



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

Nazir Daf Yud Zayin

- **Mar bar R' Ashi** has a new understanding of the machlokes between **R' Yochanan and Reish Lakish** in the case of where a tamei person (e.g. he is in standing in the cemetery) accepts nezirus upon himself. He says that all agree that the nezirus takes effect immediately and if the person drinks wine or cuts his hair he will get malkus. The machlokes is only regarding whether he would get malkus for ignoring a warning to leave the cemetery after accepting the nezirus. **R' Yochanan** says he would get malkus and **Reish Lakish** says that he would not.
 - **Q: R' Yochanan** asked **Reish Lakish**, our Mishna says that even if this person remains in the cemetery for 30 days his nezirus count does not begin and he therefore does not bring a korbon as a tamei nazir. This suggests that although he doesn't bring a korbon, he would get malkus!? **A: Reish Lakish** answered, since the next case of the Mishna says that if he left the cemetery and became tahor and then went back in he would have to bring a korbon, the first case of the Mishna also uses the concept of korbon and says he would not have to bring a korbon. However, the first part of the Mishna could have also said that he is not subject to malkus.
 - **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. This suggests that regarding malkus they are the same (they would both be subject to malkus, which is what **R' Yochanan** said)!? **A:** The inference from the Braisa is that regarding the issur of cutting hair the two are alike. However, regarding the issur of tumah they would be different.
 - **Q:** If they are different regarding malkus for tumah the Braisa should list that as a difference!? **A:** The Braisa is dealing with creating the terms of the nezirus, not regarding violating the terms of the nezirus.
 - **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 gets malkus. This is a clear **TEYUFTA** of **Reish Lakish**.
- **Q: Rava** asked, if a nazir is in a cemetery, does he need to remain there for a minimum amount of time before being subject to malkus?
 - **Q:** What is the case in this question? If the case is where he is being warned not to accept nezirus while he is in the cemetery, and he ignored the warning and accepted it anyway, why would he need to be there for a minimum period of time? He has ignored the warning!? **A:** The case must be where a nazir entered a cemetery while in a box, which prevents him from becoming tamei. Someone else then went and made a hole in the floor of the box, thereby allowing tumah to enter the box. **Rava's** question is, do we only require a minimum time for tumah when dealing with a person becoming tamei in the Beis Hamikdash, or does this concept even apply regarding nezirus as well?
 - The Gemara answers the question by saying **TEIKU**.
- **Q: R' Ashi** asked, if a person accepted nezirus while in a cemetery, is he required to shave his head as part of his taharah process? Do we say that a tahor nazir who became tamei must do so, but this person was never yet a tahor nazir, or do we say that there is no difference and he must shave his hair in this case as well? **A:** Our Mishna said that a person who accepts nezirus while in a cemetery does not bring the korbanos of a tamei nazir. This seems to suggest that he would have to shave his head.
 - The Gemara says this is no proof, because it may be that the Mishna is saying that the reason he does not bring the korbon is because he does not shave his head.

- **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. This suggests that regarding shaving their hair they are the same (they would both be required to shave their heads)!? **A:** The inference is that regarding *malkus* they are the same, not regarding shaving.
 - **Q:** If they are not the same regarding shaving their heads then the Braisa should list that as a difference between them!? **A:** When the Braisa says the only difference between them is regarding the seventh day, it means to refer to all matters of the 7th day, which includes the difference in regard to shaving of their heads.
- **Q:** A Braisa uses a kal v'chomer to teach that the days that a nazir is a metzora do not count towards his days of nezirus. The Braisa says that if a person became a nazir in a cemetery, which is a situation in which his hair is fit to be shaved for nezirus, yet his days of tumah don't count towards his nezirus, then surely a nazir who is a metzora, whose hair is not fit to be cut for nezirus (it will be cut for the metzora taharah process) will not have his metzora days count for his nezirus. Now, presumably the Braisa means that the nazir who became a nazir in the cemetery will have his hair shaved when he becomes tahor from this tumah. This can answer the question of **R' Ashi!**? **A:** The Braisa means that his hair is shaved for nezirus at the end of his term of nezirus, not for the tumah. This must be what the Braisa is referring to, because if it is referring to shaving for tumah, then how is the metzora different, since he must also shave his hair as well!
 - The Gemara says this is no proof, because the Braisa may be referring to shaving for the tumah, which would still be considered as shaving for nezirus purposes, whereas the metzora shaves his hair for non-nezirus purposes.
- A Braisa clearly says that we learn from a pasuk that a tahor nazir who became tamei must shave his head when he becomes tahor again. However, a nazir that became a nazir while tamei would not have to shave his head for his taharah process. We clearly see from this Braisa the answer to **R' Ashi's** question, **SHEMA MINAH**.