

## Mishna - Mas. Zavim Chapter 1

MISHNAH 1. IF A MAN HAS SEEN ONE ISSUE OF THE FLUX,<sup>1</sup> BETH SHAMMAI SAY: HE IS TO BE COMPARED TO [A WOMAN] WHO AWAITS DAY AGAINST DAY;<sup>2</sup> BUT BETH HILLEL SAY: HE IS TO BE COMPARED TO ONE WHO HAS SUFFERED [NOCTURNAL] POLLUTION.<sup>3</sup> SHOULD HE SEE AN ISSUE [ONE DAY]. AND ON THE SECOND IT STOPPED, AND ON THE THIRD DAY HE SAW TWO [ISSUES], OR ONE [ISSUE] THAT WAS AS COPIOUS AS TWO,<sup>4</sup> BETH SHAMMAI SAY: HE IS A REAL ZAB;<sup>5</sup> BUT BETH HILLEL SAY: HE DEFILES THOSE OBJECTS ON WHICH HE SITS OR LIES, AND MUST ALSO OBTAIN IMMERSION IN RUNNING WATER, BUT HE IS EXEMPT FROM THE OFFERING.<sup>6</sup> R. ELEAZAR B. JUDAH SAID: BETH SHAMMAI CONCUR THAT IN SUCH A CASE HE CANNOT BE DEEMED A REAL ZAB;<sup>7</sup> WHERE THEY DO DISPUTE IS IN THE CASE OF ONE WHO HAD SUFFERED TWO [ISSUES], OR ONE [ISSUE] THAT WAS AS COPIOUS AS TWO [ON ONE DAY], AND STOPPED ON THE SECOND DAY, AND ON THE THIRD DAY HE SAW ANOTHER [ISSUE]. IN SUCH A CASE BETH SHAMMAI SAY: HE IS A REAL ZAB;<sup>8</sup> BUT BETH HILLEL SAY: HE ONLY DEFILES THOSE OBJECTS ON WHICH HE SITS OR LIES, AND MUST OBTAIN IMMERSION IN RUNNING WATER, BUT IS EXEMPT FROM THE OFFERING.<sup>9</sup>

MISHNAH 2. IF ONE SUFFERS AN ISSUE OF SEMEN ON THE THIRD DAY OF COUNTING AFTER HIS FLUX,<sup>10</sup> BETH SHAMMAI SAY: IT RENDERS VOID THE TWO CLEAN DAYS THAT HAVE PRECEDED;<sup>11</sup> BUT BETH HILLEL SAY: IT RENDERS VOID ONLY THAT DAY.<sup>12</sup> R. ISHMAEL SAYS: IF HE SUFFERED IT ON THE SECOND DAY,<sup>13</sup> IT RENDERS VOID THE PRECEDING DAY;<sup>14</sup> BUT R. AKIBA SAYS: IT MATTERS NOT WHETHER HE SUFFERED IT ON THE SECOND OR THIRD DAY<sup>15</sup> — [IN EITHER CASE] BETH SHAMMAI SAY, IT RENDERS VOID THE TWO PRECEDING DAYS, AND BETH HILLEL SAY, IT RENDERS VOID ONLY THAT DAY ITSELF. BUT THEY<sup>16</sup> CONCUR THAT IF HE SUFFERED IT ON THE FOURTH DAY [OF COUNTING] IT RENDERS VOID ONLY THAT DAY [OF THE COUNTING],<sup>17</sup> PROVIDED IT WAS A DISCHARGE OF SEMEN; BUT IF IT HAD BEEN AN ISSUE OF FLUX, THEN EVEN IF THIS HAD OCCURRED ON THE SEVENTH DAY, IT RENDERS VOID ALL THE DAYS THAT HAD PRECEDED.<sup>18</sup>

MISHNAH 3. IF HE SAW ONE ISSUE ON ONE DAY AND TWO ON THE NEXT DAY, OR TWO ON ONE DAY AND ONE ON THE MORROW, OR THREE ON THREE [CONSECUTIVE] DAYS, OR THREE NIGHTS, HE IS DEEMED A REAL ZAB.<sup>19</sup>

MISHNAH 4. IF HE SAW ONE [ISSUE] AND A PAUSE TOOK PLACE OF SUFFICIENT DURATION TO ALLOW AN IMMERSION AND A DRYING,<sup>20</sup> AND AFTER THAT HE SAW TWO ISSUES, OR ONE AS COPIOUS AS TWO,<sup>21</sup> OR IF HE SAW TWO [ISSUES] OR ONE AS COPIOUS AS TWO, AND AN INTERVAL TOOK PLACE OF SUFFICIENT DURATION TO ALLOW AN IMMERSION AND A DRYING, AND AFTER THAT HE AGAIN SAW AN ISSUE, HE IS A REAL ZAB.

MISHNAH 5. IF HE SAW ONE ISSUE WHICH WAS AS COPIOUS AS THREE, LASTING AS LONG [AS IT TAKES TO GO] FROM GAD-YAWAN<sup>22</sup> TO SILOAH,<sup>23</sup> IN WHICH TIME ONE CAN BATHE AND DRY TWICE,<sup>24</sup> HE BECOMES A REAL ZAB. IF HE SAW ONE ISSUE WHICH WAS AS COPIOUS AS TWO, HE DEFILES [OBJECTS] ON WHICH HE LIES OR SITS AND MUST OBTAIN IMMERSION IN RUNNING WATER, BUT IS EXEMPT FROM BRINGING A SACRIFICE. R. JOSE SAID: THEY HAVE NOT SPOKEN OF ONE ISSUE AS COPIOUS UNLESS THERE WAS SUFFICIENT THEREIN TO MAKE UP THREE.<sup>25</sup>

MISHNAH 6. IF HE BEHELD ONE ISSUE AT DAY-TIME AND ANOTHER AT TWILIGHT,

OR ONE AT TWILIGHT AND THE OTHER ON THE MORROW, THEN IF IT WERE KNOWN<sup>26</sup> THAT PART OF THE ISSUE<sup>27</sup> OCCURRED AT DAY-TIME AND PART THEREOF ON THE MORROW,<sup>28</sup> HIS STATUS IS CERTAIN IN RESPECT OF A SACRIFICE AND UNCLEANNESS;<sup>29</sup> BUT IF IT IS IN DOUBT WHETHER PART [OF THE ISSUE] OCCURRED DURING THE DAY AND PART THERE OF [ON WHAT IS] THE DAY FOLLOWING,<sup>30</sup> HE IS IN A STATUS OF CERTAINTY IN RESPECT OF DEFILEMENT,<sup>31</sup> BUT IN ONE OF DOUBT IN RESPECT OF A SACRIFICE.<sup>32</sup> IF HE HAD SEEN ISSUES ON TWO SEPARATE DAYS AT TWILIGHT,<sup>33</sup> HIS STATUS IS IN DOUBT BOTH IN RESPECT OF DEFILEMENT<sup>34</sup> AND IN RESPECT OF A SACRIFICE.<sup>35</sup> IF [HE HAD SEEN ONLY] ONE ISSUE AT TWILIGHT, THERE IS A DOUBT [ALSO] IN RESPECT OF [HIS] DEFILEMENT.<sup>36</sup>

