

1 Our Shiur began with the Mishnah teaching four Halachos, all following the format of מנין - what is the source for the following Halachah.

Zugt di Mishnah;

מנין לפולטת שכבת זרע ביום השלישי שהיא טמאה - From where do we learn that a woman who emits זרע - semen, up to 3 days after having engaged in marital relations becomes טמא? As Rashi explains, after 3 days the זרע is no longer viable, and therefore no longer מטמא.

The משנה says the source is a פסוק which says;

היו נכנים לשלשת ימים -

Before receiving the תורה at תורה בני ישראל were told to be prepared for 3 days by abstaining from marital relations, to ensure they would be טהור from טומאת קרי for קבלת התורה.

Generally, one can become טהור from טומאת קרי immediately by immersing in a מקוה. The only reason for the 3 day period was because of a possible emission by a woman which would render her טמא once again.

1 **מנין...?** *מנין*

A woman who emits זרע - semen, up to 3 days after engaging in marital relations becomes טמא?

לפולטת שכבת זרע ביום השלישי שהיא טמאה

רש"י

After 3 days זרע is no longer viable, and therefore no longer מטמא.

היו נכנים לשלשת ימים

Prepare for 3 days

To ensure they would be טהור from קרי טומאת קרי for קבלת התורה

One can become טהור immediately by immersing in a מקוה

3 DAY PERIOD

because of a possible emission, which would render a woman טמא

2 The הלכה then asks about the source for another הלכה. מנין שמרחיצין את המילה ביום השלישי שחל להיות בשבת - From where do we know that, an infant may be bathed on Shabbos in warm water up to 3 days after his circumcision, because he is considered a חולה שיש בו סכנה - one whose life is in danger?

2 **מנין...?** *מנין*

מנין שמרחיצין את המילה ביום השלישי שחל להיות בשבת

An infant may be bathed in warm water up to 3 days after his circumcision

שבת קודש

3 - שנאמר ויהי ביום השלישי בהיותם כואבים -
 Shimon and Levi killed the people of שכם on the third day after their circumcision, when they were at their weakest.
 Many מילה of הלכות of בשבת will be further elaborated in the nineteenth Perek of Maseches Shabbos, פרק רבי אליעזר דמילה.

3 ויהי **ביום השלישי** בהיותם **כואבים**
 Shimon and Levi killed the people of שכם on the third day. They were at their weakest.
 Many מילה of הלכות of בשבת will be further elaborated in פרק רבי אליעזר דמילה

4 The next question of the Mishnah;
 מנין שקושרין לשון של זהורית בראש שעיר המשתלה -
 From where do we learn that on יום כיפור, they would tie a red strip of wool to the head of the goat that was sent to עוזאל?
 שנאמר אם יהיו חטאיכם כשנים כשלג ילבינו -
 If your sins will be red like crimson, they will become white as snow.
 The Mishnah in יומא relates that half the strip of red wool would be tied to the top of the mountain, and would become white as the goat fell, to indicate that Hashem has forgiven the sins of Klal Yisroel. This topic is extensively discussed in Maseches Yoma, which primarily details יום הכיפורים.

4 מנין...
 שקושרין לשון של זהורית בראש שעיר המשתלה
 They tied a red strip of wool to the head of the goat that was sent to עוזאל
 אם יהיו חטאיכם כשנים כשלג ילבינו
 They will become white as snow If your sins will be red like crimson
 Indicating that Hashem forgave the sins

5 The final question of the Mishnah;
 מנין לסיכה שהיא כשתיה ביום הכיפורים -
 From where do we learn that anointing oneself with oil is like drinking, and prohibited on Yom Kippur.
 שנאמר ותבא כמים בקרבו וכשמן בעצמותיו -
 The פסוק compares oil's absorption into the body to drinking water entering the body.
 This too is discussed at greater length in the eighth and final Perek of Maseches Yoma, פרק יום הכיפורים.

5 מנין...
 לסיכה שהיא כשתיה ביום הכיפורים
 Anointing oneself with oil is like drinking & prohibited
 ותבא כמים בקרבו וכשמן בעצמותיו
 Oil's absorption into the body Compares Water entering the body

- 6 The *גמרא* elaborates on the first Halachah of the *משנה* of פולטת, by quoting a *ברייתא* which lists three opinions on this matter.
 רבי אלעזר בן עזריה says - פולטת שכבת זרע ביום השלישי טהורה -
 A woman who emits זרע - semen on the third day after engaging in marital relations is טהור. For example, if she had relations on Thursday, even if it was Thursday afternoon - she would become טמא only if she had an emission the first 2 days - Thursday or Friday. However, she would be טהור if she had an emission on the third day - Shabbos.
 רבי ישמעאל says, she becomes טמא from an emission, even on the third day - in our example Shabbos. Only on the fourth day would she be טהור.
 According to both of these opinions, the only factor is the number of calendar days that passed, regardless of how many hours there were left in the day that we start counting from.

