

## דף יומי הלכה שבת פו

In the the times of the גמרא, it was dangerous not to wash a child three days after his ברית מילה. Therefore, if the third day fell out on שבת, we may heat water up to wash him. Nature has changed, and since washing on the third day is no longer a necessity, we do not heat up water to wash the child on the third day. Of course, if the child is ill and needs to be washed in hot water, we may wash him. The רמ"א writes that the custom is to heat water ערב שבת to wash the child the day of his מילה or on the third day afterwards, thus implying that if the water was not heated up, we are not מחלל שבת to heat it up. The רמ"א adds that if there are any problems, then obviously we may break שבת in any way necessary for the child.

On יום כיפור a red string is tied to the head of the goat that is designated לעזאזל and sent away.

It is forbidden to anoint oneself on יום כיפור, unless he requires it due to illness (while anointing is similar to drinking on יום כיפור in regards to the fact that they are both forbidden, one may only drink on יום כיפור if there is פיקוח נפש involved as there is a חיוב כרת, while סיכה is permissible when necessary, even for a סכנה בו שאין בו סכנה, as there is no חיוב כרת; there is a מחלקת if סיכה is a דאורייתא or דרבנן [and the פסוק mentioned in the משנה is an אסמכתא]).

A woman who emits זרע after relations is טהור if it was done after three time periods, טמא if within three time periods. A time period is considered daytime or nighttime. Therefore, if a woman had relations friday night, if she emitted the זרע Shabbos day, Motzai Shabbos, or Sunday by day, she is טמא. Anytime after that she is טהור.

It is permissible to have relations during the day, but the room must be

dark.

זרע emitted by a man is מטמא as long as it is moist.

זרע of a ישראל that was in the womb of a non-Jewess, or in the womb of an animal is מטמא within three time periods.