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- (1) A zab is one who is afflicted with gonorrhoea as distinct from a semen discharge.
  - (2) Who, though not treated as a real zabah until she has had three issues (as defined), nevertheless defiles objects on which she sits or lies after the first issue; cf. Nid. 39a. cf., however, *ibid.* 72b.
  - (3) Cf. Lev. XV, 16ff. Such a one does not convey uncleanness to objects lain or sat upon; neither does it defile by carriage but only by contact.
  - (4) I.e., the issue lasted as long as he could traverse during its duration a distance of fifty cubits. The measure of time usually employed is the time taken by man to immerse and dry himself.
  - (5) Subject to all laws enumerated in Lev. XV, 12-15. When one has seen two issues on one day, or on two consecutive days, he must begin to count seven clean days, but is exempt from bringing a sacrifice; but if he has suffered three issues on one day, or on three consecutive days, he becomes a real zab and he must count seven clean days and bring a sacrifice (Lev. XV, 2-3). In the case of a woman, however, these three issues had to occur on three consecutive days.
  - (6) The differentiating points of view between the two rival schools are these: Beth Shammai say a real zab is one who has beheld three issues, even if there was an interval of a fluxless day between the first and third, but according to Beth Hillel, the fluxless second day neutralizes the issue of the first.
  - (7) Since the fluxless second day neutralizes the issue beheld on the previous day.
  - (8) Maintaining that since the counting of seven clean days has begun with the appearance of two issues on the first day, the fluxless second day is of no account, and it is as if he had beheld three issues; accordingly a sacrifice must be brought.
  - (9) Due to the absence of issue on the second day, he cannot be pronounced as a real zab; hence no offering is brought.
  - (10) Having suffered two issues of flux and thereupon commenced the counting of seven clean days.
  - (11) And another counting of seven days must commence; Nid. 22a.
  - (12) On which he suffered an issue of semen, and only five further days are to be counted; the first two being included in the total of seven.
  - (13) I.e., he had counted one clean day and had beheld an issue of semen on the second day.
  - (14) Even Beth Hillel agree that in such a case the preceding day is rendered void.
  - (15) Maintaining that in such an instance the dispute holds good.
  - (16) Beth Shammai.
  - (17) Since three clean days had transpired.
  - (18) For the Bible lays emphasis on seven clean days; viz., until all the seven consecutive days are free from flux; v. Nid. 33b.
  - (19) V. *supra* I, 2.
  - (20) Less than this time is not accounted an interval, and the second flux is included with the first. To count it as two distinct issues, this lapse of time must ensue.
  - (21) I.e., there is sufficient time between the commencement and conclusion of the flux for immersion and drying the body.
  - (22) Gad (the God of Fortune) of the Greeks cf. Isa LXV, 11. Probably the name of a pool connected with Siloah, near Jerusalem; cf. Sanh. 63b. V. 'Er. 22b; Toh. VI, 6. Aliter: the shrine of a pagan idol (Bert.).
  - (23) Siloam; Isa. VIII, 6.
  - (24) I.e., in which a distance of one hundred cubits can be traversed.
  - (25) Only then was the sacrifice obligatory. According to R. Jose, no issue, copious as it was, could be deemed as more than one, unless quantitatively it contained the amount of three separate issues.

(26) I.e., theoretically, as in point of fact this can not be ascertained.

(27) Which was seen at twilight.

(28) Even if there be not the stipulated time of immersion and drying between; the reason being that twilight is at the parting of two distinct days a day dying and a day awaiting birth.

(29) Having witnessed three issues; for the one at twilight, being at the parting of two days, is deemed as two.

(30) For the issue may have terminated while it was yet day, or commenced only after nightfall.

(31) Having at least beheld two issues.

(32) Since it is questionable whether the issue at twilight is to be deemed one or two.

(33) The first issue was when twilight commenced, and the second when twilight ended. An Illustration: If he had seen an issue on Friday eve, with the appearance of twilight, and the second issue at the termination of the Sabbath — the Sabbath Day itself being issue-less — accordingly, he had not experienced two issues on two consecutive days. If, however, twilight is reckoned either as belonging to the day or night, there are two issues on two consecutive days, and the counting of seven clean days must commence, though no sacrifice is brought. On the other hand, if twilight be divided as partly belonging to day and partly to night, then the issue beheld is deemed as two, and together with the one witnessed in that day, constitute three issues, and sacrifice must be brought, though he must not eat thereof on account of doubt of its liability (Bert.).

(34) Lest one clear day had elapsed between the two issues.

(35) Since the twilight's issue may have been bipartite, belonging both to this day and the day following.

(36) Lest it be only of sufficiency for one issue.

## **Mishna - Mas. Zavim Chapter 2**

MISHNAH 1. ALL PERSONS<sup>1</sup> BECOME UNCLEAN THROUGH A FLUX, ALSO PROSELYTES AND SLAVES WHETHER FREED OR NOT, A DEAF-MUTE, AN IMBECILE OR MINOR, A EUNUCH WHETHER [HE HAD BEEN EMASCULATED] BY MAN, OR WAS A EUNUCH FROM [THE TIME OF SEEING] THE SUN.<sup>2</sup> UPON ONE WHOSE SEX WAS UNKNOWN, OR UPON A HERMAPHRODITE,<sup>3</sup> THE STRINGENCIES APPERTAINING TO BOTH MAN AND WOMAN ARE IMPOSED: THEY DEFILE THROUGH BLOOD LIKE A WOMAN, AND THROUGH FLUX<sup>4</sup> LIKE A MAN. THEIR UNCLEANNESS, HOWEVER, STILL REMAINS IN DOUBT.<sup>5</sup>

MISHNAH 2. ALONG [THE FOLLOWING] SEVEN LINES IS A ZAB EXAMINED AS LONG AS HE HAD NOT ENTERED THE BOUNDS OF ZIBAH:<sup>6</sup> [ENQUIRIES] AS TO [WHAT WAS] HIS FOOD,<sup>7</sup> DRINK,<sup>8</sup> AS [TO WHAT] HE HAD BORNE, WHETHER HE HAD JUMPED, WHETHER HE HAD BEEN ILL, WHAT HE HAD SEEN,<sup>9</sup> OR [WHETHER HE HAD] OBSCENE REFLECTIONS. [IT DIFFERED LITTLE] WHETHER HE HAD REFLECTED [OBSCENELY] PRIOR TO SEEING [A WOMAN], OR WHETHER HE HAD SEEN [A WOMAN] PRIOR TO HIS [OBSCENE] REFLECTIONS.<sup>10</sup> R. JUDAH ADDS: EVEN IF HE HAD WATCHED BEASTS, WILD ANIMALS OR BIRDS HAVING INTERCOURSE WITH EACH OTHER, AND EVEN WHEN HE HAD SEEN A WOMAN'S DYED GARMENTS. R. AKIBA ADDED: EVEN IF HE HAD EATEN ANY KIND OF FOOD, BE IT GOOD OR BAD, OR HAD DRUNK ANY KIND OF LIQUID.<sup>11</sup> WHEREUPON THEY EXCLAIMED TO HIM: [‘ACCORDING TO YOUR VIEW] THERE WILL BE NO ZABIM IN THE WORLD HENCEFORTH!’<sup>12</sup> HIS RETORT TO THEM WAS: YOU ARE NOT HELD RESPONSIBLE FOR THE EXISTENCE OF ZABIM!’<sup>13</sup> AS SOON, HOWEVER, AS IT HAD ENTERED THE BOUNDS OF ZIBAH,<sup>14</sup> NO FURTHER EXAMINATION TOOK PLACE.<sup>15</sup> [HIS FLUX] RESULTING<sup>16</sup> FROM AN ACCIDENT, OR THAT WAS AT ALL DOUBTFUL,<sup>17</sup> OR AN ISSUE OF SEMEN, THESE ARE UNCLEAN,<sup>18</sup> SINCE THERE IS WHEREON TO RELY.<sup>19</sup> IF HE BEHELD A FIRST [ISSUE] HE IS EXAMINED; ON THE SECOND [ISSUE] HE IS EXAMINED,<sup>20</sup> BUT ON THE THIRD [ISSUE] NO EXAMINATION TAKES PLACE.<sup>21</sup> R. ELIEZER SAYS: ALSO ON THE THIRD [ISSUE] HE IS EXAMINED TO ASCERTAIN HIS LIABILITY TO A SACRIFICE.