6 **פולטת**
 The *גמרא* elaborates on...
ברייתא:
 Lists three opinions on this matter

Both of these opinions ONLY factor in only **CALENDAR DAYS**
 ... not **HOURS OF THE DAY**

- 7 On the other hand, רבי עקיבא says
 לעולם חמש עונות - you always need to wait five עונות - Each עונה is a 12 hour period - either day or night - In other words, exactly 60 hours from the time of relations.

7 **רבי עקיבא**
 לעולם חמש עונות
5 x 12 hours...

...60 hours
 From the time of relations

8 Now, as the Mishnah said, this Halachah is derived from the preparation for קבלת התורה. The Gemara at the end of this daf, at the bottom of Amud Bais tells us that all agree that the Torah was given on Shabbos.

8 This הלכה is derived from...
the preparation for
קבלת התורה

! All agree the תורה was given... 

9 The machlokes between the רבנן and רבי יוסי is in the days leading up to קבלת התורה.

Relevant to our discussion, according to the רבנן who hold that בחמשה עבוד פרישה, they were told to separate on Thursday - the fifth day of the week. This is why רבי אלעזר בן עזריה holds that by שבת, which was there days later they would be טהור even if she experienced an emission.

רבי יוסי on the other hand says that בארבעה עבוד פרישה they were told to separate on Wednesday - making Shabbos the fourth day. This would serve as a source for רבי ישמעאל's opinion that only on the fourth day is an emission טהור. They could not wait to separate on Thursday, because had a woman experienced an emission on Shabbos - the third day, she would then be טמא during התורה קבלת.

The Gemara adds that רבי עקיבא also holds like רבי יוסי in that בארבעה עבוד פרישה - they were told to separate on Wednesday.

However, רבי עקיבא also holds like רב אבה בר אבה in that; משה בהשכמה עלה ובהשכמה ירד - Everybody agrees that Moshe always ascended in the early morning, but רבי עקיבא and רב אבה בר אבה hold that he also came right back down in the early morning. Therefore, when it says;

וירד משה מן ההר אל העם ויקדש את העם - Moshe told them about separation early Wednesday morning as soon as he came down to give them 5 60 עונות - hours until Friday night when they would immerse in a Mikvah to purify themselves and be prepared for קבלת התורה Shabbos morning.

9

מחלוקת
In the days leading up to קבלת התורה

רבני יוסי רבנן

יום א' יום ב' יום ג' יום ד' יום ה' יום ו' יום שבת

סילב סילב

רבי עקיבא רבי ישמעאל רבי אלעזר בן עזריה

טבוב טבוב

רב אדא בר אבה

משה בהשכמה עלה ובהשכמה ירד
וירד משה מן ההר אל העם ויקדש את העם

Early in the morning

יום שבת יום ו' יום ה' יום ד'

עונת מקוה עונת ד' עונת ג' עונת ב' א'

10 But the גמרא asks
 וליטבלו ביני שימשי וליקבלו תורה ביני שימשי - According to רבי
 60 hours were over by Friday night, and they
 immersed. Why didn't ה' give us the תורה then? Why did
 Hashem wait until the next day?

פסוק quotes רבי יצחק -
 לא מראש בסתר דברתי - Hashem says, I did not speak to you in
 secret, but in broad daylight, so everyone could witness it.

10

ולִיטְבִּלוּ בֵּינֵי שִׁמְשֵׁי וְלִיקְבְּלוּ תוֹרָה בֵּינֵי שִׁמְשֵׁי

According to רבי יצחק
 60 hours were over

רבי יצחק

לא מראש בסתר דברתי

Hashem didn't speak in secret,
 but in broad daylight,
 so everyone could witness it.

11 But the גמרא still asks
 וליטבלו בצפרא דשבתא וליקבלו תורה בצפרא דשבתא - then why did
 they have to go to the מקוה on Friday night? If the תורה wasn't
 given until the next day, why couldn't they go to the מקוה
 Shabbos morning?

רבי יצחק says it was so that everyone would be ready and
 present at קבלת התורה at the same time.

11

ולִיטְבִּלוּ בַצְפָּרָא דְשַׁבְּתָא וְלִיקְבְּלוּ תוֹרָה בַצְפָּרָא דְשַׁבְּתָא

מקוה

רבי יצחק

So that everyone would be ready
 and present at קבלת התורה
 at the same time



12 The גמרא next discusses a few additional points about this Halachah.

It must be pointed out that in addition to the Halachah that a man or woman who emitted זרע, semen - become טמא - the זרע itself is טמא, and a person or garment that touches it becomes טמא.

12 The גמרא next discusses few additional points about...

פולטת שכבת זרע

It must be pointed out...

The זרע itself is טמא
A person or garment that touches it becomes טמא

13 אמר רב חסדא מוחלוקת שפירשה מן האשה - מחלוקת of how long זרע maintains its טומאה is only if it is emitted from a woman, because while inside, it begins to deteriorate and lose its viability. But when emitted from a man onto a garment, it remains טמא, and is מטמא as long as it is moist, until it dries, no matter how long it takes.

