



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

Shavuos Daf Yud Zayin

- **Q: Rava** asked, is there a requirement that a person who became tamei in the Azarah delay his exit for the amount of time it takes to bow down, even to be chayuv malkus? Do we only have this tradition with regard to making one chayuv a korbon, or is it even for malkus? **TEIKU**.
 - **Q: Rava** asked, what if the person who became tamei suspended himself in the airspace of the Azara and delayed his exit in the air for the amount of time it takes to bow down? Is the tradition of this time period only for someone who can actually bow down (i.e. he is on the ground) or is it for anyone within the Azarah (even in the airspace)? **TEIKU**.
 - **Q: R' Ashi** asked, what if the person made himself tamei b'meizid – is there still the concept of delay for that amount of time or not? **TEIKU**.
 - **Q: R' Ashi** asked, what about a nazir who found himself on a grave, is he only chayuv malkus if he delays leaving the cemetery for the amount of time that it takes to bow down or not? Is the tradition of delaying for this time only regarding the Mikdash or is it regarding any case of tumah b'oneis? **TEIKU**.

BAH LO BA'ARUCHA CHAYUV B'KITZARA PATUR...

- **Rava** said, when the Mishna said that he is patur if he took the short route, this is even if he walked with tiny steps, and even if it took him all day to exit.
 - **Q: Rava** asked, if the person makes a series of short delays on his way to the exit, do the short delays combine to equal a delay long enough to bow down?
 - **Q: Rava** just said that even if it takes him all day he is not chayuv!? **A:** There he was talking about a case where the person did not stop, but rather walked slowly.
 - **Q: Abaye** asked **Rabbah**, what if the person who became tamei left using a longer route, but ran so fast that he exited in the amount of time it should have taken him to leave using the short route? Is it based on time, in which case he has left using the "short route" in time and would be patur, or is it strictly based on distance, and he would therefore be chayuv? **A: Rabbah** said, it is about distance, and therefore he would be chayuv.
 - **Q: R' Zeira** asked, we pasken that a Kohen who did the Avodah while tamei is chayuv misah at the Hands of Heaven. What would that case be? If he didn't stop on his way out, how could he have done the Avodah? If he did delay, he should be chayuv kares!? Now, if you say that the exit is a time based measurement, the case could be where he did the Avodah and then ran out in the amount of time that it would have normally taken to leave using the shortest exit. But, if you say that it is a distance measurement, what would this case be!? **A: Abaye** said, the case can be that he immediately exited using the shortest route, and on the way he turned over a piece of meat on the Mizbe'ach, which **R' Huna** says is considered to be an Avodah.
 - **Q:** The Gemara just quoted **R' Huna**, who said that if a non-Kohen turns over a piece of meat on the Mizbe'ach, he would be chayuv misah for doing the Avodah. What is the case? If it would not have burned without him turning it over, it is obvious that he has done an Avodah, and if it would have burned without his turning it, what has he done to make himself chayuv misah!? **A:** The case is that his turning it over made it burn faster, and **R' Huna** is teaching that quickening an Avodah is considered to be the doing of the Avodah.
- **R' Oshaya** said, I want to say something, but am afraid that my colleagues will argue. I want to say that one who enters a house with a negah, but enters it backwards, would remain tahor as long as even his nose is still outside the house (as long as he has not entered totally). This is

based on the pasuk of “v’habah ehl habayis” – it is only assur when entering normally. I am afraid that my colleagues will say that if so, even if he entered totally he should remain tahor!? **Rava** said, once he totally enters he will be tamei, no different than keilim that were in the house all along (and therefore never “entered”) which become tamei because they are totally in the house.

- A Braisa regarding the Mikdash also says that when the pasuk says “v’ehl haMikdash lo savo” it refers to the normal way of walking in.

ZU HEE MITZVAS ASSEI SHEBAMIKDASH SHE’EIN CHAYAVIN ALEHA...

- **Q:** What is the Mishna referring to when it says “this is the mitzvas assei...”? **A:** It is referring to the Mishna that says, the Sanhedrin are not chayuv to bring their special korbon chatas if they make a wrong psak regarding the assei or lo saasei of the Mikdash, and a person does not bring an Asham Taluy regarding the assei or lo saasei of the Mikdash, but the Sanhedrin would be chayuv for the assei and lo saasei regarding a niddah, and a person does bring an Asham Taluy regarding the assei or lo saasei regarding a niddah. Our Mishna is saying, that the subject matter of our Mishna is the assei of Mikdash that that Mishna is referring to, and the assei regarding niddah is the case of a man who was having bi’ah with a tahor woman and she then told him that she became tamei and he immediately separated from her, in which case he would still be chayuv a chatas. This is because the separation gives him hana’ah just as the start of bi’ah does.