MISHNAH 3. IF ONE SUFFERED [A DISCHARGE OF] SEMEN HE DOES NOT CONVEY UNCLEANNESS BY REASON OF A FLUX<sup>22</sup> FOR TWENTY-FOUR HOURS.<sup>23</sup> R. JOSE SAYS: [ONLY] THAT DAY. IF A GENTILE EXPERIENCED A DISCHARGE OF SEMEN, AND HE BECAME A PROSELYTE, HE BECOMES IMMEDIATELY UNCLEAN BY REASON OF A FLUX.<sup>24</sup> IF [A WOMAN] HAD [AN ISSUE] OF BLOOD,<sup>25</sup> OR HAD EXPERIENCED DIFFICULTY [IN CHILDBIRTH],<sup>26</sup> [THE TIME PRESCRIBED] IS TWENTY-FOUR HOURS.<sup>27</sup> IF ONE SMITES HIS SERVANT, THE 'DAY OR TWO'<sup>28</sup> IS TWENTY-FOUR HOURS. IF A DOG ATE A CORPSE'S FLESH, THE THREE DAYS [DURING WHICH IT CONTINUES WITHIN] IN A NATURAL STATE ARE OF TWENTY-FOUR HOURS.<sup>29</sup>

MISHNAH 4. A ZAB<sup>30</sup> DEFILES THOSE OBJECTS ON WHICH HE LIES<sup>31</sup> BY FIVE WAYS, WITH THE RESULT THAT THEY [IN TURN] DEFILE MEN AND GARMENTS.<sup>32</sup> [THESE ARE:] BY STANDING, SITTING, LYING, LOUNGING OR LEANING. WHAT HE LIES UPON DEFILES MAN BY SEVEN WAYS, SO THAT HE [IN TURN] DEFILES GARMENTS.<sup>32</sup> [THESE ARE:] BY STANDING, SITTING, LYING, LOUNGING, OR LEANING UPON IT, OR BY TOUCHING OR CARRYING IT.<sup>33</sup>

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(1) The term 'all' is always inclusive in sense; here it serves to include even a child of a day old.

(2) I.e., a eunuch by nature, v. Yeb. VIII, 4.

(3) Cf. Bik. IV.

(4) Lit., 'white'.

(5) As a man he should be clean on experiencing a flow of blood; as a woman he should be clean on suffering a discharge of flux. If, however, he experienced a flow of both (blood and flux) then he is certainly unclean; and if he had touched *terumah* it has to be burnt.

(6) If he had not yet suffered two issues that make it necessary for him to begin the seven days' counting, he is examined as to whether that second issue was not due to some accidental external cause, and hence treated like semen.

(7) Solid meals of oily foods often precipitated a discharge of semen.

(8) So did excessive drinking, and the carrying of heavy burdens.

(9) The mere sight of a very attractive woman would also often be a cause.

(10) For each independently could have been a cause of semen, and consequently it is not treated as flux.

(11) Even such that do not usually suffuse the body with a glow of warmth.

(12) Since few, if any, would as a result be declared as *zabim*.

(13) Who says there must be *zabim* in the world!

(14) I.e., after he had beheld two issues not accidentally.

(15) Even if the third issue resulted from accidental causes he has to bring the prescribed sacrifice on becoming clean. Similarly, if during the counting of the seven clean days he had beheld a flux, though accidental, the counting must commence anew.

(16) As enumerated above.

(17) Whether it was semen or a flux. V. Nazir 66a.

(18) Defiling also by contact, v. Kel. I, 3.

(19) Lit., 'the matter has feet (to stand on)'. No further evidence is necessary since we have already established the fact that he is a *zab*.

(20) Whether or not it was accidental and thereby determine his obligation to bring a sacrifice should he have two more issues. Even if the first issue was pronounced as a result of accidental causes, but the second was natural, he defiles objects on which he sits or lies, requires immersion in running water, and the counting of seven clean days.

(21) Neither for uncleanness nor for sacrifice.

(22) On the second issue.

(23) Attributing the flux to some external cause, as in Mishnah 2.

(24) A proselyte assumes the legal status of a newly-born child. Accordingly the flux beheld now that he is an Israelite has no connection with that experienced prior to his conversion.

(25) The following instances are not germane to our theme, but are cited here to include these instances in which twenty-four hours is a criterion.

- (26) Outside the period of menstruation such blood-issue is not unclean.  
 (27) For the former case v. Nid. 2a, and for the latter, ibid 36b.  
 (28) Ex. XXI, 21.  
 (29) V. Ohol. XI, 7. The examples above by no means exhaust all cases of twenty-four hours.  
 (30) The zab is cited but it refers to a menstruant, a leper, or one who has given birth to a child.  
 (31) Or sits upon.  
 (32) I.e., the men in turn defiling the garments which they touched while still in contact with the unclean object.  
 (33) Viz., the object which the zab had used as a couch.

### Mishna - Mas. Zavim Chapter 3

MISHNAH 1. IF A ZAB AND ONE THAT WAS CLEAN SAT TOGETHER IN A BOAT, OR ON A RAFT, OR RODE TOGETHER ON A BEAST, THEY,<sup>1</sup> THOUGH THEIR GARMENTS HAD NOT ACTUALLY TOUCHED,<sup>2</sup> SUFFER MIDRAS<sup>3</sup> UNCLEANNES. IF THEY SAT TOGETHER ON A PLANK, A BENCH OR A BEDFRAME,<sup>4</sup> OR ON A BEAM, WHEN THESE WERE NOT FIXED TIGHTLY,<sup>5</sup> [OR] IF THEY HAD BOTH CLIMBED A TREE OF INFERIOR STRENGTH,<sup>6</sup> OR [WERE SWAYING] ON A BRANCH OF INFERIOR STRENGTH<sup>7</sup> OF A FIRM TREE; OR IF THEY WERE BOTH [CLIMBING] ON AN EGYPTIAN LADDER,<sup>8</sup> NOT SECURED BY A NAIL,<sup>9</sup> OR IF THEY SAT TOGETHER ON A BRIDGE, RAFTER OR DOOR, NOT SECURED BY CLAY, THEY<sup>10</sup> ARE UNCLEAR. ACCORDING TO R. JUDAH THEY ARE CLEAN.

