garment across which a *nega* spread?  
(א"י: א"י)
- What is the law regarding a garment that has a single white stripe completely covered with a *nega*? (א"י: א"י)
- When is the measure of spread a *gris* and when is it less? (א"י: א"י)
- When can warp and woof threads become *tameh* from *negaim*? (א"י: א"י)
- What is the law if thread is being transferred from one spindle to the next and a *nega* is on one of them? (א"י: א"י)
- What is the law regarding the woven section if a *nega* is seen on the “standing” warp threads? (א"י: א"י)
- What is the law regarding the threads at the edge of a sheet if a *nega* is on the sheet itself? Is it different if it is the other way around? (א"י: א"י)
- Can sandal straps become *tameh* through *negaim*? (א"י: א"י)
- What is the law regarding a case where a *begged musgar* is mixed with other garments? Is the law different if the *begged* was *muchlat*? (א"י: א"י)
- What is the law regarding a house purchased from a *goi* that already had a *nega*?  
(א"י: א"י)
- Can a round house become *tameh* through *negaim*? (א"י: א"י)
- Can a houseboat become *tameh* through *negaim*? (א"י: א"י)
- Can a house whose walls are covered with marble become *tameh* through *negaim*?  
(א"י: א"י)
- What the three materials must a house be made from in order to become *tameh* through *negaim*? (א"י: א"י)
- Explain the debate regarding the number of stones on each wall and the minimum size of a *nega* for a house to become *tameh* from *negaim*. (א"י: א"י)
- What is the minimum quantity of wood and earth for a house to become *tameh* from *negaim*? (א"י: א"י)
- Houses in which locations cannot become *tameh* from *negaim*? (א"י: א"י)
- Describe the process of how a house is inspected for *negaim*. (א"י: א"י)
- What items were cleared out of the house? (א"י: א"י)
- Where would the *kohen* stand when declaring the house required *hesger*? (א"י: א"י)
- What would happen if the *nega* spread after one week of *hesger*? (א"י: א"י)
- Regarding the previous question, what would happen if after another week, the *nega* returned? (א"י: א"י)
- From where does the *Mishnah* learn the following phrase: ונכשל יוא עשרל יוא  
(א"י: א"י)
- Complete the following: (א"י: א"י)  
\_\_\_\_\_ סיתבל רזוחהו \_\_\_\_\_ קוחרהו \_\_\_\_\_ דומסה וישפה
- What are the “Ten laws of Houses”? (א"י: א"י)

## 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/](http://www.shemayisrael.com/mishna/)

Rav Meir Pogrow  
[613.org/mishnah.html](http://613.org/mishnah.html)

Rabbi E. Kornfeld  
Rabbi C. Brown  
<http://www.dafyomi.co.il/calendars/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
12 <sup>th</sup> July ה"כ זומת	13 <sup>th</sup> July ו"כ זומת	14 <sup>th</sup> July כז" זומת	15 <sup>th</sup> July "כח זומת	16 <sup>th</sup> July "כט זומת	17 <sup>th</sup> July א' לולא	18 <sup>th</sup> July ב' לולא
Negaim 13:2-3	Negaim 13:4-5	Negaim 13:6-7	Negaim 13:8-9	Negaim 13:10-11	Negaim 13:12-14:1	Negaim 14:2-3

