



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

Nazir Daf Nun Daled

UMAZEH BASHLISHI U'VASHEVI'I V'SOSEIR...

- **Q:** Does the Mishna mean that he begins counting "when he becomes tahor" on the 7th day (after being toivel and waiting for sunset) and follows **R' Eliezer**, or does it mean that he begins counting on the 8th day (after "becoming tahor" by bringing his korbanos), and follows the **Rabanan**? **A:** The Mishna goes on to say that for other tumos he does not shave his head and begins counting "immediately" when he becomes tahor. That must mean that for the first list in the Mishna he does not begin "immediately", but instead begins on the 8th day, which is the day he brings his korbanos, and the Mishna follows the **Rabanan**.

MISHNA

- For tumah transmitted by overhanging branches or stones, by a Beis Hapras (a grave that was plowed over), by Chutz Laaretz, by a coffin cover or coffin walls, by a revi'is of blood, by tumas ohel of a quarter kav of bones, by keilim that had touched a meis, or transmitted during the days of his metzora counting or during his days as a confirmed metzora, for all these scenarios a nazir would not shave his head, but would get sprinkled with the parah adumah on the 3rd and 7th days, and would not lose any days previously counted for the nezirus, and would resume his count immediately upon becoming tahor, and he brings no korbanos at that time. In truth they said, the days of zav or zavah and the days that a possible metzora is locked up, actually count towards his nezirus count.

GEMARA

- The Gemara explains that "overhanging branches" refers to a tree with a number of branches, one of which has a kezayis of a meis under it, and the nazir is not sure if he walked under that branch or not. The case of the "overhanging stone" is where there were a number of stones protruding from a wall, one of which has a kezayis of a meis under it, and the nazir is not sure if he walked under that stone or not.

V'ERETZ HA'AMIM

- **Q:** Is the airspace of chutz laaretz tamei (to discourage people from leaving Eretz Yisrael) or is it only the soil that is tamei (out of concern for unmarked graves)? **A:** Our Mishna says that the nazir would have to be sprinkled with the parah adumah if he becomes tamei by going into chutz laaretz. If the airspace is tamei (and based on the reason to discourage people to leave) then why would he be sprinkled with the parah adumah (since the tumah has nothing to do with tumas meis)!?
 - The Gemara says, it may be that even the airspace of chutz laaretz is tamei, and when the Mishna says that he must be sprinkled with the parah adumah, it is referring to the other cases in the Mishna, and not the case of chutz laaretz. In fact, we see that the sprinkling with the parah adumah does not apply to all cases of the Mishna, because touching a keili that touched a meis will certainly not require a person to be sprinkled with the parah adumah. It must be that it does not apply to all cases of the Mishna.