



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

Nazir Daf Nun Gimmel

- **Q:** The Gemara is trying to answer the question of whether a quarter kav of bones of the spinal column or skull (as opposed to the half kav that is needed from other bones) would require a nazir to shave his head and be treated as a nazir tamei. The Gemara says, maybe we can answer this from the Braisa just quoted, in which **Shammai** said that a single bone from the spinal column or skull creates tumas ohel. The **Rabanan** disagree, but presumably agree to the point that the spinal column and skull are more stringent with regard to tumah, and would therefore hold that even a quarter kav would require the nazir to shave his head, etc.!? **A:** It may be that **Shammai** is so much more of a stringent view, and that the **Rabanan** do argue to the point of saying that the spinal column or skull is not treated more stringently.
 - **Q:** If so, then we can answer the question by saying that the **Rabanan** hold even the bones of the spinal column or skull would have to equal a haf kav in order to require the nazir to shave his head!? **A:** It may be that the **Rabanan** agree that the spinal column or skull are treated more stringently and as such would only need a quarter kav to require a nazir to shave his head.
- A Braisa says, **R' Eliezer** said, the Early Zikeinim would say that a half kav of bones and a half lug of blood are the measurements needed for all matters of tumas ohel, whereas a quarter kav and quarter lug are sufficient for other matters. Some of the Elders would say that a quarter kav and quarter lug are the measurements needed for everything. The later Beis Din said, half kav and half lug are required for all matters, except that a quarter kav and quarter lug are sufficient to prohibit someone from eating terumah and kodashim, but not to make a nazir shave his head or prevent someone from bringing a Korbon Pesach.
 - **Q:** Why did **Rebbi** write the Mishna like the later, third view, when it argues on the earlier two? **A:** **R' Yaakov bar Idi** said, this view was said based on a tradition from Chagai, Zecharya, and Malachi.

AHL EILU HANAZIR MEGALE'ACH

- The first time the Mishna uses the words "for these" it comes to exclude a bone the size of a barley from things requiring a nazir to shave his head based on tumas ohel alone. The words "for these" in the later part of the Mishna come to exclude the case of where there are a number of stone overhangs and a meis is under one of them, and a nazir walks under an overhang, but is not sure which overhang he walked under. The Mishna teaches that he does not shave his head based on that tumah either.

V'CHATZI KAV ATZAMOS

- The Mishna says that although the nazir would not shave for tumas ohel of a quarter kav, he would shave for touching or carrying a quarter kav.
 - **Q:** This seems to be unnecessary, because the Mishna then says that he would shave for touching or carrying even a barley sized bone!? **A:** The ruling is necessary in a case where the bones are ground into a powder. In that case there is no barley sized piece, but there can be a quarter kav amount.

AHL EIVER MIN HAMEIS V' AHL EIVER MIN HACHAI SHEYEISH ALEIHEN BASSAR KARA'UY

- **Q:** If there is not enough flesh on the limbs to regenerate, would the nazir still have to shave his head for touching and carrying these limbs? **A:** **R' Yochanan** says he would not shave for that, since our Mishna says that he must only shave when there is enough flesh on the limb and this applies to all forms of tumah (touching, carrying, or ohel), and **Reish Lakish** says that he would,

since the next Mishna, which lists things for which a nazir does not shave for, does not list a limb with less than this amount of flesh.

- **R' Yochanan** says that absence in the next Mishna is not determinate. The reason it is left out is because it is already dealt with in the earlier part of the Mishna (like **R' Yochanan** explained).
 - **Q:** The Mishna listed a half kav of bones, which suggests that a quarter kav would not require a nazir to shave via ohel, and yet the next Mishna specifically lists a quarter kav as not requiring the nazir to shave via ohel!? **A:** It had to be listed in the next Mishna to teach that although he does not shave for a quarter kav via ohel, he would have to shave for it via touching or carrying.
 - **Q:** The Mishna listed a half lug of blood, which suggests that a quarter lug would not require a nazir to shave, and yet the next Mishna specifically lists a quarter lug as not requiring the nazir to shave!? **A:** That was listed to counter the view of **R' Akiva**, who says that a nazir would shave for touching or carrying a quarter lug of blood.
- **Q:** What is the case of the limb from the meis? If the limb has in it a barley sized bone, why does **R' Yochanan** say that the nazir need not shave based on it? If the limb does not have this bone, then why does **Reish Lakish** say that he must shave? **A: Reish Lakish** will say that the case is where there is no barley sized bone. Still, it gives off tumah and requires the nazir to shave his head based on a drasha of the pesukim in a Braisa, which teaches that a barley sized bone gives off tumah and separately teaches that the limb of a meis gives off tumah. It must be that the case of the limb is where it does not contain a barley sized bone, and still the Braisa learns from the pasuk that it gives off tumah. **R' Yochanan** will say that the limb has a barley sized bone inside. One pasuk teaches that it gives off tumah through touching and the other teaches that it gives off tumah through carrying. However, the limb only gives off tumah because of the bone within.