



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

Nazir Daf Samach Daled

KEITZAD YARAD

- A floating source of tumah does not give off tumah in the case of sheretz. As a Mishna says, if there is a safek regarding tumah that is floating on the water, whether the water is in a keili or on the ground, the safek is considered to be tahor. **R' Shimon** says that if the water is in a keili the safek is tamei. If it is in the ground it is tahor.
 - **R' Yitzchak bar Avudimi** explained that the **T"K** holds that the pasuk regarding sheretz says "b'chol hasheret hashoretz", which seems to say it is tamei wherever it can swarm, and then the pasuk says "ahl haaretz", which seems to say it is tamei only on the ground. This seeming contradiction can be explained that if it was touched with certainty then it is tamei no matter where it is. However, if there is a safek whether it was touched, then if the safek took place while it was floating in water, it will be tahor. **Ulla** explained that **R' Shimon** holds, the pasuk says "ach mayan" ("but a spring" – suggesting that if the sheretz is floating it will not give off tumah) and then says "yitmah" (suggesting that it always gives off tumah). This seeming contradiction can be explained that if the water is in a keili it is tamei, and if the water is in the ground it is tahor.
- A Braisa says, if any tamei item was being carried or dragged, then a safek regarding someone having touched it is deemed tamei, because they are considered to be resting on the ground. However, if the item is thrown in the air, the safek will be considered tahor, *except* if the safek involves a kezayis from a meis, and something that forms an ohel over a meis, and anything that is metameh things that it sits on even without touching it (which comes to include the case of a zav or zavah).
- **Q: Rama bar Chama** asked, if the meis was in a keili and the keili was floating in water, do we look at the meis (which is not floating in the keili) or the keili (which is floating in the water) with regard to deciding a safek tumah in this case? **Q2:** If we say we look at the meis, what about if the meis is on top of a sheretz which is floating in the water? Do we say that since the meis creates a 7 day tumah and the sheretz only creates a one day tumah, we view the meis as lying in a keili, or do we say that the tumos are viewed as combined and the meis is therefore floating in the water? **Q3:** If we say that these tumos don't combine, what about the case where a sheretz is on a neveilah which is floating in water? Do we say that since they both create one day tumah they are viewed as combining, or do we say that since a sheretz gives tumah even if only the size of a lentil whereas a neveilah must be the size of a kezayis they do not combine? **Q4:** What about if there is one sheretz on top of another sheretz? Do we say these certainly combine or do we say that since they are separate entities they do not combine? **Q5:** If we say that they don't combine, what about the case where a sheretz is on top of a deteriorated piece of neveilah (which is liquified)? Do we say it is considered a liquid and the sheretz is therefore said to be on the water, or do we say that it is still given the status of a solid? **Q6:** If we say that is still considered to be a solid, what about the case of a sheretz on top of shichvas zerah? **Q7:** If you say that since zerah comes out of the body it is considered to be a solid, what about the case of a sheretz on top of parah adumah water which is on top of regular water? **A: TEIKU.**
- **R' Hamnuna** said, if a nazir or a person who was bringing his Pesach became tamei, and they went through their tahara process and then completed a full term of nezirus, or brought their Pesach, respectively, and they then found out that on the 7th day of their earlier tahara process

they walked over tumas tehom, they are still considered tahor. The reason is that tumas tehom is not strong enough to cause them to lose what was already done.

- **Q: Rava** asked, our Mishna said that if one was tamei when he walked over tumas tehom it keeps him tamei, because he already has a chazaka of tumah!? **A:** He answered, I would agree with you if the nazir did not yet take a haircut and therefore still had a chazaka of tumah.
 - **Rava** said, I would also agree with you regarding the person bringing his Pesach, that if this safek happens after he went to the mikvah, since he does not require anything else to become tahor, he no longer has a chazakah of tumah and the safek is therefore tahor.
 - **Q: Abaye** asked, the person still needs to wait for nightfall after going to the mikvah!? **A: Rava** said, the sun sets without any action taken by the person, so he sheds his cheskas tumah after going to the mikvah.
 - We find elsewhere that **Abaye** later agreed with this logic of **Rava** as well.