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Bein Ha'Shmashot and Zavim

This week we began learning *masechet Zavin*. A *zav* refers to a man who has had unusual emissions. Such an emission on one occasion would not make him *zav* (instead he would be considered a *ba'al ker*). Having seen two sightings he would be considered a *zav* and three would make him a *zav gamur*. Unlike a *zava* these sightings may all be on the same day. However, as learnt in the first *Mishnah* a day's break in between sightings prevents them from combining them to make one a *zav* or *zav gamur*. Both a *zav* and *zav gamur* are sources of *tumah* (for seven days) and can transmit *tumah* in more ways than other forms of *tumah* (*maga, heiset, mishkav u'merkav, even mesama*). The difference between a *zav* and *zav gamur* is that a *zav gamur* is required to bring a *korban* at the end of the purification process.

The *Mishnah* (1:6) discusses various cases involving sightings during *bein ha'shmashot* – “twilight”¹. One case for example is where a *zav* had two sightings in consecutive *bein ha'shmashot*. The *Mishnah* rules that in such a case there is a doubt whether the person is obligated to bring a *korban* and whether he is *tameh*. In other words there is a doubt whether he is a *zav gamur* or not *tameh mishkav* like a *zav*.

To explain, *bein ha'shmashot* is a period of time where it is doubtful whether it is day or night (i.e. *halachically* the next day). The entire period could be day or night, or the transition some time during it. Another important law to consider is that if an emission bridges two days, no matter how small the duration, it is considered like two sightings. If we assume that the sightings were Monday evening *bein ha'shmashot* and the following Tuesday then there are number of possibilities. There were three sightings making him a *zav gamur*: Monday, Tuesday and Wednesday. There were only two sightings making him a regular *zav*: Monday and Tuesday or Tuesday and Wednesday. Finally there may have been two sightings with a day's break in

between which would mean he is not a *zav* at all – Monday and Wednesday.

The following question is asked. If the person saw at the same time during *bein ha'shmashot* both evening (e.g. ten minutes in) then he would certainly be *tameh*. The status of *bein ha'shmashot* would not change from day to day.² Consequently it is impossible to say that there was a day's break in between because that time is either day both times or night. Using the above example, the sightings were at least Monday and Tuesday or Tuesday and Wednesday. He should therefore certainly be consider *tameh zav*.

The *Rash* and *Bartenura* explain that the *Mishnah's* case is where the person saw earlier in the first *bein ha'shmashot* than the second. Consequently it could have been day on the first sighting (Monday) but night on the second (Wednesday). The *Ritva* explaining *Rashi* holds a similar position that in our case the person did not know when exactly during *bein ha'shmashot* the emissions occurred. Consequently it is possible that the second sighting was later in *bein ha'shmashot* than the first.

The *Tosfot* (*Shabbat* 34b s.v. *safek*) brings another solution in the name of the *Rashbam*. The case of the *Mishnah* is where the person saw during *bein ha'shmashot* at the same time on Monday evening and Wednesday evening. Consequently there are only really two outcomes. Either it was day both times or night both times. If that were the case then there would be a day in between and the person would not be a *zav*. Alternatively, the emission occurred during the transition between day and night both times and he would have had four consecutive sightings making him a *zav gamur*. According the doubt regarding the *tumah* and *korban* is whether he is a *zav gamur* or not a *zav* at all. In this explanation however it is not possible that he is only a regular *zav*.

Yisrael Yitzchak Bankier

¹ The exact parameters of *bein ha'shmashot* is the subject of debate and beyond the scope of this article.

² Even though the *Tosfot* understands that *Rashi* held this position, other commentaries explained *Rashi's* position in different ways. E.g. see *Sfat Emet*, *Pnei Yehoshua* (and the *Ritva* discussed further in the article.)

Revision Questions

מכשירין וי:ה' – ח'

- List some of the *toladot* of water? (וי:ה')
- List some of the *toladot* of *dam*? (וי:ה')
- What is the status of blood that comes from a *sheretz*? (וי:ה')
- Which liquids are both *metame* and *machshir*? (וי:ר')
- Which liquids do *R' Eliezer*, *R' Elazar ben Azarya* and *R' Shimon* each argue only *metame* but do not *machshir*? (וי:ר')
- List some liquids that even if they come from a *tameh* person are not *metameh* or *machshir*. (וי:ג')
- Explain, in detail, the debate regarding the difference between *chalav isha* and *chalav behema*. (וי:ח')

זבים א' – א' – ב' – ד'

- What are the two debates between *Beit Shammai* and *Beit Hillel* in the first *Mishnah*? (א':א')
- How does *R' Elazar ben Yehuda* explain the second debate? (א':א')
- List all the opinions regarding a case where a *zav* is *ro'eh keria* in the *shiva neki'im*. (א':ב')
- How does the law change if he was *ro'eh zav*? (א':ב')
- What is the law regarding one that was *ro'eh*:
 - Twice in one day and once the next?
 - Three consecutive days? (א':ג')
- How long must the break be to be considered different sightings? (א':ד')
- What is the *shiur* for one *re'iyah* to make one a *zav gamur*? (א':ה')
- What is the law regarding one that was *ro'eh*: (א':ו')
 - In the day and during *bein ha'shamashot*?
 - Twice in consecutive *bein ha'shamashot*?
 - Once in *bein ha'shamashot*?
- Can an *eved* be *ma'tameh zav*? A *saris*? A *tumtum*? (א':ד')
- What are the seven ways for checking a *zav* and why is the checking necessary? (א':ד')
- Explain the debate regarding which *re'iyot* require *bedika*. (א':ד')
- For how long after one is *ro'eh keria* is he not *metameh zav*? (א':ג')
- If a dog ate *kezayit* from a *met*, within how long must it die for the dog to be *metameh* in an *ohel*? (א':ג')
- What are the five ways a *zav* can *metame* a *mishkav*? (א':ד')
- What are the seven ways a *mishkav* can *metame* a person? (א':ד')

Local Shiurim

Sunday -Thursday

15 minutes before *mincha*
Mizrachi Shul

Friday & Shabbat

10 minutes before *mincha*
Beit Ha'Roeh

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
16 th May ג' סיון	17 th May ד' סיון	18 th May ה' סיון	19 th May ו' סיון	20 th May ז' אייר	21 st May ח' סיון	22 nd May ט' סיון
Zavim 3:1-2	Zavim 3:3-4-1	Zavim 4:2-3	Zavim 4:4-5	Zavim 4:6-7	Zavim 5:1-2	Zavim 5:3-4

