



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

Nazir Daf Tes Vuv

MISHNA

- If someone says “I am hereby a nazir when I have a son, and I am hereby a nazir for 100 days”, and he begins observing the 100 day nezirus immediately, if a son is born to him at any time up to 70 days into the 100 day nezirus, then “he loses nothing” (meaning, he counts the 30 day nezirus for his son concurrently with the 100 day nezirus, and therefore only keeps a total of 100 days of nezirus). However, if the son is born after 70 days, he must stop his count toward the 100 days, observe the 30 days nezirus for his son, and then complete the 100 day nezirus after that is done. This is so, because a period of nezirus cannot last for less than 30 days (and in this second case, the nezirus for his son therefore must extend beyond his 100 day count, and therefore cannot be counted concurrently with the 100 day nezirus).

GEMARA

- **Rav** said, Day 70 counts as a day for the 100 day nezirus and as a day for the nezirus for his son. Therefore, since it counts as 2 days, it also counts as two days for the 100 day nezirus and he saves a day of counting (he can bring his korbanos on Day 100 instead of Day 101).
 - **Q:** Our Mishna said, if the son is born anytime up to Day 70 “he loses nothing”, since the 30 day nezirus can be totally enveloped in the 100 days. If **Rav** is correct, the person actually *gains* a day, and does not simply “lose nothing”!? **A:** That is what the Mishna should have said. The reason it says “he loses nothing” is to keep the style of the end of the Mishna which says that if the son is born after Day 70 “he loses”, so the beginning of the Mishna says that if he is born by Day 70 “he loses nothing”.
 - **Q:** The Mishna says that if a son is born after Day 70 he loses. According to **Rav**, if the son is born on Day 71, since Day 71 counts as a day for the son as well, the nezirus for the son ends on Day 100, and therefore the person should “lose nothing” even when a son is born on Day 71!? **A:** The Mishna means that if a son is born “after, after” Day 70 – which means on Day 72 and forward – that is when he will lose and have to count the 30 days of nezirus in addition to the 100 days.
 - **Q:** If so, why does the Mishna say that if the son is born until Day 70 he doesn't lose anything? The Mishna should say until Day 71!? Therefore, it must be that the Mishna holds that if the son is born at Day 71 he does lose. It must be that the Mishna cannot share the view of **Rav**.
 - **Q:** According to who did **Rav** say his Halacha? **A:** Maybe it is based on **Abba Shaul**, who says that regarding aveilus the 7th day counts as a day towards the shiva and as a day towards the shloshim. He would therefore similarly hold over here that the day the son is born can count for both periods of nezirus.
 - **Q:** It may be that **Abba Shaul** only holds that way there, because aveilus is D'Rabanan, but would not hold this way regarding nezirus, which is D'Oraisa!? **A:** Maybe **Rav** holds like **R' Yose**, who says regarding a Korbon Pesach, that a woman who is a “zavah ketanah”, and must observe a clean day before eating a korbon, and that clean day is Erev Pesach, and at the time that the Korbon Pesach is offered on her behalf she has been observing a clean day, but later on that day she sees blood, thus making that she cannot partake in the korbon, **R' Yose** says that she need not bring a Korbon Pesach on Pesach Sheini. It must be that he says so, because he holds that the first part of the day when she was clean is counted as a day on which she is not considered to be tamei at all, and when she later sees blood, it is considered a separate day of seeing blood.

Therefore, at the time the Pesach was brought she was clean and was counted as having brought the korbbon. We can say that this is just like **Rav** said, that the one day can be counted for two separate purposes.

- **Q:** A Braisa clearly says that **R' Yose** holds that the woman in this case would be considered as having been tamei the entire day regarding the halachos of tumah!? **A:** He holds the tumah is retroactive only D'Rabanan. It must be that way, because if not, why does he hold that the woman does not need to bring a Korbbon Pesach on Pesach Sheini?
 - The Gemara says, it may be that he holds that the tumah is even retroactive D'Oraisa. The reason she does not need to bring another korbbon is because we consider this to be a "hidden tumah", for which a person does not need to bring a korbbon on Pesach Sheini.
 - We find, based on a statement of **R' Oshaya**, that he held like the first explanation, that **R' Yose** held the tumah is retroactive only D'Rabanan.
- **Q:** According to **R' Yose**, how can a woman ever be held as having 3 days of seeing blood, since he says that a morning when she does not see blood is considered as a "complete clean day"? **A:** Either the case would be where she had a flow of blood for 3 days straight, or the case would be where she saw blood from right before sunset and into the beginning of the night for 2 nights in a row. That would make it so that she never had a partial clean day.

HADRAN ALACH PEREK HAREINI NAZIR!!!