



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

### Nazir Daf Nun Vuv

- **Q: R' Chisda** had said that the days of tzaraas can count towards the days of nezirus if the nezirus is for a long term. **Rami bar Chamma** now asks based on a Mishna. The Mishna says, if a nazir becomes a possible metzora and possibly tamei to a meis on the first day of his nezirus, he will be done with his being a metzora after 60 days (gets his first metzora hair shaving after 30 days since he may be a full nazir, and the second metzora shaving after 60 days), he would then shave his head after 90 for the possibility of having been a nazir tamei, and then shaves one last time after 120 days to cover his tahor nezirus. A Braisa says, this is referring to a nezirus of 30 days. However, if the nezirus promised was to be for a year, he wouldn't complete his being a metzora until after 2 years, and would first finish his complete nezirus after 4 years. Now, according to **R' Chisda**, in the case of the Braisa he should be able to complete all possibilities within 3 years and 30 days, not 4 years (if he was never a metzora or tamei he is done after the first year, if he was a metzora he did his 2 shavings after each of the first two years, and then, *since the days of metzora count towards his nezirus* he need only wait another 30 days until he can shave again, and if was tamei meis as well, which would make the earlier counts be lost, then he would need an additional year after those 30 days)!? **Q2: R' Ashi** asked further, in the Braisa that derives the source for the days of tzaraas not counting towards the nezirus count, the Braisa says that we can't learn it from a nazir who is tamei from a meis, because such a nazir loses all previously counted days, whereas a nazir who is a metzora would not. Now, that can't be talking about a 30 days nezirus, because if such a nazir became tamei he *would* have to begin counting the 30 days again after the tzaraas, because he needs 30 days of hair growth. Therefore, the Braisa must be talking about a longer period of nezirus, and still the Braisa says that the days of metzora will *not* count towards the nezirus count. This is contrary to **R' Chisda**!?

#### MISHNA

- **R' Eliezer in the name of R' Yehoshua** said, for any tumah of a meis that would cause a nazir to have to shave his head as a nazir tamei, one would be chayuv for walking into the Mikdash with such tumah as well. For any tumah of a meis that a nazir would not have to shave his head for, one would not be chayuv for walking into the Mikdash with such tumah. **R' Meir** said, this tumas meis for which a nazir does not shave for cannot be more lenient than a sheretz (and would therefore also make the person chayuv for walking in to the Mikdash)!

#### GEMARA

- **Q:** We see in a Braisa that **R' Eliezer** actually heard this from **R' Yehoshua bar Mamal**, who in turn heard it from **R' Yehoshua**, so why does our Mishna not say that!? **A:** We learn from here that whenever a halacha is taught in a chain of 3 rabbei'im, we need only mention the first and last, and need not mention the middle rebbi.
  - We find this concept in another Braisa as well.

#### MISHNA

- **R' Akiva** said, I argued to **R' Eliezer**, if a barley sized bone, which cannot create tumas ohel, still requires a nazir to shave for touching or carrying it, then surely a revi'is of blood, which does create tumas ohel, should surely require the nazir to shave for touching or carrying it! **R' Eliezer** responded that we cannot make a kal v'chomer here. **R' Yehoshua** later explained to **R' Akiva**

that although the kal v'chomer is logically sound, we have a Halacha L'Moshe MiSinai that says not like that.

GEMARA

- **Q:** Did **R' Yehoshua** mean to say that the halacha of a barley sized bone is a Halacha L'Moshe MiSinai and we cannot base a kal v'chomer on a Halacha L'Moshe MiSinai, or did he mean to say that the halacha of a revi'is of blood is a Halacha L'Moshe MiSinai and that is why it cannot be used in a kal v'chomer? **A:** A Braisa clearly says that the halacha of a barley sized bone is a Halacha L'Moshe MiSinai and the halacha of revi'is blood is what we wanted to learn with the kal v'chomer.

**HADRAN ALACH PEREK KOHEN GADOL!!!**