MISHNAH 2. IF THEY WERE BOTH<sup>11</sup> CLOSING OR OPENING [A DOOR], [HE THAT WAS CLEAN AND HIS GARMENTS BECOME UNCLEAR]. BUT THE SAGES SAY: [UNCLEANNES IS NOT CONVEYED]<sup>12</sup> UNLESS ONE WAS SHUTTING AND THE OTHER OPENING [IT].<sup>13</sup> IF ONE WAS LIFTING THE OTHER OUT OF A PIT [UNCLEANNES IS CONVEYED]. BUT R. JUDAH SAID, ONLY IF HE THAT WAS CLEAN WAS PULLING OUT HIM THAT WAS UNCLEAR.<sup>14</sup> IF THEY WERE TWISTING ROPES TOGETHER [UNCLEANNES IS CONVEYED]. BUT THE SAGES SAY, UNLESS THE ONE PULLED ONE WAY AND THE OTHER PULLED THE OTHER WAY. IF THEY WERE BOTH WEAVING TOGETHER, WHETHER THEY WERE STANDING OR SITTING, OR GRINDING WHEAT, [UNCLEANNES IS CONVEYED]. R. SIMEON DECLARES [THE CLEAN MAN] IN EVERY CASE UNDEFILED, EXCEPT WHERE THEY [BOTH] WERE GRINDING WITH A HAND-MILL. IF THEY [BOTH] WERE UNLOADING OR LOADING AN ASS, THEY<sup>15</sup> ARE UNCLEAR IF THE LOAD WAS HEAVY, BUT CLEAN IF THE LOAD WAS LIGHT. IN BOTH CASES,<sup>16</sup> HOWEVER, THEY ARE CLEAN FOR MEMBERS OF THE SYNAGOGUE,<sup>17</sup> BUT ARE UNCLEAR FOR HEAVE-OFFERING.<sup>18</sup>

MISHNAH 3. IF THE ZAB AND THE CLEAN PERSON SAT TOGETHER IN A LARGE BOAT (WHAT IS A LARGE BOAT? R. JUDAH SAID: ONE THAT DOES NOT SWAY WITH A MAN'S WEIGHT), OR IF THEY SAT ON A PLANK, BENCH, BED-FRAME, OR BEAM WHEN THESE WERE FIRMLY SECURED;<sup>19</sup> OR IF THEY BOTH CLIMBED A STRONG TREE, A FIRM BRANCH, OR A TYRIAN<sup>20</sup> LADDER, OR AN EGYPTIAN LADDER FIXED BY A NAIL; OR IF THEY SAT ON A BRIDGE, RAFTER OR DOOR, WHEN THESE WERE FASTENED WITH CLAY, IF ONLY AT ONE END, THEY REMAIN CLEAN. IF THE CLEAN MAN STRUCK THE UNCLEAR, HE STILL REMAINS CLEAN;<sup>21</sup> BUT IF THE UNCLEAR STRUCK HIM THAT WAS CLEAN, HE BECOMES DEFILED; FOR [IN THAT CASE] IF HE THAT WAS CLEAN DREW BACK, THE UNCLEAR WOULD HAVE FALLEN.<sup>22</sup>

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(1) The clean man and his garments.

(2) The clean person, by his weight, causes the boat, raft or beast to sink to one side and rise at the other, thereby causing the zab to be lifted up or suspended by him.

(3) v. Glos.

(4) A frame on which a couch is spread; it used to be placed in a little bed-chamber and taken apart; or it was placed against the wall in day-time. Aliter: boards placed under a bed to prevent its rotting owing to the humidity of the ground below.

(5) With the result that they both swayed and each leaned against the other.

(6) The tree's strength was determined by ability to hollow out of its stem the size of a quarter of a kab (Bert.).

(7) Which could be hidden in the palm of a man's hand; B.M. 105a.

(8) Of the small variety; B.B. III, 6.

(9) With the result that it bent.

(10) The man that was clean and his garments.

(11) The zab and the clean person.

(12) From the zab to the clean man.

(13) At the same time. The clean person thus bearing the counter-weight of the zab.

(14) In that case, the clean person is bearing the weight of the zab. This would not be so if the reverse was the case.

(15) The man who was clean and his garments.

(16) Be the load heavy or light.

(17) Who eat hullin in purity, since doubt is attached if the clean person actually bore the weight of the zab.

(18) This being a Rabbinic injunction even in the case of uncertain defilement.

(19) Cf. supra III, 1.

(20) Of a larger variety than the Egyptian ladder; v. B.B. III, 6.

(21) From midras uncleanness, since he does not bear the weight of the zab. He and his garments do suffer hesset uncleanness, having been 'shifted' by the zab; v. infra V, 1.

(22) In his attempt to strike, hence it is as if the zab had actually leaned against him.

## **Mishna - Mas. Zavim Chapter 4**

MISHNAH 1. R. JOSHUA SAID: IF A MENSTRUANT<sup>1</sup> SAT IN ONE BED WITH ONE THAT WAS CLEAN, [EVEN] THE CAP ON HER<sup>2</sup> HEAD SUFFERS MIDRAS UNCLEANNESS; AND IF SHE SAT IN A BOAT, THE VESSELS ON THE TOP OF THE MAST [ALSO] CONTRACT MIDRAS UNCLEANNESS.<sup>3</sup> IF SHE TOOK A TUB FULL OF CLOTHES AND THEIR WEIGHT WAS HEAVY, THEY BECOME UNCLEAN,<sup>4</sup> BUT IF THEIR WEIGHT WAS LIGHT, THEY REMAIN CLEAN. IF A ZAB KNOCKED AGAINST A BALCONY AND THEREBY CAUSED A LOAF OF TERUMAH TO FALL DOWN, IT REMAINS CLEAN.<sup>5</sup>

MISHNAH 2. IF HE KNOCKED AGAINST A JOIST, A RAFTER-FRAME, WATER-SPOUT, OR SHELF, THOUGH FIXED WITH ROPES,<sup>6</sup> OR IF [HE KNOCKED AGAINST] AN OVEN, OR A FLOUR CONTAINER,<sup>7</sup> OR THE LOWER MILL-STONE, OR THE JACK<sup>8</sup> OF A HAND-MILL, OR THE SE'AH MEASURE<sup>9</sup> OF AN OLIVE-GRINDER, [THE LOAF REMAINS CLEAN].<sup>10</sup> R. JOSE ADDS: ALSO [IF HE KNOCKS] AGAINST THE BEAM OF THE BATH-KEEPER.<sup>11</sup> IT REMAINS CLEAN.

