



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

Nazir Daf Mem Daled

MISHNA

- There are 3 categories of issur to a nazir: tumah, shaving his head, and products of the grape vine.
 - Tumah and shaving are more stringent in that they cause days of the nezirus to not count towards the nezirus period, whereas eating grape products would not do so.
 - Grape products are more stringent in that there is never a time when it is mutar for a nazir, whereas shaving is allowed for a nazir who is a metzora and tumah is allowed when a nazir happens on a meis mitzvah.
 - Tumah is more stringent than shaving in that it makes all previously counted days to be lost and requires that a korban be brought, whereas shaving would only require a maximum additional count of 30 days and does not require that a korban be brought.

GEMARA

- **Q:** We should say that there should never be a time that tumah is allowed for a nazir, based on a kal v'chomer from wine. If there is never an allowance for wine, which also does not affect the nezirus count, then surely tumah, which does affect the nezirus count, should never have an allowance!? **A:** The pasuk of "l'aviv ul'imo lo yitama" teaches that he may become tamei for a meis mitzvah.
- **Q:** We should say from a kal v'chomer that there may be an allowance for wine. If tumah, which affects the count, has an allowance, then surely wine should have an allowance!? **A:** The pasuk of "miyayin v'sheichar yazir" teaches that no wine is ever permitted, even the wine needed for a mitzvah.
- **Q:** We should say that wine affects the full nezirus count based on a kal v'chomer. If tumah, which has an allowance, affects the full count, then wine, which has no allowance, should surely affect the full count!? **A:** The pasuk specifically says that the full count is affected because of *tumah*, which excludes its being effected from the drinking of wine.
- **Q:** We should say that shaving should affect all previously counted days based on a kal v'chomer. If tumah, where the person who makes the nazir tamei is not chayuv for anything, affects the entire count, then shaving, where the person who shaved the nazir is chayuv malkus, should surely affect the entire count!? **A:** The pasuk specifically says that the count is affected because of *tumah*, which excludes its being effected from the drinking of wine.
- **Q:** We should say that the one who makes the nazir tamei should be chayuv based on a kal v'chomer. If the one who shaves the nazir is chayuv even though shaving does not affect the entire count, then the one who makes him tamei should be chayuv since tumah affects the entire count!? **A:** The pasuk of "v'timei rosh nizro" teaches that only the nazir himself is chayuv for his becoming tamei.
- **Q:** We should say that the person who shaved the nazir should not be chayuv, based on a kal v'chomer from tumah. If the person who makes him tamei is not chayuv even though tumah affects the entire count, then the person who shaves the nazir should not be chayuv, since shaving does not affect the entire count!? **A:** We darshen the pasuk of "taar lo yaavor ahl rosho" to include the one who shaves the nazir as well.
- **Q:** Shaving should have no allowance based on a kal v'chomer. If wine, which does not affect the count, has no allowance, then shaving should also have no allowance!? **A:** The pasuk has extra words of "rosho" and "zekano" which teach that a metzora who is a nazir may shave his head.
- **Q:** Shaving should not affect the nezirus count at all based on a kal v'chomer. If wine, which has no allowance, doesn't affect the count, then shaving, which has an allowance, should also not

affect the count!? **A:** The nazir must have 30 days of hair growth when he shaves his head after the nezirus count. Therefore, if he shaved his head he would have to wait 30 days before concluding his nezirus.

- **Q:** Wine should require a 30 day additional count based on a kal v'chomer. If shaving, which has an exception allowance, affects the count for up to 30 days, then wine, which has no allowance, should also do so!? **A:** Shaving only affects the count because he needs 30 days of hair growth to shave his head after the nezirus. Wine does not cause that problem and would therefore not require any additional days of nezirus to be counted.

MISHNA

- How is the head shaving of the tamei nazir done? He would get sprinkled with the parah adumah on the 3rd and 7th days of his tumah, shave his head on the 7th day, and bring his korbanos on the 8th day. If he did not shave his head until the 8th day, **R' Akiva** says he would still bring his korbanos on that 8th day. **R' Tarfon** said to him, why is this nazir different than the metzora (who may not bring his korbanos on the same day that he shaves his hair)!? **R' Akiva** said to him, the tahara of the nazir is dependent on days, whereas the tahara of the metzora is dependent on his shaving his hair and he therefore cannot bring his korbanos until the sun has set on the day that he shaved his hair.

GEMARA

- **Q:** Did **R' Tarfon** accept **R' Akiva's** answer or not? **A:** We find that **Hillel** taught a Braisa that says that if the nazir shaved on the 8th day he brings his korbanos on the 9th day. If **R' Tarfon** accepted the answer then this Braisa would not be following any view. It must be that he did not accept the answer!
 - **Rava** said, this is no proof, because the Mishna may be discussing where he was toivel on the 7th day and therefore could bring his korbanos on the 8th day (since he had the sun set after his tevila) and the Braisa is discussing where he was not toivel until the 8th day, which is why he could not bring his korbanos until the 9th day.
- **Abaye** said that he found the colleagues of **R' Nosson bar Hoshaya** sitting and teaching a Braisa that says that the pasuk regarding a zav that says that he shall come "lifnei Hashem ehl pesach Ohel Moed unisanam ehl haKohen" teaches that he may only enter the Machaneh Leviya ("lifnei Hashem") after he was toivel and had the sun set after the tevila. They said, it must be that the Braisa holds that a zav who is a "t'vul yom" (has not yet had the sun set after his tevila) is considered to have the status of a zav. **Abaye** said to them, based on this, we should say the same thing regarding a nazir, where the pasuk also says that he should bring his korbanos to the "pesach Ohel Moed", and we should therefore also say that he may only do so after he was toivel and had the sun set after his tevila. However, we know that this is not the case, because a Braisa says that a tamei meis may enter the Machaneh Leviya!? **Abaye** said, the Braisa must hold that the zav who is a tevil yom is not given the status of a zav. The reason he may not enter the Machaneh Leviya is because he has not yet brought his korbanos and is therefore a mechusar kippurim.