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Tzara'at on Clothing

This week we began learning about *tzara'at* affecting clothing in more detail. Like other forms of *negaim*, *tzara'at* cannot affect the cloths of *goyim* (nations not Jewish). The *Rosh* explains that this is learnt in *Torat Kohanim* from the *pasuk* (*Vayikra* 14:34): "...and I will place *tzaraat* affliction on the house in the land of your dwelling." Even though this *pasuk* refers only to *negaim* affecting houses, nonetheless, all forms of *negaim* are connected to each other in the *pesukim* thereby also excluding the clothes of *goyim*.

The first *Mishnah* of the eleventh *perek* rules that if clothing is purchased from a *goi* and already has the appearance of a *nega*, then it is treated as if the *nega* just appeared while in the property of the *Yisrael*. The *Tifferet Yisrael* explains that this rule is novel and a stringency. We have learnt previously (7:1) that if a *nega* appears on the skin of one when its appearance is insignificant, even if the person's status changes, the *nega* remains *tahor*. For example, if a *nega* developed on a *goi* who later converts, the *nega* is *tahor*. In this case however, even though the *nega*'s first appearance is on the clothing of a *goi* and thus *tahor*, once it is acquired by a *Yisrael* it requires *hesger*.

The *Tifferet Yisrael* explains that the difference is that with respect to skin *negaim*, the exemption of those cases listed is because of a problem with the *nega* itself; the areas of skin are not places a *nega* can be *tameh*.¹ In this case however, there was nothing wrong with the garment per se. The only problem is its ownership – an exterior issue. Consequently once its ownership is transferred to a *Yisrael*, the previous days are discounted and it can now begin assessment.

The *Minchat Chinnuch* raises an interesting question. What would the law be in the case where a garment with a *nega* belonging to a *Yisrael* was already defined as *musgar*, was then sold to a *goi* and then sold to another *Yisrael*.² Does the assessment of the garment begin anew? Is it as if the *nega* has only just appears on the newly purchased garment? Or is the garment still *tameh* despite the fact that it was owned by a *goi* during the intermediate period?

We have learnt that with respect to skin *negaim* that if there was an intermediate period where it was considered *tahor* then the law is that it is *tahor*. For example if a *nega* was on one's face and then covered over with a beard, and the subsequently the covering hair fell out, the *nega* would be treated as *tahor*. In this case too, since there is an intermediate period where the *nega* is owned by a *goi* and *tahor*, perhaps the breaks means that the garment must be treated as if it has newly appeared on the garment once purchased.

Nonetheless, the *Minchat Chinnuch* suggests that perhaps there is reason to differentiate. In the case with the skin *nega*, when it was covered over with the hair of the beard, it was no longer defined as a *nega* at all. Furthermore, unlike this case, if a *nega* that appeared in an area already covered by a beard was then exposed, the *nega* would be *tahor*. However, in this case, since in the case of the *Mishnah*, when it comes into possession of an *Yisrael* it is treated as a *nega*, perhaps then here too the intermediate ownership is not important. To explain the doubt using the above logic of the *Tifferet Yisrael*, since it never lost its status of a *nega* – it was only that exterior factor that it was owned by a *goi* that deemed it *tahor* – then perhaps it is still *tameh*. The *Minchat Chinnuch* leaves the question unresolved.³

Yisrael Yitzchak Bankier

¹ The *Tosfot Yom Tov* explains that in the case of the *nega* affecting the *goi* prior to conversion, once the *goi* converts he is considered as "a new born child" – a new person.

² The reason that this is only a question for a *begged musgar* and not *begged muchlat* is because since a *begged muchlat* must be burnt, it cannot be sold. Any attempted sale is null and void (see the *Mishnah Achrona*).

³ The *Mishnah Achrona* cites a debate in the *Tosefia* regarding a *hesger* garment that is sold to a *goi* and remains in his possession. There the *Chachamim* hold that the garment is *tahor* while *R' Eliezer ben R' Shimon*

maintains that it is still in its state of *hesger*. The debate seems to closely follow the two sides of the doubt of the *Minchat Chinnuch*. Nevertheless, while it seems clear that *R' Eliezer ben R' Shimon* would rule in the case of the *Minchat Chinnuch* that the garment is *tameh*, it is not necessarily true that *Chachamim* would rule that the garment is *tahor*. It might be argued that they hold that it is *tahor* only whilst in the possession of the *goi*. Once transferred to the ownership of the *Yisrael* it may return to its state of *tumah* and not restart from the beginning.

Revision Questions

נגעים י' ט' – י"א: י"ב

- 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 heard combine? What is the area defined as the beard? (י' ט')
- What are the two indication of *tumah* (*muchlat*) of *tazara'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.) (י' י')
- What clothing can be affected by *negaim*? (י"א: א')
- What is the law regarding clothing purchased from *goyim* that contain a *nega*? (י"א: א')
- At what point can clothes made from skin from sea creatures became able to be *tameh* from *negaim*? (י"א: א')
- What is the law regarding clothing made from a blend of camel hair and wool with respect to *negaim*? (י"א: ב')
- Explain the debate regarding whether naturally coloured clothing can become *tameh* from *negaim*. (י"א: ג')
- Does the law change if the clothing is leather? (י"א: ג')
- Is the law the same for houses that are coloured? (י"א: ג')
- What is the law regarding clothing that only the warp of the fabric is coloured? (י"א: ד')
- What colours of *nega* are indications of *tumah* for clothing? Do these colours combine for spreading? (י"א: ד')
- Explain the debate regarding the cases where the colour of the *nega* changed prior to spreading. (י"א: ד')
- What is the law regarding clothing with a *nega* that: (י"א: ה')
 - 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? (י"א: ה')
- What is the difference if a *nega* returns to the *begged* or to the *matlit*? (י"א: ו')
- 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? (י"א: ו')
- What is the law regarding a striped white garment across which a *nega* spread? (י"א: ז')
- What is the law regarding a garment that has a single white stripe completely covered with a *nega*? (י"א: ז')
- When is the measure of spread a *g'ris* and when is it less? (י"א: ז')
- When can warp and woof threads become *tameh* from *negaim*? (י"א: ח')
- What is the law if thread is being transferred from one spindle to the next and a *nega* is on one of them? (י"א: ט')
- What is the law regarding the woven section if a *nega* is seen on the "standing" warp threads? (י"א: ט')
- 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? (י"א: ט')
- Can sandal straps become *tameh* through *negaim*? (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*? (י"א: י"ב)

Local Shiurim

Sunday -Thursday

After maariv
Mizrachi Shul

Friday & Shabbat

10 minutes before mincha
Beit Ha'Roeh

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
11 th October ט"ז תשרי	12 th October י"ז תשרי	13 th October י"ח תשרי	14 th October י"ט תשרי	15 th October כ' תשרי	16 th October כ"א תשרי	16 th October כ"ב תשרי
Negaim 12:1-2	Negaim 12:3-4	Negaim 12:5-6	Negaim 12:7-13:1	Negaim 13:2-3	Negaim 13:4-5	Negaim 13:6-7