13 אמר רב חסדא

How long זרע maintains its טומאה



Only if it is emitted from a woman
While inside, it loses its viability

But when emitted from a man onto a garment, טמא & מטמא until it dries

14 And רב פפא asked if this rule about זרע is only true by Jewish women. Is it also true for זרע that is emitted from a non-Jewish woman? What about from an animal?

The גמרא doesn't answer, but says תיקו - let the question stand

14 רב פפא
Is this rule also true for...
Non-Jewish woman ? Animals

תיקו



15 Since the machlokes of the רבנן and רבי יוסי was mentioned, the גמרא now goes into more detail.
 ת"ר בששי בחדש - ניתנו עשרת הדברות לישראל
 The רבנן say, the תורה was given on the sixth day of the month of סיון.
 רבי יוסי says
 - on the seventh day.

15 ת"ר בששי בחדש
 ניתנו עשרת הדברות לישראל

The תורה was given on...

רבנן רבי יוסי

16 רבא explains;
 - דכולי עלמא דר"ח אתו למדבר סיני
 Both the חכמים and רבי יוסי agree that בני ישראל arrived at הר סיני on the first day of the month. It says here
 - ביום הזה באו מדבר סיני
 On this day they arrived at הר סיני.
 Regarding Rosh Chodesh it says;
 - החודש הזה לכם ראש חדשים
 Rashi explains; הזה הזה לגזירה שוה - The use of the word הזה in both פסוקים tells us that here too we are referring to Rosh Chodesh.
 - ודכולי עלמא בשבת ניתנה תורה לישראל
 They also agree that the Torah was given on Shabbos.
 - כי פליגי בקביעה דירחא
 What they do disagree about is - which day of the week was ראש חדש that year.

16 רבא
 דכולי עלמא...

בשבת ניתנה תורה לישראל

בר"ח אתו למדבר סיני

החודש הזה ← ביום הזה

לכם באו מדבר סיני

ראש חדשים

קבי"א דירחא

Which day of the week was ראש חודש?



17 רבי יוסי סבר בחד בשבא איקבע ירחא - According to Rabbi Yosi, ראש חדש was on Sunday - and the sequence of events is as follows:

They arrived at הר סיני on Sunday, and on the first day of their arrival he did not tell them anything, due to their weakness from travelling. Monday morning, Moshe went up to הר סיני and he told him to tell בני ישראל that by accepting the Torah you will be a kingdom of priests, and a nation of kings. Moshe related this to בני ישראל who responded; We will do whatever ה' נעשה. We must point out, Rashi explains our Gemara as Moshe returning later that day - ירד לערב. Tuesday morning, Moshe went up and reported back to ה' what בני ישראל had said. As it says; וישב משה את דברי העם אל ה' - Hashem then said to him - הנה אנכי בא אליך בעב הענן וגו' - ה' said that He would appear to בני ישראל on סיני, and also told Moshe to tell בני ישראל to set up a boundary around the mountain so they would not come too close when ה' was present. Moshe came down and told this to בני ישראל.

Wednesday morning, Moshe went up and reported to ה' that בני ישראל accepted מצוות הגבלה, as it says; ויגד משה את דברי העם אל ה' - Rashi and Tosfos explain that this posuk proves that מצוות הגבלה was given on the third day, even though it is mentioned in the פסוקים of the fourth day after מצוות פרישה. There must have been a Mitzvah of the third day which Moshe reported back on the fourth day that it was accepted. ה' told him to tell בני ישראל to separate from their wives. According to רבי יוסי, Wednesday, Thursday, and Friday were 3 days of separation so that by the time ה' gave the תורה on שבת, the seventh of the month, it was the fourth day.

18 רבנן סברי בתרי בשבא איקבע ירחא - But the רבנן hold that ראש חדש was on Monday. They arrived at הר סיני on Monday, and ה' told Moshe we would be מלכות כהנים on Tuesday. On Wednesday, ה' told Moshe to tell us to set up a boundary around the mountain - מצוות הגבלה. On Thursday Hashem told Moshe פרישה. So by the time ה' gave the תורה on שבת, which was the sixth of the month, men and women had been separated for two days, Thursday and Friday, and Shabbos was the third day.

17 ר' יוסי... Calendar for Rabbi Yosi's view. Days: Sunday (didn't say anything), Monday (all that we will do), Tuesday (Moshe came down), Wednesday (Moshe came down), Thursday (Moshe came down), Friday (Moshe came down), Shabbos (Fourth day of Shabbos).

18 רבנן... Calendar for the Rabbanan's view. Days: Sunday, Monday (didn't say anything), Tuesday (all that we will do), Wednesday (Moshe came down), Thursday (Moshe came down), Friday (Moshe came down), Shabbos (Third day of Shabbos).