MISHNAH 3. IF HE KNOCKED AGAINST A DOOR, DOORBOLT,<sup>12</sup> LOCK, OAR,<sup>13</sup> MILL-STONE FRAME,<sup>14</sup> OR AGAINST A WEAK TREE, OR WEAK BRANCH OF A STRONG TREE, OR AGAINST AN EGYPTIAN LADDER UNSECURED BY NAILS, OR AGAINST A BRIDGE, BEAM OR DOOR, NOT MADE SECURE WITH CLAY, THEY BECOME UNCLEAN.<sup>15</sup> [IF HE KNOCKED] AGAINST A CHEST,<sup>16</sup> BOX OR CUPBOARD, THEY BECOME UNCLEAN. R. NEHEMIAH AND R. SIMEON, HOWEVER, PRONOUNCE THEM CLEAN IN SUCH CASES.<sup>17</sup>

MISHNAH 4. A ZAB WHO LAY LENGTHWISE ACROSS FIVE BENCHES, OR FIVE MONEY-BAGS, [MAKES THEM] UNCLEAN,<sup>18</sup> BUT [IF HE LAY ACROSS] THEIR BREADTH, THEY ARE CLEAN.<sup>19</sup> IF HE SLEPT [ON THEM],<sup>20</sup> AND IT WAS FEARED LEST

HE HAD TURNED HIMSELF ABOUT<sup>21</sup> ON THEM, THEY ARE UNCLEAR. IF HE WAS LYING ON SIX SEATS, WITH TWO HANDS ON TWO [SEATS]. TWO FEET ON ANOTHER TWO, HIS HEAD ON ONE, WITH HIS BODY ON ANOTHER ONE, ONLY THAT ONE ON WHICH HIS BODY LAY<sup>22</sup> IS RENDERED UNCLEAR. IF [A ZAB] STOOD ON TWO SEATS, R. SIMEON SAYS: IF THESE WERE DISTANT ONE FROM THE OTHER, THEY REMAIN CLEAN.<sup>23</sup>

MISHNAH 5. IF THERE WERE PILED TEN CLOAKS ONE ON TOP OF THE OTHER AND HE SAT ON THE UPPERMOST ONE, ALL ARE UNCLEAR.<sup>24</sup> IF THE ZAB WAS IN ONE SCALE OF THE BALANCE AND IN THE OTHER SCALE OPPOSITE THERE WERE OBJECTS FIT TO SIT OR LIE UPON, AND THE ZAB OVERWEIGHED, THEY ARE CLEAN;<sup>25</sup> BUT IF THEY OVERWEIGHED, THEY ARE UNCLEAR. R. SIMEON SAYS:<sup>26</sup> IF THERE WAS BUT ONE [PLACE]<sup>27</sup> IT BECOMES UNCLEAR;<sup>28</sup> BUT IF THERE WERE MANY<sup>29</sup> THEY REMAIN CLEAN, SINCE NONE OF THEM HAD BORNE THE GREATER PART [OF THE ZAB'S WEIGHT].<sup>30</sup>

MISHNAH 6. IF A ZAB [SAT] IN ONE SCALE OF THE BALANCE, WHILST FOOD AND LIQUIDS WERE IN THE OTHER SCALE, [THE LATTER BECOME] UNCLEAR;<sup>31</sup> IN THE CASE OF A CORPSE,<sup>32</sup> HOWEVER, EVERYTHING<sup>33</sup> REMAINS CLEAN,<sup>34</sup> SAVE A MAN.<sup>35</sup> THIS IS [AN EXAMPLE OF] THE GREATER STRINGENCY APPLYING TO A ZAB THAN TO A CORPSE; AND THERE IS ALSO ANOTHER INSTANCE OF GREATER STRINGENCY IN THE CASE OF A ZAB THAN A CORPSE.<sup>36</sup> FOR WHEREAS THE ZAB DEFILES ALL OBJECTS ON WHICH HE SITS OR LIES UPON, SO THAT THESE LIKEWISE CONVEY UNCLEANNESS TO MEN AND GARMENTS,<sup>37</sup> AND CONVEY, MOREOVER. TO WHAT IS ABOVE HIM A MIDDAF UNCLEANNESS,<sup>38</sup> SO THAT THESE IN TURN DEFILE FOOD AND LIQUIDS. IN THE CASE OF A CORPSE NO SUCH UNCLEANNESS TAKES PLACE.<sup>39</sup> GREATER STRINGENCY IS ALSO FOUND IN THE CASE OF A CORPSE, SINCE IT CAN CONVEY UNCLEANNESS BY OVERSHADOWING,<sup>40</sup> AND IMPOSES SEVEN DAYS' DEFILEMENT, WHEREAS IN THE CASE OF A ZAB NO SUCH UNCLEANNESS IS CONVEYED.

MISHNAH 7. IF HE SAT ON A BED AND THERE WERE FOUR CLOAKS UNDER THE FOUR LEGS OF THE BED, ALL BECOME UNCLEAR, SINCE THE BED CANNOT STAND ON THREE LEGS;<sup>41</sup> BUT R. SIMEON DECLARES THEM CLEAN.<sup>42</sup> IF HE RODE ON A BEAST<sup>43</sup> AND THERE WERE FOUR CLOAKS UNDER THE LEGS OF THE BEAST, THEY ARE CLEAN, SINCE THE BEAST CAN STAND UPON THREE LEGS.<sup>44</sup> IF THERE WAS ONE CLOAK UNDER ITS TWO FORELEGS OR ITS TWO HINDLEGS, OR UNDER A FORELEG AND A HINDLEG, IT BECOMES UNCLEAR.<sup>45</sup> R. JOSE SAYS: A HORSE CONVEYS UNCLEANNESS THROUGH ITS HINDLEGS. BUT AN ASS THROUGH ITS FORELEGS, SINCE A HORSE LEANS UPON ITS HINDLEGS AND AN ASS UPON ITS FORELEGS. IF HE<sup>46</sup> SAT ON A BEAM OF AN OLIVE-PRESS, THE VESSELS IN THE OLIVE-PRESS<sup>47</sup> ARE UNCLEAR; BUT IF HE SAT ON A FULLER'S PRESS, THE GARMENTS BENEATH IT ARE CLEAN;<sup>48</sup> R. NEHEMIAH, HOWEVER, DECLARES THEM UNCLEAR.<sup>49</sup>

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(1) Applies also to the zab and the clean person.

(2) The clean person.

(3) Defilement is contracted, though it be impossible for unclean persons to tread there.

(4) Cf. supra III, 2.

(5) Since its fall was not actually due to direct pressure of the zab, but to his vibration.

(6) I.e., not with nails, as is usually done, to secure more firmness.

(7) To collect the flour when wheat is ground.

(8) The receptacle which harbours the hand-mill.

- (9) A large measure fixed in the ground.
- (10) Being considered firm enough to withstand the knocking of the unclean person; and since the falling of the loaf is only due to vibration, no defilement takes place.
- (11) On which he sits.
- (12) A door-pin fitting into sockets top and bottom.
- (13) Cf Ezek. XXVII, 29.
- (14) A hopper to receive the flour dust. It was of a portable nature.
- (15) Being unsteady they bore the full weight of the zab.
- (16) A strong box; v. Git. 68a.
- (17) Referring to the last three objects, on account of their massive character.
- (18) Since the greater part of each had borne his weight as he lay on his back or stomach.
- (19) In this position his weight was not felt on each.
- (20) Across their breadth.
- (21) Lengthwise;
- (22) And which had borne his weight. The other seats also suffer minor uncleanness for having touched the zab, but they do not carry uncleanness to man and object.
- (23) For none had borne his full weight.
- (24) Not necessarily ten cloaks; for even if the zab sits on a large stone on top of one hundred cloaks, all the cloaks below become unclean, as objects on which the zab had sat.
- (25) I.e., from midras uncleanness, due to the absence of direct pressure from the zab; but they do contract minor uncleanness, middaf uncleanness (v. Glos.).
- (26) Following his view in Mishnah 4.
- (27) At the opposite end of the scale to sit or lie upon.
- (28) If that end went down the scales; in that case it bears the zab's full pressure.
- (29) Places opposite the zab fit to sit or lie upon.
- (30) Each of the places bearing only a minor part of his full weight.
- (31) Through pressure (hesset), regardless of the fact which overweighed the other, as above.
- (32) I.e., if a corpse was in one of the scales.
- (33) In the other scale, whether food, liquids, or objects serving as seats or couches.
- (34) A corpse does not defile through pressure.
- (35) Who is defiled when he overweighs a corpse at the other end of the scale; cf. Nid. 69a.
- (36) Var. lec.: 'and there is greater stringency in the case of a corpse than a zab'.
- (37) V. supra II, 4.
- (38) Heb. **הַדָּבָר** ('driving', 'breathing'). Hence slight or indirect contact. Middaf is not a 'father of uncleanness' but a minor grade, infecting only foods and liquids, but not men and vessels. Maimonides explains middaf as the stench arising from the corpse, thereby contaminating all surrounding objects.
- (39) The objects beneath the corpse do not defile man so that he should defile garments.
- (40) Levitical uncleanness arising from being under the same roof with, or forming a shelter over, a corpse.
- (41) Each leg, therefore, can be said to support the whole weight of the zab.
- (42) Cf. supra IV, 5.
- (43) The beast remaining at a standstill; for were it trotting along, the cloaks would become unclean. For the animal always has in trotting one leg up, and really stands on three legs.
- (44) Each foot being regarded only as a help, but not as essential to bear the full weight of the zab.
- (45) Since an animal cannot remain standing on two legs, the cloak bore at one time the full weight of the zab.
- (46) The zab.
- (47) **עֲקֵל** is variously explained as a rope-basket in which olives are kept during the pressing process (Bert.); or a basket into which the pressed olives are thrown (so Maim.); cf. Meg. I, 7; Toh X, 8.
- (48) By sitting on a corner of the press, the garments that are being creased within do not bear his full weight (v. Bert.).
- (49) For it is impossible that some of the garments should not bear his full weight.

