



Volume 12. Issue 64

The First Sighting of a Zav

This week we started *Zavin*. A *Zav* refers to a man that has two or more abnormal emissions, whether on the same day or consecutive days. The *Zav* is both *tameh* and a source of *tumah*. He must observe seven “clean” days before he can immerse in a *mikveh* in order to become *tahor*. If there were more than two emissions, then he would also be required to bring a *korban* on the eighth day to complete the process, thereby enabling him to partake in *korbanot*.

The first *Mishnah* discusses a person who sees the first sighting of a *zav*. The question is an important one as since it is only the first sighting, he is not yet a *zav*. *Beit Shammai* maintains that he shares the same status as a *shomeret yom keneget yom*. This refers to a woman who has seen one or two sightings of *ziva*. We have already learnt recently (Volume 12, Issue 58) about difference between a *zava* and a *nida*. We also learnt that for the first two sightings of a *zava* she must be *shomeret yom keneget yom* – meaning she must wait till the next day to ensure she no longer sees *dam*. If she stops, she may immerse in the *mikveh*. If she sees *dam* again, she is a *zav gedolah* and must observe seven clean days.

Rashi (*Nidah* 72a) explains that the comparison by *Beit Shammai* of the *zav* to a *shomeret yom keneget yom*, is that if he immerses immediately, any *ma'aser* he touches is *talui* (suspended); we are unsure of its status. In other words, since he may have another sighting which would thereby render him *tameh* even now, we are unsure of his status and we must wait to see what happens.

Beit Hillel in the *Mishnah* however disagrees. He explains that that the man after the first sighting is like a *ba'al ker* (a man that had a regular emission). *Rashi* explains that therefore, immediately after he immerses in a *mikveh* he is *tahor*.

The *Bartenura* provides a further distinction between the opinions of *Beit Shammai* and *Beit Hillel*. He explains that according to *Beit Shammai*, that after the first sighting the person already can create a *mishkav u'moshav*. In other words, unlike most sources of *tumah*, if the person sits on an object that is suited for sitting or lying on, then it too

becomes an *av ha'tumah*. *Beit Hillel* however argues that the person is like a *ba'al ker* and can only transfer *tumah* through direct contact.

This distinction is brought in the *Beraita* (*Nidah* 72b). It explains that (after the *tevillah*) regarding one that is *meisit* (moves without contact) the *re'iya* (sighting itself) or something touched the *mishkav u'moshav*, according to *Beit Shammai* we are *tolin* whereas according to *Beit Hillel* rules it is *tahor*.

We find that according to *Beit Shammai* if there is a second sighting, all those things that were *tolin* are now *tameh*. *Rashi* explained that first sighting combines with the second in making him a *zav*. The *Maharsha* understands that according to *Rashi*, it appears that this is on a biblical level. In other words, after the second sighting he was retroactively a *zav* from the first sighting and everything is *tameh*. However, it appears according to the *Tosfot* that the *tumah* between the first and second sighting is rabbinic.

The *Chazon Ish* finds support for the position of the *Tosfot*. He cites a *Tosefta* that explains that regarding a person who had only one sighting, both *Beit Shammai* and *Beit Hillel* agree that he may immerse in a *mikveh* and partake in the *korban pesach* that night. This makes sense if the potential *tumah* is rabbinic. We can explain that they did not enforce their decree in order to allow the person to partake in the *korban pesach*. If however, according to *Beit Shammai* he could potentially be *tameh* on a biblical level, how can we allow him to take part in the *korban pesach*?

The *Chazon Ish* presents an answer in defence of *Rashi's* position. He cites the *Gra* who equates retroactive *tumah* with *tumat tehom* (buried *tumah* that is unknown) and *tumat tehom* is permitted. The *Chazon Ish* finds this answer difficult since the *Gemara* (*Pesachim* 80b) excluded *tumat tehom* in the case of *ziva*. The *Mordechai*¹ however suggests that for the *korban pesach*, that since the person has a *chazkat Tahara* (he is *tahor* now) he does not need to be concerned for another sighting and may partake in the *korban pesach*.

Yisrael Bankier

¹ Cited by the *Ilkut Biurim*, *Nida* 72b.

Revision Questions

מכשירין ה' י' – ו' ח'

- In which cases is it (effectively) always considered *chibur*? (Include both opinions.) (ה' י')
- Explain the debate regarding when the contents of a pot would become *tameh* if stirred by one that had *tameh* hands. (ה' י' י"א)
- When would the juice that collected from grapes in scales become consider *b'chi yutan*? (ה' י' י"א)
- What is the law regarding fruit that was placed on the roof so that worms leave and then dew fell on the fruit? (ה' י')
- Regarding the previous question, when is there a difference regarding who placed them on the roof? (ה' י')
- Explain the debate regarding market vegetables. (ה' ב')
- What other products share the same law? (ה' ב')
- Which food has a *chezkat tahara*? (ה' ג')
- Which food has a *chezkat tumah*? (ה' ג')
- Which foods is an *am ha'aretz* believed regarding *tumah*? (ה' ג')
- What are the seven liquids? (ה' ד')
- List some of the *toladot* of water? (ה' ה')
- List some of the *toladot* of *dam*? (ה' ה')
- What is the status of blood that comes from a *sheretz*? (ה' ה')
- Which liquids are both *metameh* and *machshir*? (ה' ו')
- Which liquids do *R' Eliezer*, *R' Elazar ben Azarya* and *R' Shimon* each argue only *metameh* but do not *machshir*? (ה' ו')
- List some liquids that even if they come from a *tameh* person are not *metameh* or *machshir*. (ה' ו')
- Explain, in detail, the debate regarding the difference between *chalav isha* and *chalav behema*. (ה' ח')

זבים א' א' – ד'

- What are the two debates between *Beit Shammai* and *Beit Hillel* in the first *Mishnah*? (ה' א')
- How does *R' Elazar ben Yehuda* explain the second debate? (ה' א')
- List all the opinions regarding a case where a *zav* is *ro'eh ker* in the *shiva neki'im*. (ה' ב')
- How does the law change if he was *ro'eh zav*? (ה' ב')
- What is the law regarding one that was *ro'eh*:
 - Twice in one day and once the next?
 - Three consecutive days? (ה' ג')
- How long must the break be to be considered different sightings? (ה' ד')

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
7 February כ"ח שבט	8 February כ"ט שבט	9 February ל' שבט	10 February א' אדר	11 February ב' אדר	12 February ג' אדר	13 February ד' אדר
Zavim 1:5-6	Zavim 2:1-2	Zavim 2:3-4	Zavim 3:1-2	Zavim 3:3-4:1	Zavim 4:2-3	Zavim 4:4-5

