

**Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda**

**Shabbos Daf Pey Vuv**

**MISHNA**

- From where do we know that a woman who emits zerah even on the third day after tashmish becomes tamei? The pasuk says by Matan Torah, "Heyu nichonim l'shloshes yamim" (Hashem told the Yidden to separate from their wives for 3 days before Matan Torah).
- From where do we know that one can cook up water to bathe a baby on Shabbos when his third day after the bris falls out on Shabbos? The pasuk says regarding Sh'chem, "Vayehi bayom hashlishi b'yosum ko'avim".
- From where do we know that we tie a red string to the head of the goat that is sent to the Azazel on Yom Kippur? The pasuk says, "Ihm yihyu chata'eichem kashanim, kasha'eg yalbinu".
- From where do we know that anointing on Yom Kippur is like drinking on Yom Kippur? Although not a full proof, the pasuk says, "Vatavo kamayim b'kirbo, v'chashemen b'atzmosav".

**GEMARA**

- **Q:** The first halacha of the Mishna does not follow **R' Elazar ben Azarya** (as will be seen below), but the second halacha does follow **R' Elazar ben Azarya**?! **A:** If you choose to say that our Mishna follows one view, you will have to change the first halacha to say that the woman is **tahor** if she emits zerah on the third day after tashmish. If you don't mind saying that the Mishna's different parts follow different views, then we can say that the first halacha follows the **Rabanan** and the second halacha follows **R' Elazar ben Azarya**.
- A Braisa says: **R' Elazar ben Azarya** says, if a woman emits zerah on the third day after tashmish (the day of tashmish is considered as day number one, and it doesn't make a difference if the tashmish was at the beginning or the end of the day), she is tahor. **R' Yishmael** says, if it is emitted on the third day she is tamei. If it is emitted on the 4<sup>th</sup> day she is tahor. This will sometimes be four 12-hour periods, sometimes five and sometimes six (**R' Yishmael** agrees that we look at calendar days, not 12-hour time periods). **R' Akiva** says she is tamei if the zerah is emitted during the first 60 hours after tashmish.
  - [All agree that the Torah was given on Shabbos. There is a machlokes between **R' Yose** and the **Rabanan** regarding which day Hashem commanded the Yidden to separate from their wives. The **Rabanan** said it was given on Thursday and **R' Yose** says it was given on Wednesday].
  - **Q:** The **Rabanan** said to **R' Pappa**, based on the above, **R' Elazar ben Azarya** can hold like the **Rabanan** (they were told to separate on Thursday, which means they may have had tashmish before the commandment, and still, Hashem was not concerned that the women would become tamei on Shabbos if they emitted zerah, because that would be the third day after tashmish), and **R' Yishmael** can hold like **R' Yose** (the commandment came on Wednesday, because if it had come on Thursday, an emission on Shabbos would still have rendered a woman tamei). However, who does **R' Akiva** follow? **A:** He follows **R' Yose** and he also holds like **R' Adda bar Ahava** that Moshe Rabbeinu always went up the mountain first thing in the morning and came down the mountain first thing in the morning. So, when he "came down the mountain" and commanded the people to separate from their wives, that was done Wednesday morning. That gave them a full 60 hours until Friday night, which is when they went to the mikvah.
    - **Q:** Why did Moshe have to command this to them first thing in the morning? **R' Huna** says that Yidden are especially holy because they don't have tashmish during the daytime, so the Yidden would not have done so anyway?! **A:** **Rava** said it is permitted in a dark room, and is permitted for a talmid chochom under a cover. To prevent one of those circumstances from taking place, the commandment had to be given Wednesday morning.

- **Q:** All agree that the women went to the mikvah on Friday night. That means they were a “t’vul yom” (one who went to the mikvah but hasn’t had the sun set since going is one step removed from being totally tahor and cannot eat kodashim in that condition) by Matan Torah (which seems improper)?! **A: Abaye bar Ravin and R’ Chanina bar Avin** both say that the Torah was given to people who were a “t’vul yom”. **Mareimar** explains that to mean that no Yidden were actually a t’vul yom at the time of Matan Torah. Rather, they meant to say that the Torah *could* have been given to a t’vul yom, and there is nothing wrong with that.
- **Q:** Why did Hashem wait to give the Torah until Shabbos morning? Why didn’t He give it Friday night after all were toivel in the mikvah? **A: R’ Yitzchak** said, Hashem wanted to give the Torah in middle of the day when all the nations of the world could see, not at night when it would look like it was being given in hiding.
- **Q:** Why couldn’t they go to the mikvah Shabbos morning? Why did they have to go Friday night? **A: R’ Yitzchak** said, Hashem didn’t want some people to be heading to the mikvah while others were headed to Matan Torah. He wanted all to go to Matan Torah together.
- **R’ Chiya the son of R’ Abba in the name of R’ Yochanan** said, the **Chachomim** say that zerah emitted within the first 72 hours after tashmish makes the woman tamei.
- **R’ Chisda** said, this machlokes with regard to how long the zerah is metameh is only when it is emitted from a woman. If it is emitted directly from a man, it is metameh for as long as it is moist.
  - **Q: R’ Sheishes** asks, a Braisa says that spoiled zerah is not metameh. Seemingly, this is discussing zerah that is emitted by a man?! **A:** It is discussing zerah emitted by a woman.
- **Q: R’ Pappa** asked, is zerah of a Yid emitted by a non-Jewish woman metameh after 3 days or not? Maybe only a Jewish woman’s body spoils the zerah in 3 days because it is heated from the worry of doing the mitzvos, but the body of a non-Jew, who doesn’t have these worries, maybe doesn’t spoil the zerah? Or maybe, the body of a non-Jew is heated by its eating of “sh’katzim and remasim” and spoils the zerah? **Q2:** If we say that the body of a non-Jew also spoils the zerah, what about zerah emitted by an animal? Maybe a woman, whose body has an inside area below the uterus spoils the zerah, but an animal which doesn’t, doesn’t spoil the zerah? Or maybe there is no difference? **TEIKU.**
- A Braisa says: The **Rabanan** say Matan Torah was on the 6<sup>th</sup> day of Sivan. **R’ Yose** says it was on the 7<sup>th</sup> of Sivan.
  - **Rava** explains, all agree that the Yidden arrived at Har Sinai on Rosh Chodesh and that the Torah was given on Shabbos. They argue about which day of the week Rosh Chodesh Sivan was in that year.
    - **R’ Yose** says Rosh Chodesh was on Sunday. They arrived on Sunday, and because they were tired from traveling, Moshe did not say anything to them on that day. On Monday Moshe told them that Hashem said the Yidden will be to Him as a “Mamleches Kohanim”. On Tuesday Moshe relayed to them the mitzvah of placing a boundary around Har Sinai. On Wednesday they were told to separate from their wives.
    - The **Rabanan** say Rosh Chodesh was on Monday. They arrived on Monday, and because they were tired from traveling, Moshe did not say anything to them on that day. On Tuesday Moshe told them that Hashem said the Yidden will be to Him as a “Mamleches Kohanim”. On Wednesday Moshe relayed to them the mitzvah of placing a boundary around Har Sinai. On Thursday they were told to separate from their wives.