## Mishna - Mas. Zavim Chapter 5



MISHNAH 1. HE WHO TOUCHES A ZAB, OR WHOM A ZAB TOUCHES, WHO MOVES<sup>1</sup> OR WHOM A ZAB MOVES, DEFILES FOOD AND LIQUIDS AND VESSELS THAT ARE RINSED<sup>2</sup> BY TOUCH, BUT NOT BY CARRIAGE.<sup>3</sup> THIS WAS THE GENERAL PRINCIPLE WHICH R. JOSHUA FORMULATED: ALL THOSE THAT DEFILE GARMENTS<sup>4</sup> WHILE STILL IN CONTACT [WITH THEIR SOURCE OF UNCLEANNESS] ALSO DEFILE FOODS AND LIQUIDS SO AS TO BECOME [UNCLEAN] IN THE FIRST GRADE, AND THE HANDS<sup>5</sup> SO THAT THEY BECOME [UNCLEAN] IN THE SECOND GRADE; BUT THEY DO NOT DEFILE MEN OR EARTHENWARE VESSELS. ONCE, HOWEVER, THEY HAVE BEEN SEPARATED FROM THEIR SOURCE OF UNCLEANNESS THEY DEFILE LIQUIDS SO AS TO BECOME [UNCLEAN] IN THE FIRST GRADE,<sup>6</sup> AND FOOD AND THE HANDS SO THAT THEY BECOME [UNCLEAN] IN THE SECOND GRADE,<sup>7</sup> BUT THEY DO NOT DEFILE GARMENTS.

MISHNAH 2. YET ANOTHER GENERAL PRINCIPLE DID THEY FORMULATE: ALL THAT IS CARRIED ABOVE A ZAB BECOMES DEFILED,<sup>8</sup> BUT ALL THOSE THINGS ABOVE WHICH HE IS CARRIED ARE CLEAN;<sup>9</sup> EXCLUDING SUCH OBJECTS ON WHICH HE CAN SIT OR LIE UPON,<sup>10</sup> AND A MAN. HOW SO? IF A ZAB HAD HIS FINGER<sup>11</sup> BENEATH A LAYER OF STONES AND ONE THAT WAS CLEAN WAS ABOVE,<sup>12</sup> HE CONVEYS UNCLEANNESS AT TWO [REMOVES]. AND RENDERS UNFIT [TERUMAH] AT ONE [FURTHER REMOVE]. IF HE SEPARATED [FROM THE SOURCE OF UNCLEANNESS].<sup>13</sup> HE STILL DEFILES WITH FIRST-GRADE UNCLEANNESS AND RENDERS [TERUMAH] UNFIT AT YET ONE [FURTHER REMOVE]. IF THE UNCLEAN WAS ABOVE, AND THE CLEAN PERSON BELOW,<sup>14</sup> HE CONVEYS UNCLEANNESS AT TWO [REMOVES],<sup>15</sup> AND RENDERS [TERUMAH] UNFIT AT YET ONE [FURTHER REMOVE]. IF HE SEPARATED [FROM THE SOURCE OF UNCLEANNESS], HE DEFILES AT ONE [REMOVE] AND RENDERS [TERUMAH] UNFIT AT YET ONE [MORE REMOVE]. IF FOODS OR LIQUIDS, OR OBJECTS ON WHICH HE COULD SIT OR LIE UPON OR OTHER ARTICLES<sup>16</sup> WERE ABOVE,<sup>17</sup> THEY DEFILE AT THE TWO REMOVES,<sup>18</sup> AND RENDER [TERUMAH] UNFIT AT ONE [FURTHER REMOVE]. IF THEY HAD BECOME SEPARATED [FROM THE SOURCE OF UNCLEANNESS], THEY DEFILE AT ONE [REMOVE] AND RENDER [TERUMAH] UNFIT AT ONE [MORE REMOVE]. ALL OBJECTS FIT TO SIT OR LIE UPON THAT WERE BELOW<sup>19</sup> DEFILE AT TWO [REMOVES], AND RENDER [TERUMAH] UNFIT AT ONE [MORE REMOVE]. FOODS AND LIQUIDS AND OTHER ARTICLES<sup>20</sup> THAT ARE BELOW, REMAIN CLEAN.<sup>21</sup>

MISHNAH 3. SINCE IT WAS SAID<sup>22</sup> THAT WHATSOEVER CARRIES OR IS CARRIED BY OBJECTS ON WHICH ONE SITS OR LIES UPON REMAIN CLEAN, EXCLUDING THE CASE OF A MAN;<sup>23</sup> WHATSOEVER CARRIES OR IS CARRIED BY CARRION IS CLEAN,<sup>24</sup> SAVE HIM THAT MOVES IT.<sup>25</sup> R. ELIEZER ADDS: ALSO HE THAT CARRIES IT.<sup>26</sup> HE WHO CARRIES OR IS CARRIED UPON A CORPSE REMAINS CLEAN, SAVE WHEN OVERSHADOWING TAKES PLACE,<sup>27</sup> OR A MAN WHEN HE MOVES IT.<sup>28</sup>

MISHNAH 4. IF PART OF AN UNCLEAN PERSON<sup>29</sup> RESTS UPON A CLEAN PERSON, OR PART OF A CLEAN PERSON RESTS UPON AN UNCLEAN PERSON, OR IF THE CONNECTIVES<sup>30</sup> OF AN UNCLEAN PERSON REST UPON A CLEAN PERSON, OR THE CONNECTIVES OF A CLEAN PERSON UPON ONE UNCLEAN, HE<sup>31</sup> BECOMES UNCLEAN. R. SIMEON SAYS: IF PART OF AN UNCLEAN PERSON IS UPON A CLEAN PERSON, HE IS UNCLEAN;<sup>32</sup> BUT IF PART OF A CLEAN PERSON IS UPON ONE THAT IS UNCLEAN, HE IS CLEAN.

