

16.3.3

18b (גופא) → 19b (כתב רחמנא ימים)

1. ועשה הכהן אחד לחטאת ואחד לעלה וכפר עליו מאשר חטא על הנפש וקדש את ראשו ביום ההוא: במדבר ו, יא  
 2. והזיר לה' את ימי נזרו והביא כבש בן שנתו לאשם והימים הראשונים יפלו כי טמא נזרו: במדבר ו, יב

- I Determining the point at which נזירות טהרה begins after completing תומאה נזירות
- a ר"א: immediately at beginning of day #8  
 i reason: v.1 states ביום ההוא
- b חכמים: after חטאת (bird)  
 i reason: (v. 2) והביא...לאשם before והזיר אשם, since it says מעכב אשם, tells us that ביום ההוא
- c ר"י שמעאל בנו של ריב"ב: after חטאת (bird) and אשם (lamb)  
 i Note: ביום ההוא only excludes bringing the עולה (bird) from indispensability (רבנו: unneeded; it's simply a gift)  
 ii reason: v. 1 states ביום ההוא after it states וכפר  
 iii note: he interprets v. 2 - והביא - as "had already brought" (the אשם) and then began new נזירות
- d related ברייתא: if a woman took a vow of נזירות, became טמאה and then her husband rejected the vow (הפרה) – she brings only עולת העוף and not חטאת העוף  
 i Authorship: ר"י שמעאל – רב חסדא  
 1 Reason: he holds that usually עולה is considered significant, therefore must mention it here  
 ii Analysis: position seems untenable;  
 1 If: we hold that the husband uproots the vow, she should bring nothing  
 2 If: we hold that the husband only cancels the vow from this point on, she should bring everything  
 iii Answer: we hold that the husband uproots the vow  
 1 However: the author holds like ר' אליעזר הקפר who considers every נזיר to be a sinner (v. 1)  
 (a) Note: he applies it to all נזירים, but it's written in the context of נזיר טמא, since he did two bad things – the נזירות and then being careless regarding מט טומאת
- II Analysis of יצא ונכנס in our משנה  
 a Question: just because he steps out of the הקברות בית, he isn't immediately טהור that his נזירות should begin  
 i Answer: (שמואל) – יצא means "went out, performed חטאת, went to the מקוה etc."  
 b Note: he doesn't need to go back in for נזירות to start, but the משנה mentions it because סד"א that if he returned, the clock wouldn't start - קמ"ל -  
 i Note: רב didn't explain the משנה to his students in this way; he assumed that they knew on their own
- III Analysis of ר"א's opinion – that there need to be 2 days of טהרה after having taken נזירות while in בית הקברות (v. 2)  
 a עולא: only applies to טמא שנזר, but a נזיר שנטמא becomes liable immediately for תומאה  
 i רבא: reason for ר"א (and עולא's limitation) – since it states כי טמא נזרו (and the days are cancelled) – because he was טמא when he took נזירות  
 ii challenge: (ברייתא) - אביי - needs "days" at the beginning and at the end to cancel out and obligate קרבן טומאה  
 1 note: this cannot refer to טמא שנזר, since he wouldn't have "beginning days" as his נזירות wouldn't have begun yet → applies even to שנטמא –  
 2 appraisal: עולא's limitation is rejected  
 iii question (רב פפא) – אביי → רב פפא – does ר"א require 2 full days of טהרה (and would require him to stay טהור until after 2 full days since he left טומאה) or if the second טומאה happens on the next day is he already liable?  
 1 אביי didn't know; רבא solved it from יפלו הראשונים → 2 days must pass  
 (a) both ימים and יפלו are needed;  
 (i) ימים alone would imply 1 day (i.e. the next day)  
 (ii) יפלו alone would imply that same day  
 (iii) therefore – together, they generate 2 full days  
 (iv) note: this explanation follows רש"י's read of the text