



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

Nazir Daf Tes Zayin

PEREK MI SHE'AMAR -- PEREK SHLISHI

MISHNA

- If someone says "I am hereby a nazir", he shaves his head (and brings the korbanos, etc.) on the 31st day. If he did so on the 30th day, he is yotzeh. If he said "I am hereby a nazir for 30 days", and he then shaves his head on Day 30, he is *not* yotzeh.
- If someone accepted 2 periods of nezirus on himself, he shaves his head for the conclusion of the first nezirus on Day 31, and for the second nezirus on Day 61. If he shaved for the first nezirus on Day 30, then he can shave for the second nezirus on Day 60. If, in this case he shaved for the second nezirus on Day 59, he is yotzeh.
 - This is the testimony that was given by **R' Papayus** – that if one accepted two periods of nezirus, and he shaved on Day 30, the second shaving should be done on Day 60, but if it was done on Day 59, he is yotzeh. This is because Day 30 is considered Day 1 for the second nezirus period (thereby making Day 59 the 30th day).
- If someone says "I am hereby a nazir" and then became tamei on Day 30, he loses all the days he has already counted and must observe another 30 days of nezirus. **R' Eliezer** says he need only wait 7 days to become tahor and can then continue with the concluding process for the nezirus (he holds that once even part of Day 30 has passed, he is no longer within the nezirus period).
 - If he said "I am hereby a nazir for 30 days" and then becomes tamei on Day 30, all would agree that he loses all the days he has already counted and must observe another 30 days of nezirus.
 - If he said "I am hereby a nazir for 100 days and became tamei on Day 100, he loses all the days he has already counted and must observe another 100 days of nezirus. **R' Eliezer** says he need only observe another 30 days of nezirus.
 - If he became tamei on Day 101, he need only observe another 30 days of nezirus. **R' Eliezer** says he need only wait 7 days to become tahor, and may then continue with the concluding process for the nezirus.

GEMARA

- **R' Eliezer** says that when he becomes tamei on Day 30 (after accepting a regular period of nezirus) he need only wait 7 days, because he holds that whenever he becomes tamei after the completion of the nezirus term he need only wait the time it takes to become tahor.
 - **R' Eliezer** did not argue in the case where the person accepted a 30 day period of nezirus, and said that if this person became tamei on Day 30 he would have to observe another 30 days of nezirus. He holds this way in this case, because the person accepted 30 *complete* days of nezirus. Therefore, he remains in the term of nezirus for the entire 30 days.
 - Regarding the case of where the person accepted a nezirus of 100 days, and then became tamei on Day 100, and the machlokes between the **T"K and R' Eliezer**, this has all been explained in the Gemara earlier on Daf Hey and Vuv.

MISHNA

- If someone declared a nezirus while he was in a cemetery, even if he remains there for 30 days, his nezirus is not considered to have begun, and he therefore does not go through the process of bringing the korbos of a nazir who has become tamei.

- If he left the cemetery, became tahor, and then reentered the cemetery, his nezirus is considered to have begun and he is therefore subject to the process of a nazir who has become tamei, and loses any days of nezirus that he has already counted before reentering the cemetery. **R' Eliezer** says, the pasuk says “v'hayamim harishonim yiplu”. This teaches that upon becoming tamei he only loses the days of nezirus observed if there are at least 2 days that have been observed. If it is less than that, then as soon as he becomes tahor he picks up counting where he left off before becoming tamei.

GEMARA

- **R' Yochanan** said that if one accepts nezirus while in a cemetery, the nezirus takes effect (he would get malkus if he drinks wine, cuts his hair, or does not leave the cemetery). He holds that the nezirus is “floating” and takes effect as soon as he becomes tahor, without any further acceptance. **Reish Lakish** said that the nezirus does not take effect until he leaves the cemetery. He holds that a second declaration would have to be made when he becomes tahor, and if one is not made the nezirus will not take effect.
 - **Q: R' Yochanan** asked **Reish Lakish**, our Mishna says that one who accepted nezirus while in a cemetery need not bring the korbos of a nazir who became tamei. This suggests that otherwise the nezirus does take effect!? **A: Reish Lakish** answered, the Mishna means that this person is not subject at all to the halachos of tumah or korbos, because he is not a nazir at all.
 - **Q:** A Braisa says, if someone accepted nezirus while he is tamei, he may not cut his hair, drink wine, or become tamei to a meis, and if he does, he would get malkus. We see that the declaration makes the nezirus take effect!? **A:** The Braisa is referring to where the person became tahor and restated his acceptance of nezirus. If he doesn't do that, the nezirus does not take effect.
 - **Q:** A Braisa says, the only difference between a tamei person who accepts nezirus and a nazir who becomes tamei is that the first person has his 7th day counted towards his nezirus, whereas the latter person does not. Now, if **Reish Lakish** is correct, the nezirus has not taken effect, so why would the 7th day count towards the nezirus!?
 - Based on this, the Gemara will suggest a revised understanding of **Reish Lakish**.