



## Elyano Shel Zav

While studying *masechet zavim* we have learnt about the unique ways in which a *zav* can transfer or cause *tumah*. One of these mentioned by the *Mishnah* (5:2) is anything that is “*nisa*” – carried – by a *zav*. The first thing to note is that for other forms of *tumah* that can transfer *tumah* without direct contact, the source of *tumah* is being carried (*masa*), unlike in this case where the *zav* is doing the carrying. If however the *zav* was above other items then the *Mishnah* explains that everything is *tahor* except for people or *mishkav* and *moshav* – items suitable for sitting or lying upon.<sup>1</sup> We shall focus our attention on the first case, where the *zav* is below.

There are two ways to understand why the items above the *zav* are *tameh*. Either because they are simply located there - this is referred to as *elyano shel zav*. Alternatively, it is because he is moving them – *tumat heiset*.

The *Bartenura* understands that we are dealing with *elyano shel zav* (see also *Rashi Eiruvim* 27a). He adds that even if there are a number of items stacked on the *zav* they are all *tameh*. Furthermore, he explains that all items on the *zav* would be *tameh*, not just clothing, but even other *keilim* that are not expected to be on him.

The *Mishnah Achrona* however cites the *Rash* who explains that if the *Mishnah* was discussing *tumat heiset* then anything above the *zav* would indeed be *tameh*. That is because a *zav*, *zava*, *nidah* and *yoledet* can make other items *tameh* by moving them. If however the *Mishnah* is discussing *elyano shel zav*, where the items are resting

there, but not moved, the *Tosfot* is unclear whether it can really apply to all items or only those that are expected to be there.

The *Mishnah Achrona* explains that the doubt is whether *elyano shel zav* is derived in the same manner as *tumat mishkav u'moshav*. As we have learnt, *tumat midras* only applies to items that are fit for sitting or lying upon. If, e.g. a *zav* lies on a sheet, it becomes a source of *tumah*. The *Bartenura* (*Keilim* 1:3) notes that the *Torah* writes “any *mishkav* that [a *zav*] will lie upon will become *tameh*.” The future tense “will lie upon” instead of the past tense “lay upon” implies that it must be something fit for that purpose. The source of *elyano shel zav* also has the usage of the future tense, “and one who touches something under which a *zav* will be...”. Perhaps then it is also limited to items, such as clothing.<sup>2</sup>

The *Chazon Ish* however asks that if *elyano shel zav* applies to other items not expected to be worn, then why is a *pasuk* required to teach *tumat heiset* and *elyano shel zav*. The former could have been derived from the later. The *Chazon Ish* explains that the scope of *tumat heiset* is broader. Firstly, *heiset* also applies to food, drink, people and earthenware utensils. Secondly, for *elyano shel zav*, the item must be on top of the *zav*. For *heiset* on the other hand, even if he carries the item on the end of a pole, he will make it *tameh*.

*Yisrael Bankier*

<sup>1</sup> The *Tosfot Yom Tov* notes that the ruling of this *Mishnah* only applies if the *zav* did not move the items below, they were simply resting there. That is because a *zav* makes items he moves *tameh*. This is referred to as *tumat heiset* which is unique to a *zav*, *zava*, *nida* and *yoledet*.

The *Mishnah Achrona* explains that while in the latter case a *mishkav* and person are both *tameh*, they are nonetheless different. As we have learnt previously, the *mishkav* becomes an *av*

*ha'tumah*, while the person is considered an *av ha'tumah* only whilst carrying the *zav*. That is because there is a *Torah* decree with respect to items that are considered susceptible to *tumat midras* and human is not one of them. A person is *tameh* simply because he is carrying the *zav* – the source of *tumah*.

<sup>2</sup> The *Mishnah Achrona* however feels that from the later *Mishnah* (5:6) it is clear that it applies to all items.

**Revision Questions**

זבים ג' – ה' ר'

- 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*? (ד': א')
- 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')
- What would be the law if food and drink were on the other side of the scales? (ד': ו')
- How is *tumat zav* harsher than *tumat met* and how is *tumat met* harsher than *tumat zav*? (ד': ו')
- Explain the debate regarding a *zav* sat on bed and patches of clothe were under each leg. (ד': ז')
- What comparable case is not debated? When would the law in that case be the reverse? (ד': ז')
- What is the difference between horses and donkeys for *tumat zav*? (ד': ז')
- Explain the debate regarding a *zav* that sat on a *machbesh*. (ד': ז')
- What is the law regarding a one that touches a *zav*? (א': ח')
- What is *R' Yehoshua*'s general rule relating to the previous question? (א': ח')
- Complete the following rule and explain with examples: (ה': ט')  
 כָּל הַנִּשָּׂא עַל \_\_\_\_\_ טָמֵא, וְכָל \_\_\_\_\_ נִשָּׂא עָלָיו טָהוֹר, חוּץ מִן \_\_\_\_\_ וְהָ \_\_\_\_\_
- Provide the three *kol ha'noseh* rules that relate to *zav*, *neveilah* and *tumat met*. (ה': ט')
- Explain the debate regarding a case where a person carried only part of a *zav*. (ד': י')
- What is the law if a *zav* sat on a small part of a *mishkav*? (ה': י')
- What is the law if a *tahor* person sat on a small part of a *tameh mishkav*? (ה': י')
- What is the law in the previous two questions if only part of the person was on the *mishkav*? (ה': י')
- What is the law if *trumah* rested on a tissue on top of a *tameh mishkav*? (ה': י')
- What other case is brought that shares a similar law and who argues? (ה': י')
- What is the law regarding one that is touching a *zav* and how does the law change if he lets go? (ה': י')

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14 November " כסלו	15 November "יא כסלו	16 November "יב כסלו	17 November "יג כסלו	18 November "יד כסלו	19 November ט"ו כסלו	20 November ט"ז כסלו
Zavim 5:7-8	Zavim 5:9-10	Zavim 5:11-12	<b>Tevul Yom</b> 1:1-2	Tevul Yom 1:3-4	Tevul Yom 1:5-2:1	Tevul Yom 2:2-3

