



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

Nazir Daf Yud Daled

- **Q: Rava** asked, if someone says “I am hereby a nazir which should take effect after 20 days, and I am hereby a nazir from now for 100 days”, what is the Halacha? Do we say that since the 100 days cannot be completed within the 20 days, the 100 day nezirus does not take effect yet at all, or do we say that since if he counts 20 of the 100 days now, he will be left with 80 days for completion later, and that leaves more than enough time to have “hair growth” (which requires a growth of 30 days), we say that the 100 day nezirus takes effect now and he begins with the 20 days before the other nezirus sets in?
 - **Q:** Why doesn't **Rava** ask the same case except that the second nezirus to be accepted was for only 30 days? **A:** He meant to ask both these questions. He asked, that if we say that when the second nezirus was only 30 days we tell him to observe the entire 30 days after the first period of nezirus, that may be because we don't want him to keep 20 days first and then only have 10 days remaining, since that leaves a very short time, which is not considered significant for purposes of nezirus. However, when the second term is 100 days, and he is left with 80 days later on, maybe we do tell him to observe 20 days now and 80 days later.
 - **Q:** If we say that in this case the nezirus take effect right now for 20 days, what if the second nezirus that he accepts is a status of permanent nezirus? If that takes effect immediately, he will not be able to cut his hair at the conclusion of the 30 day nezirus which is set to begin in 20 days!
 - **Q:** If we say that in this case the permanent nezirus takes effect right away, that may be because the nezirus of 30 days can be annulled by a chochom. What about if he accepts a nezir Shimshon to take effect after 20 days and then accepts a regular nezirus? Do we say that since the nezir Shimshon status can never be annulled he will never be able to complete the regular period of nezirus and therefore it does not begin at all, or does it take effect immediately for the next 20 days?
 - **Q:** If someone says “Like Moshe on the 7th of Adar”, do we say he is referring to Moshe's passing and therefore means to accept nezirus as mourning, or do we say he is referring to Moshe's birthday and has no intent to mean nezirus at all?
 - **A:** We can answer the very first question from a Braisa. The Braisa says, if someone declares a 30 day nezirus to begin in 20 days and then declares a 100 day nezirus, he counts 20 days for the 100 day nezirus, then counts the 30 day nezirus, then completes 80 days for the remainder of the 100 day nezirus.
- If he began observing his declared nezirus and his son is then born (requiring another period of nezirus which stops his own nezirus from continuing until this nezirus for his son is completed) and he becomes tamei during the nezirus for his son, **R' Yochanan** says he has lost whatever has been so far counted for his son's nezirus and whatever has been counted for his own nezirus, because both of these periods of nezirus are treated as one long period of nezirus. **Reish Lakish** says he only loses what was counted for his son, and he does not lose what was counted for his own nezirus, because he holds that the periods of nezirus are considered to be separate and distinct from each other.
- If a nazir becomes a metzora, he must stop counting his nezirus days until he becomes tahor, but he does not lose the days he already counted before becoming a metzora. If he becomes tamei to a meis while he is already a metzora, **R' Yochanan** says he loses all the days he had previously counted for the nezirus, because he has become tamei to a meis in middle of his

nezirus period. **Reish Lakish** says he does not lose the days previously counted, because the days that he is a metzora are not considered days of his nezirus.

- We need to state their machlokes in both these cases. If we would only have the first case, we would say that in that case **R' Yochanan** says as he does, because it is all considered to be a nezirus, and therefore they are considered one period. However, in the case of metzora, he may agree that he is not considered to be in his period of nezirus. If we would only have the second case, we would say that **Reish Lakish** only holds that way there, but in the first case it is all “nezirus” and as such is considered to be one long period. That is why we need both cases.
- If a nazir had his hair cut with less than 30 remaining to the end of his nezirus, he must continue his nezirus even beyond his period until he has allowed his hair to grow for 30 days before shaving it as part of the completion process. If he becomes tamei in the days after the accepted period that he is keeping just to allow for the hair growth, **Rav** says that even **R' Yochanan** would agree that he does not lose the days counted, because he is now certainly no longer considered to be in his nezirus period. **Shmuel** says that even **Reish Lakish** would say that he loses whatever was counted, because this is literally within his single period of nezirus.
 - **R' Chisda** said, if a nazir's korbanos were offered, and he then became tamei before shaving his hair, he is stuck as a nazir and can never conclude the nezirus (the shaving must be done with the korbanos, but he can't shave now, because he is tamei, and when he is no longer tamei the korbanos were already offered).
 - **Q:** According to **R' Eliezer** who says that shaving the hair is essential to concluding the nezirus, he should need to wait 7 days to become tahor and should then again have to bring new korbanos to complete his nezirus, and according to the **Rabanan**, the shaving of the hair is itself not essential. If so, who does **R' Chisda** follow? **A:** He is following the **Rabanan**, and when he says that “he is stuck”, he means that he is stuck in the sense that he cannot perform the mitzvah of shaving the hair along with the korbanos, but not that he is stuck as a nazir forever.
- **R' Yose the son of R' Chanina** said, if a nazir has completed his 30 count, but has not yet done his concluding process, and he becomes tamei at that time, he is subject to the malkus penalty. However, he would not get malkus if he cut his hair or drank wine during that time.
 - **Q:** The pasuk regarding tumah says “kol yimei haziro LaShem”, which teaches that he is subject to malkus for tumah even after the count is over. However, the pesukim regarding cutting hair and drinking wine have a similar language which should therefore make him subject to malkus for those actions as well!? **A:** Regarding tumah the pasuk says “v'timei rosh nizro”, which teaches that he is subject to the issur of tumah even if he is just waiting for his head to be shaved, and the count has already been completed.
 - **Q:** A Braisa clearly says that he is subject to malkus at that time for any one of these 3 actions!? **A: TEYUFTA.**