



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

Nazir Daf Yud Ches

- **Q:** The Gemara earlier quoted a Braisa that said, 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. Who is the Tanna of that Braisa? **A: R' Chisda** said, the Braisa follows **Rebbi**, who says that a nazir who became tamei begins counting on the 8th day after beginning his taharah process, However, **R' Yose the son of R' Yehuda** says he begins counting on the 7th day. We find their views stated in a Braisa.
 - **Q:** A Mishna says that a nazir who became tamei multiple times need only bring one korbon for the tumah. Who is the Tanna of this Mishna? **A: R' Chisda** said, this Mishna follows **R' Yose the son of R' Yehuda**, who says that the nazir begins to count on the 7th day of the taharah process. The Mishna is saying that if he becomes tamei on the 7th day again, since he cannot bring a korbon until the 8th day, a new korbon obligation does not set in. However, according to **Rebbi**, since he does not begin counting until the 8th day, if he would become tamei again on the 7th day it would not be referred to as becoming tamei "again", since he is still in the old period of tumah. It also can't be talking about where he became tamei on the 8th day, because since he is able to bring a korbon on the 8th day, if he were to become tamei on the 8th day he *would* be obligated to bring an additional set of korbanos.
 - **Rebbi's** view is based on the pasuk that says "v'chiper alav" (referring to the bringing of the korbon) and *then* says "v'kidash es rosho" (which refers to his being a nazir again). **R' Yose** says, the pasuk ends off and says "bayom hahu", which is extra, and teaches that he begins counting his nezirus on the 7th day. **Rebbi** says the words "bayom hahu" teach that he begins counting on the 8th day even if he did not bring his korbon on that day.
 - **Q:** Why does **R' Chisda** have to say that the Mishna cannot follow **Rebbi**? Since **Rebbi** holds that he begins counting on the 8th day, presumably this means he begins counting the night leading into the 8th day. If so, the case of the Mishna could be where he became tamei again the night leading into the 8th day, which is a new period of nezirus, but since it is not yet considered time to bring the korbon (which can't be brought until the morning) becoming tamei then would not bring about an additional korbon obligation!? Since this explanation was not given, does that mean that **R' Chisda** must hold that even the night before a korbon can be brought is already considered to be the time for the korbon, which is why becoming tamei even then would require an additional set of korbanos to be brought? **A: R' Ada bar Ahava** said, if we say **Rebbi** holds that the time for the korbon is not considered to come until the morning, he would also hold that the count for the nezirus cannot begin until the morning. And, if he holds that the nezirus count begins at night, it is because he holds that the time for the korbon is considered to begin at night.
- A Braisa says: **R' Eliezer** holds that if a nazir becomes tamei again on the 7th day of his taharah process, he is not obligated to bring an additional korbon. However, if he becomes tamei on the 8th day (when he may already bring the korbon) he would be obligated to bring an additional set of korbanos. The **Chachomim** say, he is only required to bring additional korbanos if he became tamei after having actually offered his Korbon Chatas. Before that time, becoming tamei again does not require him to bring additional korbanos, because only the bringing of the chatas prevents him from beginning his count, whereas the bringing of his asham does not prevent him from doing so. **R' Yishmael the son of R' Yochanan ben Broka** holds that just as the chatas

prevents him from beginning his count, the asham prevents him from doing so as well (therefore, if he becomes tamei before both these korbanos are brought, he would not be obligated to bring additional korbanos).

- **R' Eliezer** says the extra words in the pasuk “bayom *hahu*” teach that his nezirus begins on Day 7. The **Rabanan** say “bayom *hahu*” teaches that it begins even though the asham was not yet brought. **R' Yishmael** says “bayom *hahu*” teaches that the nezirus begins even though the olah was not brought.
 - The **Rabanan** hold that the olah would not prevent the nezirus from beginning, because an olah is a gift, and does not bring kaparah.
 - **Q:** The pasuk mentions the bringing of the chatas and the olah, it then mentions beginning the nezirus, and then mentions the bringing of the asham. This alone should be enough of a reason to decide that the asham does not prevent the count from beginning, so why do the **Rabanan** require the extra word of “bayom *hahu*”? **A:** A Braisa says that the order of the pasuk alone would not be enough to teach that, because we would say that just like everywhere else we find that the asham is essential to the process, we would say that the same should be here. Therefore, we need another way of learning that the asham is not essential for this purpose.