



The Sea-Voyage of a Zav

Having discussed the nature of *tumah* associated with a *zav* and the means of its transfer, the third *perek* discusses various situations shared by a *zav* and another person and whether that person becomes *tameh*. The first of these cases is where they are both on a small boat or raft. The *Mishnah* rules that even if their clothes are not in contact, “they” are *tameh midras*. What does this mean?

To explain, unlike many source of *tumah* where the *tumah* is transferred via contact alone, a *zav* can transfer *tumah* by other means as well. It can be transferred by *heiset* (if the *zav* is moved or causes something else to move) or *masa* (he is carried). Furthermore, the *zav* can effect *tumat midras*. This means that if the *zav* stands, lies, sits, leans or is raised by (*nitla*) an object that it suited for sitting or lying on, then it becomes an *av ha'tumah* (source of *tumah*). Consequently, when our *Mishnah* states that that they become *tameh midras*, one would expect it to be referring to the clothing of the *zav*. We shall try to understand why.

The *Bartenura* explains that since the boat is small, sometimes the *zav* may weigh one side down, causing the *tahor* to rise thereby making him and his clothes *tameh* through *heiset*.

The *Mishnah Achrona* raises a number of difficulties. Firstly, he notes that the *Mishnah* used the term *midras* and not *heiset*. He explains that the difference between the two is that, as we have explained, an object affected by *tumat midras* becomes an *av hatumah* while one that becomes *tameh* by *heiset* is a *rishon le'tumah*.¹

Furthermore, he argues that the *Bartenura* should have explained the *Mishnah* like the *Rosh*, that sometimes the opposite may occur where the *zav* is raised by the weight of the *tahor* – which would be equated to one of the cases of *tumat midras* (*nitla*).

The *Mishnah Achrona* therefore explains that the *Mishnah* here can only be referring to the clothing since that is the only thing that can be affected by *tumat midras*. Furthermore, he cites the *Rambam* that *tumat midras* in this case is not a certainty, but rather a concern; given the movement in the small raft, perhaps the *zav* was momentarily resting on the clothes of the *tahor*.

Why did the *Rambam* not explain like the *Rosh*? He answers citing a later *Mishnah* (4:7) that teaches as follows. If a *zav* was seated on a bed with each of its legs resting on a separate *tallit* then each of them are *tameh*. If however the *zav* was on an animal that was standing with each leg on another *tallit* then they are *tahor*. The reason is, that the animal is able to stand on three legs. The fourth leg (which could be any of them) is only assisting and is disregarded. We find therefore that if it is only contributing, we discount it. Consequently, in this case, since it is primarily the body of the *tahor* that is raising the *zav* and the cloths only contribute, they would not be *tameh midras*.

In defense of the *Rosh*, he explains that this case is different. In cases of *hachra'ah* any additional weight will raise the *zav* further. Consequently, since its effect is real, it is not ignored.²

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¹ The *Mishnah Achrona* cites the *Bartenura* that explains that if a *zav* shook a beam at one end and cause the *tahor* at the end to move, the *tahor* is *tameh* due to *heiset* while his clothes are *tameh midras*. He finds this explanation difficult since it does not appear

to fit one of the cases of *midras* (see 2:4) and directs us to the *Tosfot Yom Tov* who also raises a number of difficulties.

² The *Mishnah Achrona* cites the *Rash* that brings this distinction and the *Rambam* who does not.

Revision Questions

זבים א' ה' - ד' ה''

- 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' ה')
 - In the day and during *bein ha'shmashot*?
 - Twice in consecutive *bein ha'shmashot*?
 - Once in *bein ha'shmashot*?
- Can an *eved* be *metameh zav*? A *saris*? A *tumtum*? (ב' א')
- What are the seven ways for checking a *zav* and why is the checking necessary? (ב' ב')
- Explain the debate regarding which *re'iyot* require *bedika*. (ב' ב')
- For how long after one is *ro'eh ker* is he not *metameh zav*? (ב' ג')
- If a dog ate a *kezayit* from a *met*, within how long must it die for the dog to be *metameh* in an *ohel*? (ב' ג')
- What are the five ways a *zav* can *metameh* a *mishkav*? (ד' ב')
- What are the seven ways a *mishkav* can *metameh* a person? (ד' ב')
- What is the law regarding the cloths of a *tahor* that rode on the same horse as a *zav*? (א' ג')
- What is the law regarding a *tahor* that sat on the same bench as a *zav*? (List some other cases that share the same law.) (א' ג')
- Explain the debates regarding a *zav* and a *tahor* that were: (ב' ב')
 - Opening a door together?
 - Helping each other out of a pit?
- When would the *tahor* not become *tameh* if they were both unloading a donkey? (ב' ג')
- If a *zav* and *tahor* were sharing a boat, how large must it be such that the *tahor* not become *tameh*? (ג' ג')
- What is the law if the *tahor* strikes the *zav*? If the *zav* strikes the *tahor*? (ג' ג')
- Regarding what previous law does *R' Yehoshua* argue in this *Mishnah*? (א' ד')
- When would the contents of a basket of clothes carried by a *nidah* be *tameh midras*? (א' ד')
- What is the law if a *zav* knocked on a pipe and a *kikar* of *trumah* fell as a result? (Include some other similar cases.) (ד' ב')
- List some other similar cases where the law is different? Where the law is debated? (ג' ד')
- What is the law where a *zav* lay on five benches? (Include both cases.) (ד' ד')
- Which of the chairs are *tameh* if the *zav* lay on six chairs with one under each arm, each leg, his head and one under is body? (ד' ד')
- What is the law if a *zav* stood with one leg on each chair? (ד' ד')
- What is the law if a *zav* lay on a pile of garments? (ד' ה')
- What is the law if a *zav* is on one side of scale and many garments are on the other and the scales move? (Include both cases and which case is debated?) (ד' ה')

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
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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/

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	שבת קודש
14 February ה' אדר	15 February ו' אדר	16 February ז' אדר	17 February ח' אדר	18 February ט' אדר	19 February י' אדר	20 February י"א אדר
Zavim 4:6-7	Zavim 5:1-2	Zavim 5:3-4	Zavim 5:5-6	Zavim 5:7-8	Zavim 5:9-10	Zavim 5:11-12

