



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

Nazir Daf Samach Vuv

ONSO U'SFEIKO

- **Rava** said, this does not mean that there is a safek whether or not he had a discharge (because in that case we would be lenient). The Mishna is referring to a case where there was a definite discharge, and the only question is whether the discharge was zivus or some other substance or factor.

SHICHVAS ZARO TIMEI'AH

- **Q:** In what sense is the Mishna saying that the zerah is tamei? If it is in regard to touching it, even the zerah of a tahor person is tamei when touched, so why would this be different? **A:** The Mishna is teaching that the shichvas zerah of a zav is tamei even through carrying it.
 - **Q:** Whose shita would that follow? Even **R' Yehoshua**, who says that the zerah of a zav is tamei via carrying says so because there may be zivus in the zerah. However, he would seem to agree that pure zerah would not be tamei via carrying!? **A: R' Ada bar Ahava** said, the Mishna is teaching that although a zivus discharge that follows a zerah discharge is usually given the status of a zerah discharge, if the person with the discharge was a confirmed zav, this zivus discharge will be given the status of zivus and not of zerah.
 - **R' Pappa** said, the reason a zivus discharge after a zerah discharge is not considered tamei as zivus must be because the body is weak after the zerah discharge, and that causes the zivus discharge.
 - **Q: Rava** asked, if a goy has a zerah discharge and then converts and has a zivus discharge, it is given the status of zivus. Now, if it is because of weakness of the body, that should be taken into account for this convert as well!? Therefore, that can't be the reason for the non-zivus status. **A: Rava** therefore said, the Mishna is teaching that the zerah of a confirmed zav is tamei as zivus. The Mishna is following the view of another Braisa which says that this is the case.

MISHNA

- **R' Nehorai** says that Shmuel Hanavi was a nazir, based on the pasuk regarding Shmuel that says "u'morah lo yaaleh ahl rosho" – with the word "morah" meaning razor, as the pasuk says regarding Shimshon. **R' Yose** says the word "morah" by Shmuel refers to fear of people, saying that Shmuel will not fear people. **R' Nehorai** said to him, we see in the pesukim that Shmuel was afraid of Shaul, so "morah" can't refer to fear and must refer to a razor.

GEMARA

- **Rav** said to his son **Chiya**, and **R' Huna** said to his son **Rabbah**, jump at the chance to make the bracha rather than to be from the one who says Amen.
 - **Q:** A Braisa says that **R' Yose** and **R' Nehorai** both say that the saying of Amen is greater than actually making the bracha!? **A:** It is a machlokes among Tanna'im.
- **R' Elazar in the name of R' Chanina** said, talmidei chachomim increase peace on the world, based on the pasuk of "v'chol banayich limudei Hashem v' rav shalom banayich".

HADRAN ALACH PEREK HAKUSIM EIN LAHEM!!!

HADRAN ALACH MESECHTA NAZIR!!!

MAZAL TOV!!!