MISHNAH 5. IF AN UNCLEAN PERSON<sup>33</sup> RESTS UPON PART OF AN OBJECT FIT TO LIE UPON, OR A CLEAN PERSON<sup>33</sup> RESTS UPON PART OF AN OBJECT FIT TO LIE

UPON,<sup>34</sup> IT BECOMES UNCLEAN.<sup>35</sup> IF PART OF AN UNCLEAN PERSON RESTS ON AN OBJECT FIT TO LIE UPON, OR PART OF A CLEAN PERSON RESTS UPON SUCH AN OBJECT,<sup>34</sup> IT REMAINS CLEAN.<sup>36</sup> THUS WE FIND THAT UNCLEANNESS IS CONTRACTED AND CONVEYED BY THE LESSER PART THEREOF.<sup>37</sup> SIMILARLY,<sup>38</sup> IF A LOAF OF TERUMAH WAS PLACED UPON AN OBJECT FIT TO LIE UPON [THAT WAS UNCLEAN]. AND THERE WAS A LAYER OF PAPER BETWEEN, WHETHER IT<sup>39</sup> WAS ABOVE OR BELOW, IT REMAINS CLEAN. SIMILARLY, IN THE CASE OF A STONE SMITTEN WITH LEPROSY<sup>40</sup> IT<sup>41</sup> REMAINS CLEAN;<sup>42</sup> BUT R. SIMEON PRONOUNCED SUCH A CASE UNCLEAN.<sup>43</sup>

MISHNAH 6. HE WHO TOUCHES A ZAB, OR A ZABAH, A MENSTRUANT, OR A WOMAN AFTER CHILDBIRTH, OR A LEPER, OR ANY OBJECT ON WHICH THESE HAD BEEN SITTING OR LYING, CONVEYS UNCLEANNESS AT TWO [REMOVES]. AND RENDERS [TERUMAH] UNFIT AT ONE [FURTHER REMOVE].<sup>44</sup> IF HE HAD BECOME SEPARATED,<sup>45</sup> HE STILL CONVEYS UNCLEANNESS AT ONE [REMOVE], AND RENDERS [TERUMAH] UNFIT AT ONE [FURTHER REMOVE]. THIS IS THE CASE WHETHER HE HAD TOUCHED, OR HAD MOVED, OR HAD CARRIED, OR WAS CARRIED.<sup>46</sup>

MISHNAH 7. IF ONE TOUCHES THE FLUX OF A ZAB, HIS SPITTLE, SEMEN OR URINE, OR THE BLOOD OF A MENSTRUANT, HE CONVEYS UNCLEANNESS AT TWO [REMOVES], AND RENDERS [TERUMAH] UNFIT AT ONE [MORE REMOVE]; BUT IF HE BECAME SEPARATED,<sup>47</sup> HE DEFILES AT ONE [REMOVE] AND RENDERS [TERUMAH] UNFIT AT ONE [MORE REMOVE]. THIS IS THE CASE WHETHER HE HAD TOUCHED OR MOVED IT.<sup>48</sup> R. ELIEZER SAID: ALSO IF HE HAD LIFTED IT.<sup>49</sup>

MISHNAH 8. IF HE CARRIED THAT WHICH WAS RIDDEN UPON,<sup>50</sup> OR IF HE WAS CARRIED THEREON, OR HAD MOVED IT, HE DEFILES AT TWO [REMOVES], AND RENDERS [TERUMAH] UNFIT AT ONE [MORE REMOVE]; BUT IF HE BECAME SEPARATED [FROM THE UNCLEANNESS], HE DEFILES AT ONE [REMOVE] AND RENDERS [TERUMAH] UNFIT AT ONE [MORE REMOVE]. IF HE CARRIES CARRION, OR THE WATER OF THE SIN-OFFERING OF WHICH THERE WAS SUFFICIENT FOR A SPRINKLING,<sup>51</sup> HE DEFILES AT TWO [REMOVES], AND RENDERS [TERUMAH] UNFIT AT ONE [MORE REMOVE]; BUT IF HE BECAME SEPARATED,<sup>47</sup> HE DEFILES AT ONE [REMOVE] AND RENDERS [TERUMAH] UNFIT AT ONE [MORE REMOVE].

MISHNAH 9. HE WHO ATE OF THE CARRION OF A CLEAN BIRD, AND IT STILL IS IN HIS GULLET,<sup>52</sup> HE DEFILES AT TWO [REMOVES], AND RENDERS [TERUMAH] UNFIT AT ONE [MORE REMOVE]. IF HE PUT HIS HEAD WITHIN THE AIR-SPACE OF AN OVEN,<sup>53</sup> BOTH HE AND THE OVEN ARE CLEAN;<sup>54</sup> BUT IF HE VOMITED OR SWALLOWED IT, HE DEFILES AT ONE [REMOVE] AND RENDERS [TERUMAH] UNFIT AT ONE [MORE REMOVE].<sup>55</sup> BUT AS LONG AS IT IS STILL IN HIS MOUTH, THAT IS PRIOR TO SWALLOWING IT, HE REMAINS CLEAN.<sup>56</sup>

MISHNAH 10. HE WHO TOUCHES A DEAD REPTILE, OR SEMEN, OR HIM THAT HAS SUFFERED CORPSE UNCLEANNESS, OR A LEPER DURING HIS DAYS OF COUNTING,<sup>57</sup> OR WATER OF SIN-OFFERING OF INSUFFICIENT QUANTITY WITH WHICH TO PERFORM THE SPRINKLING,<sup>58</sup> OR CARRION, OR AN OBJECT RIDDEN UPON,<sup>59</sup> DEFILES AT ONE [REMOVE] AND RENDERS [TERUMAH] UNFIT AT ONE [MORE REMOVE].<sup>60</sup> THIS IS THE GENERAL PRINCIPLE: ALL WHO TOUCH ANY OBJECT REGARDED BY THE TORAH AS A 'FATHER OF UNCLEANNESS'<sup>61</sup> DEFILE AT ONE [REMOVE] AND RENDER [TERUMAH] UNFIT AT ONE [MORE REMOVE], WITH THE EXCLUSION [OF THE CORPSE] OF A MAN.<sup>62</sup> IF HE<sup>63</sup> HAD BECOME SEPARATED,<sup>64</sup> HE DEFILES AT ONE [REMOVE] AND

RENDERS [TERUMAH] UNFIT AT ONE [MORE REMOVE].

