



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

### Nazir Daf Yud Tes

- A Braisa says, if a woman accepted nezirus, became tamei, separated her korbanos for taharah, and her husband was then meifer the neder of nezirus, she still brings the chatas bird, but not the olah or the ashm.
  - **R' Chisda** said, this Braisa follows the view of **R' Yishmael**, who said that the olah bird is essential and brought as a kaparah. That would be the reason why it is not brought when the husband was meifer the nezirus. According to the others, including the **Rabanan**, the olah is not brought as a kaparah and could therefore be brought even after a hafarah.
    - **Q:** If the Braisa holds that the hafarah removes the nezirus retroactively, then why does she bring the chatas bird? If the Braisa holds that the hafarah removes it from this point on, why shouldn't she bring the olah and ashm? **A:** The Braisa holds that the hafarah removes the nezirus retroactively. The reason she still must bring a chatas is because **R' Yishmael** (the Tanna of the Braisa) holds like **R' Elazar Hakapar**, that every nazir is considered to be a sinner, because they have deprived themselves from things that are mutar (wine). Therefore, since this woman has done so, she must still bring the chatas as a kaparah.

YATZAH V'NICHNAS OLIN LO MIN HAMINYAN

- **Q:** Just because he left the cemetery he may begin counting for his nezirus? **A: Shmuel** explained, the Mishna is discussing where he left and underwent the taharah process.
  - **Q:** The Mishna seems to say he may begin counting *because* he walked back in to the cemetery. If he didn't walk back in he wouldn't begin counting for his nezirus!? **A:** The Mishna means to say, certainly if he became tahor he begins to count. Moreover, if he goes back into the cemetery, he still begins the count, which would therefore require him to bring korbanos when he becomes tamei this time, as a full-fledged nazir.
    - **R' Kahana and R' Assi** asked **Rav**, why didn't you explain this to us as **Shmuel** did? **Rav** answered, I did not think you needed this to be explained.

R' ELIEZER OMER LO BO BAYOM SHENE'EMAR...

- **Ulla** said, **R' Eliezer** only said this Halacha (that there must be at least 2 days of tahara for a period of tumah to remove the days kept as nezirus) regarding a person who accepted nezirus while tamei and then became tahor for one day. However, a tahor nazir who became tamei and then became tahor again, would lose all counted days even if he had only one day of taharah before becoming tamei. **Rava** explained, this is because the pasuk used in **R' Eliezer's** drasha says "ki tamei nizro", which teaches that this drasha (and the Halacha he learns from it) only applies when the nezirus came about in a period of tumah.
  - **Q: Abaye** asked, a Braisa says that if a person accepts a 100 day nezirus and becomes tamei on the first day, he does not lose the day already counted, based on the drasha of the pasuk (as explained by **R' Eliezer**). From here we can clearly see that **R' Eliezer** says his Halacha even when it is not a case of a person who accepted the nezirus while he is tamei!? This is a **TEYUFTA** of **Ulla**.
- **Q: R' Pappa** asked **Abaye**, at what point would **R' Eliezer** say that he loses his counted days upon becoming tamei – is it when he becomes tamei anytime after the first day is complete, or only after the second day is complete as well? He didn't know the answer, so he went and asked **Rava**, who said that the pasuk uses the word "yiplu", which suggests a slight amount of time, and teaches that as long as one day has passed when he became tamei, he loses all days counted.

- We need the pasuk's word of "yiplu" and the word of "yamim". If it would only say "yamim" we would think that at least two days of the nezirus term must pass before his becoming tamei. If it would only say "yiplu", we would think that even if he became tamei on the first day he would lose what was counted, etc.

#### MISHNA

- If someone accepted a long period of nezirus when he was outside Eretz Yisrael and observed the full term outside Eretz Yisrael and then entered Eretz Yisrael, **B" S** say he must observe another nezirus of 30 days, and **B" H** say he must observe the full length of the originally accepted nezirus.
  - It once happened that Hilni Hamalka promised 7 years of nezirus if her son were to return safely from war. When he returned, she kept 7 years of nezirus. She then went up to Eretz Yisrael and **B" H** paskened that she must keep another 7 years of nezirus. At the end of those 7 years she became tamei and had to keep another 7 years of nezirus, totaling 21 years of nezirus. **R' Yehuda** said she only kept 14 years of nezirus.

#### GEMARA

- **Q:** Maybe we can say that the machlokes is that **B" S** say that the **Rabanan** were only goizer on the land of chutz laaretz as being tamei (which is a more lenient tumah, and they are therefore meikel), whereas **B" H** hold that the **Rabanan** were even goizer that the air of chutz laaretz is tamei (which makes for a more stringent gezeirah, and the reason they are more machmir)? **A:** We can say that all agree that the gezeirah of tumah was only on the land of chutz laaretz, and the machlokes is that **B" S** say we penalize a person who accepts nezirus outside Eretz Yisrael and require him to keep an additional 30 days, whereas **B" H** say we penalize him to the full extent of the original nezirus.