

39.10.3

66b (דלא אפשר) → 68a (ואמר רבא לעולם ילמד אדם)

1. ואם טהרה מזוהה וספירה לה שבועת ימים ואחר תקנה: ויקרא טו, כח

I Further instructions for טבילה

- a **דבא**. make sure that “folds” (e.g. crook of elbow) and בית הסתרים are wetted before טבילה
  - i *Challenge*: מקוואות ח:ה – such places don’t require מים ביאת מים
  - ii *Answer*: per זירא ר’ זירא’s rule of “טבילה” – must be able to have מים ביאה מים, even if not actually required
    - 1 *Story*: שפחה רבי found a bone between her teeth after טבילה רבי; רבי instructed her to dip again
- b **דבא**. if she came out and found a חציצה on her
  - i *Version1*: if she had shampooed immediately before טבילה, no need to re-dip; otherwise – must go in again
  - ii *Version2*: if she had shampooed on the same day, no need to re-dip; if earlier – must go in again
    - (a) *Point of dispute*: whether we require סמוך לטבילה or if she can shampoo during the day and טבילה at night
- c **דבא**. woman shouldn’t stand on כלי חרס (or anything else, even a log) on floor of מקוה – she may be scared and not dip properly
  - i ר’ חנן thought it was a גזרה due to similiarity with bathhouses (which have כלים on hot floor) - was corrected by ר’ זכ
- d **דבא**. she shouldn’t dip in a port (due to mud which will become a חציצה on her feet before she’s fully in water)
  - i שמואל’s father: made מקוואות for his daughters in spring, (per בכורות נה: רב) made mats for them to use in river for fall
    - 1 **דבא**: in spring, פרת is mainly rainwater and מי גשמים do not are not מטהר if they are moving, they must be gathered (מקוה)
- e **דבא**. if a woman handles food before going into מקוה, טבילה (likely חציצה)
- f **דבא**. suture of blood-letting is soft for 3 days (no חציצה), afterwards, crusty and forms a חציצה
- g **דבא**. mosit eye mucus is not a חציצה; if dry (so that it begins to become golden-green) – חציצה
- h **דבא**. blue rouge in eye isn’t a חציצה, on eyelid it is a חציצה; but if her eyes flutter, even that isn’t a חציצה (as it comes off)
- i **דבא**. if her eyes are excessively open or shut (during טבילה) – חציצה (skin around eyes, one way or the other, is blocked)
- j **דבא**. a woman should be טובל in a “natural fashion” (not holding arms too tight to body etc.)
  - i *Per*: נגעים ב:ד – (when checking for נגעים) a man poses as if raking or picking olives; a woman as if weaving or nursing
- k **דבא**. if one loose hair is tied onto her hair – certainly חוצץ (must be tight); 3 are surely not (loose) – not sure about 2
  - i **דבא**. we only have the tradition about 1 (→2 are not a חציצה)
- l **דבא**. חציצה is only something that covers a majority of the body and the person is מקפיד about it
  - i **דבא**. declared חציצה in case either criterion was met (OR רוב) – but not if neither was present- אין גזרין גזרה לגזרה
- m **דבא**. dips on 7<sup>th</sup> night (eve of 8<sup>th</sup>); afterwards, may go during day or at night
  - i **דבא**. may not go during day, so her daughter doesn’t learn wrong practice and go on 7<sup>th</sup> day
  - ii *Note*: רב retracted his position, for the same reason that ר’ יוחנן argued
  - iii *However*: טבילה was permitted on 8<sup>th</sup> day in towns where going out at night was dangerous
    - 1 *Examples*: wild animals, thieves, cold, שומרי העיר
  - iv *Question* (ר’ פ לאבוי רבא): since our women all regard themselves as ספק זבות, why not go during the 7<sup>th</sup> day?
    - 1 *Answer*: per ר’ ש (v.1) though זבה is טהורה after מקוה (on 7<sup>th</sup> day), חכמים forbade תשמיש until evening, to avoid ספק

II Dispute חסדא ר’ הונא/ר’ חסדא about shampooing well in advance of טבילה

- a *Premise*: woman may shampoo on ע”ש for טבילה after שבת; after יום א on יום א and after ר”ה (יום א-ב) ר”ה
- b **דבא**. hence, a woman may shampoo on יום א and go to מקוה on יום ג (model – מוצ”ש – יום ד); (per יום א’ א) even יום ה (per ר”ה)
- c **דבא**. accepts the premises, but not the application – in those cases, she has no possible way to shampoo in advance
  - i *but in the applied cases*: she has every possibility of shampooing right before
  - ii **דבא**. we can accept ר”ה’s applications, except for ר”ה (4 day gap) – she can shampoo that night before טבילה
  - iii **דבא**: we rule like ר”ה (no applications) per ר’ יימר (premise of ר”ה is rejected)
- d *Related question*: may a woman shampoo and dip the same evening?
  - i **דבא**. prohibits
  - ii **דבא**. permits
    - 1 *Challenge*: story with ר”ג’s wife 0- hinted that she couldn’t go to מקוה that night as she hadn’t shampooed during the day
    - 2 **דבא**. pointed out that she didn’t lack for materials or resources to shampoo (לרנב”י – permitted to shampoo that night)
- e **דבא**. originally ruled that a woman may shampoo on ע”ש and dip on מוצ”ש
  - i **דבא**. challenged him, per רבין’s letter, that we require לחפיפה טבילה רבא – תכף publicly recanted his position (per ר’ יוחנן)
- f *Final ruling*: contradictory rulings about חפיפה during the day (ideal) or even at night
  - i *Resolution*: if possible (e.g. חול), shampoo during the day; if impossible (e.g. מוצ”ש), perform חפיפה that night