



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

### Nazir Daf Nun Hey

- **Q:** Maybe we can say that the question of whether it is the airspace of chutz laaretz that is tamei, or is it only the soil, is actually a machlokes among Tanna'im. A Braisa says, if someone is brought into chutz laaretz in a box, **Rebbi** says he is tamei and **R' Yose the son of R' Yehuda** says he is tahor. Presumably, the machlokes is that **Rebbi** says the airspace of chutz laaretz was made tamei whereas **R' Yose** says that only the ground was made tamei? **A:** It may be that all agree that only the ground is tamei. The machlokes may be that **Rebbi** says the box is not considered its own ohel because it is a "moving box", and as such does not prevent the person inside from becoming tamei, and **R' Yose** holds that it is considered to be an ohel and therefore separates him from the tumah.
  - **Q:** A Braisa says that **R' Yose the son of R' Yehuda** holds that a moving box does not prevent the contents from becoming tamei if the box was passed over a meis!? **A:** We must say that all hold that the airspace of chutz laaretz is tamei. **R' Yose** holds that since it is not common for one to be brought in in a box, the **Rabanan** were not goizer in this case and the person inside is therefore tahor. **Rebbi** says, even so, we are still goizer and the person is therefore tamei. **A2:** We can say that all hold that only the ground is tamei. The machlokes is that **Rebbi** says he is tamei as a gezeirah for a case when the person sticks his head or most of his body out of the box, in which case he would be tamei. **R' Yose** is not goizer for such a case.

### U'MAS'CHIL U'MONEH

- **R' Chisda** said, when the Mishna says that the days he is a metzora do not count for his nezirus, that is only true if it is a short nezirus (standard 30 days). However, if it is a long nezirus, these days do count for his nezirus.
  - **Q: R' Shravya** asked, our Mishna says that "he begins counting as soon as he becomes tahor and does not lose his earlier counted days". Now, this can't be referring to a 30 day nezirus, because he does not have enough hair growth at that time to shave for a nezirus. It must be referring to a longer nezirus, and we see that the days he is a metzora do *not* count towards his nezirus, which is contrary to what **R' Chisda** said!? **A: R' Shravya** answered that the Mishna could be said to be talking about a nezirus of 50 days, where he became a metzora at Day 20, and therefore still had 30 days after he became tahor, in which to grow hair.