

16.2.6

15a (משנה י) → 16a (סיום הפרק)

## I נזירות embedded משנה י (con't)

- a if he states: "I am a נזיר when I have a son and a נזיר [immediately] for 100 days"
- i if: he has a son before reaching day #70 – he loses nothing
- 1 explanation: he practices the days of his own נזירות, suspends them while he practices the 30 for his son's birth, completing them by shaving and bringing the קרבנות, then resumes where he left off and completes the 100, having at least 30 days of growth
- ii if: he has a son after reaching day #70 – he loses back to #70, since תגלחת requires at least 30 days of growth
- b ruling of רב day #70 counts for both נזירות
- i explanation: if his son was born on day #70, that is the first day of his son's נזירות, as well as no loss of days
- ii challenge: 1<sup>st</sup> clause in משנה indicates that he only loses if son is born **before** day #70
- 1 explanation: if day #70 counts for both – he's actually gained a day (total will be 129)
- 2 answer: indeed, but since clause #2 must read "after 70", clause #1 read "until 70"
- iii challenge: 2<sup>nd</sup> clause in משנה indicates that he loses if born after 70
- 1 explanation: day #71 should leave him with having lost nothing
- 2 answer: "after" means day #72
- 3 rejection: if so, clause #1 shouldn't read "until 70", since even after 70 he loses nothing
- 4 indeed; רב's explanation is rejected as being valid within our משנה
- iv Query: whose opinion is רב relying on?
- 1 Suggestion #1: אבא שאול in re: אבלות – he holds that a partial day of practicing שלשים, e.g. before a רגל constitutes a קיום of גזרת שלשים and the רגל cancels it
- (a) Rejection: perhaps he only applies that to אבלות which is דרבנן – but נזירות is דאורייתא
- 2 Suggestion #2: ר' יוסי in re: שומרת יום כנגד יום – if they bring the פסח on her behalf on her 2<sup>nd</sup> day (שימור) and she sees זיבה afterwards, she is exempt from פסח שני
- (a) Explanation: ר' יוסי must hold that even regarding דאורייתא מצוות – part of the day is a complete day
- (b) Challenge: ר' יוסי maintains that in such a case (or a זב who saw twice and then, on day #7 they brought the פסח for him after which he had another ראיה), the טומאה is retroactive (though exempt from פסח שני)
- (i) Answer: טומאה retroactive, in this case, is דרבנן – otherwise, s/he wouldn't be exempt from פסח שני
- (ii) Alternate possibility: perhaps טומאה למפרע מה"ת is טומאה, but they were lenient regarding זב טומאת זב that was unknown at the time (טומאת תהום), as they were regarding טומאת מת
- (c) Support: ר' אושעיא (in dispute with ר' יוחנן) maintains that ר' יוסי holds that היום ככולו and the retroactive טומאה is דרבנן.
- 3 Tangential question: according to ר' יוסי, how could there ever be a גדולה זבה
- (a) Explanation: since מקצת היום ככולו, every day, after she sees, she's had שימור and that "sighting" stands alone
- (i) Answer1: she saw for 3 straight days without interruption
- (ii) Answer2: she saw 3 days just at sunset, so there was no time (each day) for any שימור