



Volume 12. Issue 67

Elyano Shel Zav

The final *perek* of *masechet Zavim* begins with discussing the various ways a *zav* can transfer *tumah*. The first case in the second *Mishnah* discusses the items on top (*nisa*) of a *zav* and explains that they are *tameh*. The *Bartenura* explains that those items are *tameh* even if they are not in direct contact with the *zav*. Furthermore, even if there is a large pile of items they are all *tameh*; they are each a *rishon le'tumah*.

The *Bartenura* adds that this law of *elyano shel zav* applies to any items on the *zav*, even if those items are not usually on him.

The *Tosfot* (*Eiruvin* 27a) however are unsure about this conclusion. If the *zav* is moving those items above, then they would become *tameh* regardless of whether they are usually above him. This is because they are *tameh* due to *tumat heiset* – the *zav* caused them to move. If however we are dealing with case which is not qualified as *tumat heiset*, the *Tosfot* is unsure whether it includes all items.

To explain, there is a difference between *elyano shel zav* and *tumat heiset*. The *Tosfot* explains that if, for example, the item is partially resting on the floor, then it would be considered *tameh* due to *elyano shel zav* but not *heiset*. In such a case the scope to which *elyano shel zav* applies becomes important.

The *Ritva* (27a) however explains as follows. We learn the concept of *elyano shel zav* from the following *pasuk*, “if one shall touch anything *tachtav* (underneath him/it?)”. *Chazal* understand that the “*tachtav*” must be referring to the case of *elyano shel zav* since if it the *pasuk* was referring to the object underneath the *zav*, this would be the case of *tumat mishkav u'moshav* which has already

been derived from another *pasuk*. The *Ritva* understands that the *Torah* taught *elyano shel zav* using the language of *tachtav* to connect it to *tumat mishkav u'moshav* so that it only applies to those items that are fit for *mishkav u'moshav*.

The *Ritva* continues that when our *Mishnah* teaches that “anything” that is on top of a *zav* is *tameh* it must be referring to a case of *tumat heiset* and not *elyano shel zav* since the former does not apply to “anything”.

We find therefore that according to the *Ritva*, *elyano shel zav* is more closely related to *tumat mishkav u'mashov*.

The *Chazon Ish* (*Zavin* 4:7) asks that if *elyano shel zav* applies to everything then the fact that two separate *pesukim* are required to teach *elyano shel zav* and *tumat heiset* would appear difficult. *Tumat heiset* could be derived from *elyano shel zav* since their scope of what the *tumah* can be applied to would be identical. The *Chazon Ish* provides a number of answers. One is that the scope of *elyano shel zav* is restricted in any case. It does not apply to food, drink, earthenware *kielim* or people. Consequently, *tumat heiset* could not be learnt from *elyano shel zav*.

It appears that according to the *Chazon Ish*, if *elyano shel zav* applied more broadly, it would be part of the family of *tumat heiset* rather than *tumat mishkav u'moshav* (which appears to be the position of the *Ritva*). Indeed, this is the position of the *Ramban* (*Nida* 33a) who explains that *elyano shel zav* stems from *tumat heiset* albeit has some novelties (as already detailed above).

Yisrael Bankier

זבים די ג' - ה': ג"ב

- What would be the law if food and drink were on the other side of the scales? (ד': ר')
- How is *tumat zav* harsher than *tumat met* and how is *tumat met* harsher than *tumat zav*? (ד': ר')
- Explain the debate regarding a *zav* sat on bed and patches of clothe were under each leg. (ז': ד')
- What comparable case is not debated? When would the law in that case be the reverse? (ד': ר')
- What is the difference between horses and donkeys for *tumat zav*? (ז': ד')
- Explain the debate regarding a *zav* that sat on a *machbesh*. (ז': ד')
- What is the law regarding a one that touches a *zav*? (ז': א')
- What is *R' Yehoshua's* general rule relating to the previous question? (ז': ה')
- Complete the following rule and explain with examples: (ז': ב')
 קָל הַנִּשָּׂא עַל _____ טָמֵא, וְכָל _____ נִשָּׂא עָלָיו טְהוֹר, חוּץ מִן _____ וְהָ
- Provide the three *kol ha'noseh* rules that relate to *zav*, *neveilah* and *tumat met*. (ז': ג')
- Explain the debate regarding a case where a person carried only part of a *zav*. (ז': ד')
- What is the law if a *zav* sat on a small part of a *mishkav*? (ז': ה')
- What is the law if a *tahor* person sat on a small part of a *tameh mishkav*? (ז': ה')
- What is the law in the previous two questions if only part of the person was on the *mishkav*? (ז': ה')
- What is the law if *trumah* rested on a tissue on top of a *tameh mishkav*? (ז': ה')
- What other case is brought that shares a similar law and who argues? (ז': ה')
- What is the law regarding one that is touching a *zav* and how does the law change if he lets go? (ז': ר')
- Is the law the same if that person is touching a *mishkav*? (ז': ר')
- Explain the debate regarding the scope in which one can contract *tumah* from *zovo shel zav*. (ז': ז')
- When is one an *av ha'tumah* if they are utilising a *merkav* of a *zav*? (ז': ח')
- Can one become *tameh* from *mei chatat* without touching it? (ז': ח')
- At what point is one an *av ha'tumah* when eating a *neveilat ohf tahor*? (ז': ט')
- What is the law while the *neveilah* is in the person's mouth? (ז': ט')
- List some of the source of *tumah* are that are no more severe during contact that when the person is no longer touching it. (ז': י')
- Complete the following general rule:
 כָּל הַנּוֹגֵעַ בְּאֶחָד מִכָּל _____ מְטַמֵּא _____ וּפּוֹסֵל _____ חוּץ מִן _____
 פֶּרֶשׁ מְטַמֵּא _____ וּפּוֹסֵל _____
- What is level of *tumah* of a *ba'al kerit*? *Bo'el nidah*? (ז': י"א)
- List all the items that are *posel trumah*. Explain. (ז': י"ב)

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/

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
21 February י"ב אדר	22 February י"ג אדר	23 February י"ד אדר	24 February ט"ו אדר	25 February ט"ז אדר	26 February י"ז אדר	27 February י"ח אדר
Tevul Yom 1:1-2	Tevul Yom 1:3-4	Tevul Yom 1:5-2:1	Tevul Yom 2:2-3	Tevul Yom 2:4-5	Tevul Yom 2:6-7	Tevul Yom 2:8-3:1

