



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

### Shavuos Daf Yud Ches

- The Mishna gave the case of the assei regarding niddah as 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.
  - **Abaye in the name of R' Chiya bar Rav and Rava in the name of R' Shmuel bar Shiva in the name of R' Huna** said the person would be chayuv two chataos – one for the time of entry and one for the time of exit.
    - **Rava** asked, what is the case in which he would be chayuv 2 chataos? If the bi'ah took place at a time when her period was expected, then if he was a talmid chochom he should be chayuv for his entry, because he thought he could finish the bi'ah before her period came, but in fact could not and would therefore be chayuv a chatas, but for his exit he is a meizid (he should have known that the proper thing to do at that time was to wait for his eiver to return to its natural state and then exit, which removes any enjoyment upon exit), and as such would not be chayuv a korbon for that!? If we are dealing with an ahm haaretz, it would be similar to one who ate two olive sized pieces of cheilev in one period of unawareness, and should be chayuv only one chatas!? Rather you will say that it was not a time when her period was expected. If so, if he is a talmid chochom he should not be chayuv any chatas – he is an oneis with regard to the entry and a meizid with regard to the exit!? If he is an ahm haaretz he should only be chayuv one – for the exit, because he too is an oneis for the entry!? **Rava** then said, the case is that it took place at a time when her period was expected, and we are dealing with a person who knew that he should not have bi'ah then (and therefore is chayuv a chatas for the entry, because he thought he could finish before the period came) and did not know that he may not exit with the eiver as is (therefore he is a shogeig regarding that as well, and is therefore chayuv 2 chataos).
    - **Rava** said, we see this halacha (of 2 chataos) in a Mishna. With regard to the chatas for the exit, our Mishna said that he would be chayuv a chatas for that. With regard to entry, a Mishna says that if a man found blood on his cloth they are both tamei and chayuv a korbon. Presumably, this Mishna is referring to bi'ah that took place close to when her period was expected and we see that they are chayuv a chatas for the entry.
      - **Q: R' Ada bar Masna** said to **Rava**, it may be that the Mishna is referring to a time not near the expected time of her period, and the Mishna is referring to a korbon for the exit, and the reason the Mishna speaks of this case even though our Mishna already deals with it is because the Mishna already deals with the case of where the blood is found on her cloth, in which case they are only tamei b'safek. Therefore, it also deals with this case. **A: Ravina** said to **R' Ada**, the Mishna can't be talking about liability for exit, because the Mishna says they "found on his cloth", which means they only became aware that she is a niddah after he already exited!
        - **Q: R' Ada** said, the problem is that a Braisa says that we are referring to a mitzvas assei, and if it is referring to entry, it should be a lo saasei!? **A: Rava** said, the Braisa should be

understood as referring to a case of a lo saasei for the case of entry, and a case of an assei for the case of exit.

- **Q:** What is the proper way to exit when she becomes a niddah during bi'ah? **A: R' Huna in the name of Rav** said, he should remain still until his eiver returns to its natural state, and then exit.
  - **Rava** said, we can learn from here that someone who is meznaeh with an ervah while his eiver is in its natural state, he would be patur. **Abaye** said, it may be that this person would be chayuv, and this person with the niddah would be patur only because he is an oneis.
    - **Q: Rabbah bar Chanan** asked **Abaye**, if this is true, we find the concept of the "long way" and the "short way" by a niddah, and the Mishna said that this concept only applies in regard to the Mikdash!? **A:** The reason why the Mishna doesn't say that they both share this concept is because they produce opposite results – with regard to Mikdash the long way makes him chayuv, with regard to niddah the long way (waiting for the eiver to return to its natural state) makes him patur.
    - **Q: R' Huna the son of R' Nosson** asked, how could **Abaye** have said that this person is an oneis, which means that it was not near the time of her expected period, when **Abaye** said earlier that he would be chayuv 2 chataos, which means it is near the time of her expected period!? **A: Abaye** here was referring to cases in general, not to the case of the Mishna.
- **Q: R' Yonason ben Yose ben Lekunya** asked **R' Shimon ben Yose ben Lekunya**, where in the Torah is the warning against bi'ah with a niddah? He said, the pasuk says, "v'ehl isha b'nidas tumasa lo sikrav"! He said, I meant to ask, where do we find the warning for someone who was in middle of bi'ah and the woman then became a niddah, that he must exit with his eiver in the natural state? **A: Chizkiya** said, the pasuk says, "usehi nidasah alav", which teaches that there is a time that even while she is a niddah she should remain with him (i.e. he should not immediately exit).
  - **Q:** This shows an assei. Where do we find a lo saasei? **A: R' Pappa** said, we learn it from the pasuk of "lo sikrav", which can also mean "do not exit".
- A Braisa says, **R' Yoshiya** says, the pasuk of "v'hizartem es Bnei Yisrael mitumasam" is a warning to the Yidden to separate from their wives near the time of their expected period. **Rabbah** said, this refers to a full daytime or nighttime of the expected period.
  - **R' Yochanan in the name of R' Shimon ben Yochai** darshens pesukim to teach that if someone is not careful with this halacha, even if his children are as great as the sons of Aharon, they will die.
  - **R' Chiya bar Abba in the name of R' Yochanan** darshens pesukim to teach that one who is careful with this will have boys. **R' Yehoshua ben Levi** darshens that he will have boys who are fit to pasken.
    - **R' Chiya bar Abba in the name of R' Yochanan** darshens pesukim to teach that one who is careful to make Havdalah on wine will have boys. **R' Yehoshua ben Levi** darshens that he will have boys who are fit to pasken.
  - **R' Binyamin bar Yefes in the name of R' Elazar** darshens pesukim to teach that one who has tashmish with tznus will merit to have boys.

R' ELIEZER OMER HASHERETZ V'NELAM MIMENU...

- **Q:** What is the difference between **R' Eliezer** and **R' Akiva**? **A: Chizkiya** said, the tumah of a sheretz and of a neveila would be the difference. **R' Eliezer** holds the person needs to know whether he became tamei with a sheretz or a neveila, and **R' Akiva** says he only has to know that he is tamei, not with what he became tamei.
  - **Ulla** says this difference as well, and says that **R' Eliezer's** view is based on the pasuk that already says "b'chol davar tamei". The words "oy b'nivlas sheretz tamei" are extra and teach that he must know with what he became tamei. **R' Akiva** says that these extra words are only written because the other words of the pasuk that list chaya and beheima separately must be written for the drasha of **Rebbi**.
  - **R' Yochanan** and **R' Sheishes** both said that the only difference between **R' Eliezer** and **R' Akiva** is how we darshen to get to this halacha, but otherwise they are in agreement.