



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

Nazir Daf Samach Gimmel

MISHNA

- If a nazir shaved his head and brought his korbanos as a nazir tahor and then found out that he was tamei during his nezirus, if the source of the tumah was a "known tumah" then he loses the nezirus already counted. If the source of the tumah was a "tumas tehom" (it was likely unknown to anyone at the time) then he does not lose the previously counted nezirus.
 - If he had not yet shaved his head and at that time finds out that he had become tamei at some point, then for either type of source of tumah he loses his nezirus count.
- How is this demonstrated? If a nazir went to the mikveh in a cave and a meis was later found floating at the opening to the cave, he would be considered tamei from a "known tumah". If a meis was found sunken into the floor of the cave, then if the nazir was tahor and had gone into the water only to cool himself, then he is considered tahor because of his chazakah. If he was tamei and had gone into the water to be toivel, then he remains tamei (based on his chazakah).

GEMARA

- **Q:** How do we know that tumas tehom is treated leniently in this way? **A: R' Elazar** said, the pasuk says "v'chi yamus meis *alav*", the word "*alav*" (meaning next to him) teaches that it must be known to him. **Reish Lakish** said, the pasuk says "ki yihiyeh tamei lanefesh oh *b'derech rechoka*", which teaches that the meis must be like a "*derech*" (road), which is out in the open.
 - **Q:** A Braisa says that tumas tehom is only when no one in the entire world knew of the tumah. This makes sense according to **Reish Lakish**, but not according to **R' Elazar**, because according to him, as long as the meis is not near him (i.e. unknown to him) it is tumas tehom!? **Q2:** A Braisa says that if a meis was found to have been buried across the width of a road, a person who has walked over that road becomes tamei regarding terumah but not for nezirus (if he found out after completing his nezirus) or regarding Pesach (if he found out after bringing his Korbon Pesach). According to either reason given above, why should there be a difference between terumah, and nazir and Pesach? **A:** This halacha of tumas tehom is a Halacha L'Moshe MiSinai.

IHM AHD SHELO GILACH...

- **Q:** Who is the Tanna who holds that the shaving of the head is the determining time regarding whether tumas tehom will cause a problem or not? **A: R' Yochanan** said it is **R' Eliezer**, who says that shaving of the head is essential to release the nazir from his restrictions.
 - **Q: Rami bar Chama** asked, if a nazir became tamei during his term, but became aware of his tumah after completion of his counting but before shaving his head, do we follow the time of tumah or the time of his becoming aware? The difference would be regarding whether he would lose all of the previously counted days or would only lose 7 days (which is what **R' Eliezer** holds when a person becomes tamei after completing the count). **A: Rava** said, we can answer from our Mishna, which says that if he became aware of the tumah before he shaved his head, then no matter what kind of tumah, he loses the previous count. Now, this must be talking about where he became aware after the counting was complete, because if not, it would be obvious that he loses the whole count!
 - **Q:** The Gemara says, we still need to determine whether he loses the entire count or only 7 days!? When **R' Eliezer** says that if he becomes tamei after the count he loses 7 days is that only when the tumah happens then or even if the

tumah happened earlier and the knowledge happened then? **A:** From the words of the Mishna that say that in either case he will lose his count, and does not make a difference whether the tumah happened before the count was over or after, we can learn that in both cases the Mishna would hold that since the knowledge happened after the count he only loses 7 days.

- A Braisa says, if a meis was found to have been buried across the width of a road, a person who has walked over that road becomes tamei regarding terumah but not for nezirus (if he found out after completing his nezirus) or regarding Pesach (if he found out after bringing his Korbon Pesach). This is only if it is impossible to have walked on the road without walking over the meis. If it was possible, then he would even be tahor for purposes of terumah. This is also only true if the meis was complete. If the meis was in pieces, then even if it takes up the entire width of the road he would be tahor, because we can assume that he walked between the pieces. However, if the meis was in a tomb, then even if he was in pieces the person is tamei, because the entire tomb becomes a single unit of tumah. All this is only true if the person was walking by foot. However, if he was riding or carrying a burden, then he is tamei, because it is assumed impossible for him not to have touched, moved, or made an ohel over the meis. This is all in regard to tumas tehom. If it is known tumah, then he becomes tamei with regard to all 3 areas (terumah, nazir, and Pesach). Tumas tehom refers to tumah that is not known to a single person in the entire world. If the meis was covered by pebbles or straw it is considered to be tumas tehom. If the meis was able to be seen but was located in the seas, in darkness, or in crevices in the rocks, it is not tumas tehom. Finally, tumas tehom is only said in regard to tumas meis.