MISHNAH 11. HE WHO HAS SUFFERED A [NOCTURNAL] POLLUTION IS LIKE ONE WHO HAS TOUCHED A DEAD REPTILE,<sup>65</sup> AND HE THAT HAS HAD CONNECTION WITH A MENSTRUANT IS LIKE ONE WHO HAS SUFFERED CORPSE UNCLEANNESS.<sup>66</sup> HE WHO HAS HAD CONNECTION WITH A MENSTRUANT, HOWEVER, HAS THE MORE STRINGENT IMPOSITION IN THAT HE CONVEYS MINOR GRADES OF UNCLEANNESS TO WHAT HE LIES OR SITS UPON, SO AS TO MAKE FOODS AND LIQUIDS UNCLEAR.<sup>67</sup>

MISHNAH 12. THE FOLLOWING RENDER TERUMAH UNFIT:<sup>68</sup> ONE WHO EATS FOODS OF FIRST OR SECOND GRADE UNCLEANNESS, AND WHO DRINKS UNCLEAR LIQUIDS,<sup>69</sup> AND THE ONE WHO HAS IMMERSED HIS HEAD AND THE GREATER PART OF HIM IN WATER WHICH HAD BEEN DRAWN,<sup>70</sup> AND A CLEAN PERSON UPON WHOSE HEAD AND GREATER PART OF HIM THERE FELL THREE LOGS OF DRAWN WATER,<sup>71</sup> AND A SCROLL [OF SCRIPTURES],<sup>72</sup> AND [UNWASHED] HANDS,<sup>73</sup> AND ONE THAT HAS HAD IMMERSION THAT SAME DAY,<sup>74</sup> AND FOODS AND VESSELS WHICH HAVE BECOME DEFILED BY LIQUIDS.<sup>75</sup>

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(1) By causing the board on which the zab stands to shake.

(2) Which need only to be rinsed (immersed) in order to regain levitical purity. Made usually of wood or metal; those of earthenware must be broken when defiled; Lev. XV, 12.

(3) If at the time of his contact with the zab he was carrying garments which had not been touched, they are clean.

(4) Viz., those that are in contact with a zab or zabah.

(5) Sc. of a clean person not touched by the zab.

(6) Liquids suffer first-grade uncleanness even when touched not by those who are 'fathers', on account of their susceptibility to defilement, unlike foodstuffs which require special preparation to render them susceptible.

(7) On account of their separation from the source.

(8) Including such things not usually borne above a zab, and even if there were many things blocking the way between them.

(9) Provided they are untouched.

(10) Specially designated for this purpose. Also objects on which he can ride.

(11) The bulk of the zab's body pressure being required only when he lies upon an object.

(12) With such a layer thickness, the clean person cannot be said to be exerting pressure on the zab; yet he is here deemed to be carried by the zab and becomes a 'father of uncleanness'.

(13) Either by removal of the zab's finger from beneath the layer of stones, or by the departure of the clean person from his stone seat. His uncleanness is then only of the first grade.

(14) Having only his finger beneath the layer.

(15) Since the zab is, as it were, carried by him.

(16) Heb. middaf, i.e., the uncleanness of objects arising from their indirect contact with sources of impurity; such uncleanness was deemed to be only of a minor degree. Hence other articles not fit for sitting or lying on.

(17) I.e., above the layer of stones beneath which was the zab's finger.

(18) Objects on which he sits or lies upon always being deemed 'fathers of uncleanness'.

(19) And that bore the brunt of the zab's pressure above.

(20) V. p. 517, n. 8.

(21) In accordance with the principle enunciated above which declared objects above which a zab was borne clean, save those things on which a man sits or lies.

(22) This Mishnah explains the rule laid down in the one preceding, and gives a reason for proclaiming clean the foods and liquids below the layer of stones under which the zab had his finger. Var. lec. delete the words SINCE IT WAS SAID.

(23) Who becomes defiled by carrying objects used for sitting purposes, even without touching or moving them.

(24) Even if it were a man who was the carrier.

(25) He becomes defiled.

- (26) Cf. Hul. 124b where this is emended to read: 'that is, if he carries it', and not just by moving it.
- (27) There can be a case of carrying without overshadowing, i.e., if there is a top storey intervening in which there are vessels weighing down boards of the ceiling of a room in which there is a corpse.
- (28) But if the corpse is not moved from its place, he is clean.
- (29) I.e., a zab, whose very finger defiles by the touch.
- (30) These are hair, nails or teeth.
- (31) Namely, the person that was clean. The point reemphasized is that the full pressure of the bulk of the zab's body is required only when he is lying on an object.
- (32) Maintaining that even in this case it is essential for the bulk of a zab's body to be upon the clean person, if defilement was to be the result.
- (33) Viz., the greater part of him.
- (34) Which was unclean.
- (35) Namely, that which had been clean.
- (36) Viz., the person or object hitherto clean.
- (37) Of what is fit to lie on.
- (38) In illustration of the first ruling in Mishnah 3.
- (39) I.e., the source of defilement.
- (40) Either below or above the loaf of bread separated by a piece of Paper.
- (41) The loaf.
- (42) The leprous stone does convey uncleanness through overshadowing only to objects that are under the same roofing as itself.
- (43) Maintaining that a leprous stone defiles through overshadowing in the same way as a corpse.
- (44) The five sources of uncleanness enumerated are of so rigid a nature that their mere touch is sufficient to cause the defilement of garments and vessels. They are all 'fathers of uncleanness'.
- (45) From the original course of uncleanness.
- (46) Even without touching; a law derived by the Rabbis from the Bible; cf. Pes. 67b, Shab. 3b.
- (47) From the source of uncleanness.
- (48) V. Mishnah 3, n. 5.
- (49) Bert. renders R. Eliezer's meaning thus: 'Provided he had lifted it', maintaining that touching and moving alone are insufficient. The halachah does not concur with his point of view.
- (50) By the unclean enumerated in Mishnah 6.
- (51) This water defiles garments by carrying, but not by touch. If it is of insufficient quantity, it defiles by contact and not by mere carrying.
- (52) I.e., as long as it remains in his gullet he is regarded as a 'father of uncleanness'; V. Toh. I. 1.
- (53) And the carrion is still in his gullet.
- (54) Though he defiles garments, he cannot contaminate man or earthenware vessels.
- (55) Since he is no longer a 'father of uncleanness'; cf. Shebu. 9b.
- (56) And not even the slightest uncleanness attaches to him; for the Bible makes the actual 'eating' the criterion; V. Lev. XXII, 8.
- (57) I.e., during the seven intermediate days between his first and second shaving.
- (58) Cf. Mishnah 8, n. 6.
- (59) By a zab.
- (60) All the things hitherto enumerated defile garments only with carrying, but not by touch; hence he who touches them, though still connected with the source of uncleanness, is not a 'father of uncleanness'.
- (61) I.e., a zab, menstruant, woman after childbirth, one who has suffered corpse-uncleanness and others not enumerated in the Mishnahs above.
- (62) He who touches it becomes a 'father of uncleanness' and remains so even after he had separated from the corpse, and consequently defiles at two removes, etc.
- (63) Sc. who touched a dead reptile etc.
- (64) From the source of defilement.
- (65) Who does not become a 'father of uncleanness' but suffers first-grade uncleanness only.
- (66) Who is a 'father of uncleanness' suffering seven days' defilement.

- (67) Unlike the case of one who suffers corpse-defilement. V. Lev. XV, 7 with its insistence that only the zab renders vessels which serve as a seat or couch unclean; cf. Kel. I, 3.
- (68) V. Shab. 13bff.
- (69) In these three instances second-grade uncleanness is contracted. The Rabbinic precaution was lest he eat of the terumah whilst these things are still in his mouth.
- (70) A further precaution lest the law of the ritual bath (mikweh) be forgotten from Israel.
- (71) For until he has obtained complete immersion his touch invalidates terumah.
- (72) Cf. Toh. XV, 6; Yad. III, 2.
- (73) A precautionary measure in favour of terumah, v. Shab. 24a.
- (74) He must await sunset to be wholly pronounced clean. If in the meantime he touches terumah it must be burnt.
- (75) Being more susceptible to contract uncleanness they became impure at a first remove.