



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

Shavuos Daf Yud Tes

- **Q: Rava** asked **R' Nachman**, according to **R' Eliezer** and **R' Akiva** that one is only chayuv when he forgets that he was tamei, not when he forgets that it was the Mikdash, what is the halacha if someone forgot he was tamei *and* forgot that it was the Mikdash? **R' Nachman** said, he has forgotten that he was tamei, and would therefore be chayuv. **Rava** asked, maybe say that since he forgot it was the Mikdash he should be patur!? **A: R' Ashi** said, we make a determination – if he leaves the Mikdash because he becomes aware that he is tamei, he is chayuv, and if he leaves because he becomes aware that it is the Mikdash, he is patur.
 - **Q: Ravina** asked **R' Ashi**, he only leaves when he becomes aware of the Mikdash *because* he is tamei, and he only leaves when he becomes aware that he is tamei *because* it is the Mikdash!? Rather, there is no difference as to what causes him to leave in this case, and he remains patur.
- A Braisa says, if there are two paths – one that is tamei and one that is tahor, and a person walked down one of them and then the second one and then walked into the Mikdash, he is chayuv (because he is definitely tamei at that point). If he walked down one path and then entered the Mikdash, and then went through the tahara process to become tahor, then walked down the second path and went back into the Mikdash, he is again chayuv. **R' Shimon** says, he would be patur in this case. **R' Shimon ben Yehuda** says, that **R' Shimon** says he is patur even in the first case.
 - **Q:** How could he be patur in the first case when he is definitely tamei!? **A: Rava** said, the case is that after walking down the first path he forgot that he did so and then walked down the second path, so he was never aware that he was definitely tamei, only that he was possibly tamei. The T"K holds that this partial awareness is enough to make him chayuv and **R' Shimon** says that it is not.
 - **Q:** Why would the T"K say he is chayuv in the second case (where he became tahor before walking down the second path)? Each time he is only possibly tamei!? **A: R' Yochanan** said, this is a case where the **Rabanan** said that knowledge of safek tumah is considered like knowledge of absolute tumah. **Reish Lakish** said the Braisa is following **R' Yishmael**, who says that one is chayuv even without knowledge of the tumah before the aveira.
 - **Q:** There is a self-contradiction of **R' Yochanan** and of **Reish Lakish**. A Braisa says, that if someone ate safek cheilev and then realized what he did and then again ate safek cheilev and then realized what he did, **Rebbi** says, that just as he would have to bring a chatas for each kezayis of cheilev that he ate, he must now also bring an asham taluy for each safek cheilev that he ate. **Reish Lakish** explained, that **Rebbi** here teaches that awareness of safek creates multiple chatas obligations. **R' Yochanan** explained **Rebbi** to hold that asham taluy is treated like chatas, but awareness of safek would not create multiple chatas obligations. These views contradict what they each said above!? Now, **R' Yochanan** can be said not to contradict, because he earlier said that it is only in regard to tumah that awareness of safek is treated like full awareness, based on a drasha of the pasuk. However, **Reish Lakish** should have said that the Braisa follows **Rebbi** instead of saying that it follows **R' Yishmael**!? **A:** He was teaching us that **R' Yishmael** holds that there is no requirement to be aware before the aveira.
 - **Q:** We already said that **R' Yishmael** darshens the pesukim differently and therefore doesn't have the available pesukim to darshen that knowledge is needed!? **A:** We would have thought that he doesn't

darshen this from pesukim, but he still requires it based on a tradition.
Reish Lakish therefore teaches that he does not require it at all.

HADRAN ALACH PEREK YEDIOS HATUMAH!!!