

16.7.8

55b (מתיב רמי בר חמא) → 57a (סיום הפרק)

- I challenges to חסדא's ruling that the days of צרעת are reckoned towards נזירות (as long as there are 30 days afterwards)
- a רמי בר חמא: if a נזיר is טמא and ספק מצורע (מוחלט), he may eat קדשים after 60 days and is released from נזירות after 120:
- i *Explanation:* cannot shave for צרעת until 30 days since he may not be a מצורע, cannot shave for another 30 for טומאה, since he may be טהור; he must then keep another 30 days; he isn't yet released, since he may have been טמא and this 2<sup>nd</sup> shaving is תגלחת טומאה; after 90 he isn't yet released, since shavings #1 & 2 may have been for צרעת and this may be for טומאה – after 120, all is accomplished in any case
- ii *Note:* if his נזירות was 1 year, he eats קדשים after 2 years and is released after 4
- iii *Point:* if his days of צרעת counted, he should require only 3 years and 30 days
- b רב אשי מדרש הלכה: רב אשי
- i *However:* his days of הסגר (quarantine) do count (as do days of זיבה)
- 1 *Reason:* there is no תגלחת waiting at the end of that process
- c *Conclusion:* the days of צרעת מוחלטת do not count (*contra* ר' חסדא)
- II ר' יהושע reports in the name of ר"א: משנה דו
- a any of class "A" (משנה ב') טומאה – that would generate תגלחת טומאה – generates liability for entering the מקדש
- b any of class "B" (משנה ג') טומאת מת doesn't generate that liability
- i *note:* ר' יהושע בר ממל originally heard it in the name of ר"א
- ii *observation:* when reporting a transmission, we always state the originator of the tradition and the immediate trident (but not the "middlemen")
- 1 *proof:* ב:ו with tradition going back to משה בסיני, but skipping generations in between (יהושע)
- c *Dissent:* ר"מ – class "B" טומאת מת (7-day טומאה requiring 'ר'ז) shouldn't be less severe than טומאת שר
- III רביעיית דם: משנה דז
- a ק"ו
- i *if:* עצם כשעורה, which isn't מטמא באהל, generates גילוח for a נזיר if he touches it,
- ii *Then:* רביעיית דם, which is מטמא באהל, should certainly generate גילוח for נזיר who touches it
- 1 *Response (ר"א):* cannot apply ק"ו reasoning to (למ"מ) הלכה (confirmed by יהושע)
- iii *question:* which is the הלכה and which is the ק"ו?
- 1 *Lemma1:* עצם כשעורה (generating טומאת מת via מגע only) is הלכה
- (a) *And then:* רביעיית דם is (attempted to be) inferred via ק"ו
- 2 *Lemma2:* הלכה (that a נזיר shaves for being in an אהל with it) is רביעיית דם
- (a) *And then:* infer from עצם כשעורה that a רביעיית דם should be במגע
- 3 *Answer:* lemma 1 is confirmed by ברייתא