

And Rabi Shimon renders it *Toh'hoir*

ורבי שמעון מטהר -

Overview

The גמרא cited a ברייתא regarding a זב who was sitting on a bed and there were four garments, one each, underneath the four legs of the bed. The חכמים are מטמא the garments¹ while ר"ש is מטהר. There is a dispute between ר"ש and תוספות as to why ר"ש is מטהר.

פירש בקונטרס² דרבי שמעון לטעמיה³ דפטר זה אינו יכול וזה אינו יכול -
זה אינו יכול explained that ר"ש is מטהר because he follows his reasoning that זה אינו יכול פטור is פטור.

פרש"י disagrees with תוספות:

[ואינו] נראה לרבינו שמשון בן אברהם דשאני התם דגלי רחמנא דאיכא קרא לפטור⁴ -
And the רשב"א does not see it that way, for by שבת it is different, since the Merciful one revealed that there is a פסוק to exempt זה אינו יכול וזה אינו יכול -

מטהר ר"ש is offers his interpretation why תוספות:

ונראה דטעמא משום דבעי שיהיה רוב הזב נישא על כל אחד -
And it is the view of תוספות that the reason ר"ש is מטהר is because it is necessary that the majority of the weight of the זב should be borne on each טלית -
וכן משמע במסכת זבים פרק ד' (משנה ה) דתנן הזב בכף מאזנים ומשכב ומושב⁵ כנגדו -
And so too it seems in 'פרק ד' where the משנה states, the זב was in one bowl of a balance scale and there was articles of משכב ומושב in the opposite bowl, the rule is -

כרע הזב טהורין כרעו הן טמאין ר"ש אומר ביחיד טמאין -

¹ When a זב lies or sits on something (this is referred to as משכב ומושב [or מדרס]), anything underneath it which bears the (full) weight of the זב is טמא, even if it is many layers below the זב. Here too the garments bear the weight of the זב via the bed and its legs.

² (פירוש בד"ה ור').

³ See the top of this עמוד, where ר"ש maintains זה אינו יכול וזה אינו יכול.

⁴ By the זב, neither leg can support the זב without the other three legs; it is a case of זה אינו יכול וזה אינו יכול, where by שבת each one is פטור (according to ר"ש) because he himself could not carry out this object; here too by זב, no leg can bear the weight of the זב alone, therefore his weight is not carried by any of the legs, so the legs and the טליתים underneath the זב are not bearing the full weight of the זב; it is not considered משכב הזב. See footnote # 1.

⁵ ר"ש derives the פטור of זה אינו יכול וזה אינו יכול from the פסוק בעשתה which limits the liability by שבת. If there were no such פסוק, טמא would agree that זה אינו יכול וזה אינו יכול would be חייב. There is no such מיעוט by זב so therefore there should be טמא even where it is זה אינו יכול וזה אינו יכול, and the טליתים should be טמא.

⁶ This means articles which are used to sit on (like a seat cushion) or lie on (like a mattress). It is only on these types of articles that the טומאת מדרס of a זב is effective.

If the **זב** tipped the scale (he outweighed the **משכב ומושב**), the **משכב ומושב** are **טהורין**,⁷ if the **משכב ומושב** tipped the scale (they outweighed the **זב**) the **משכב ומושב** are **טמאין**, however **ר"ש** maintains they are **טמא** only by a singular -

פירוש כשאין אלא משכב אחד או מושב אחד במרובין טהורין⁸ שאין כל אחד נושא רובו:

The explanation of **טמאין** is that the **משכב** or **מושב** is **טמא** only when there is either one **משכב** only or one **מושב** only, however if there are many articles of **משכב** they are all **טהורין**, for not one of them is carrying the majority weight of the **זב**.

Summary

ר"ש is **מטהר**, according to **רש"י**, because it is **יכול וזה אינו יכול**, while according to **תוספות** it is because the majority of the **זב** is not supported by any one of the **טליתים**.

Thinking it over

1. What essentially is the difference between **פרש"י** and **תוספות**? They both seem to be saying that the **טליתים** are not **טמא** because they do not carry the full (major) weight of the **זב**.⁹

2. According to **תוספות** what would be the ruling, according to **ר"ש** in **מס' זבים**, if we would maintain by **יכול וזה אינו יכול** that they are both **חייב**?¹⁰

⁷ When the **זב** outweighs them, the **משכב ומושב** are not supporting the weight of the **זב** (on the contrary he is supporting their weight; he is lifting them up [but not weighing them down]), however when the **משכב ומושב** outweigh the **זב**, they are supporting him (as a bed or chair support the **זב** [here too they are lifting him up]); this is a case of **הזב**.

⁸ If there is only one article of **משכב** or **מושב** which outweighs the **זב**, the weight of the **זב** is carried by this article; however if there are two or more articles which outweigh the **זב**, each article is supporting less than the majority of the **זב**'s weight; in order to be **טמא משכב ומושב**, according to **ר"ש**, that article must support at least the majority of the **זב**'s weight. Therefore by the bed since each of the legs supports only a quarter of the **זב**'s weight so the **טליתים** which are beneath the legs cannot become **טמא מדרס**, for they do not support the majority of the **זב**.

⁹ See **החמה**.

¹⁰ See **שפת אמת** (and **תוספות הרא"ש**).