

16.3.2

17b (בעי ר' אשי) → 18b (מאורתא)

1. וכי ימות מת עליו בפתע פתאום וטמא ראש נזרו וגלח ראשו ביום טהרתו ביום השביעי יגלחנו: במדבר ו, ט
 2. ועשה הכהן אחד לחטאת ואחד לעלה וכפר עליו מאשר הטא על הנפש וקדש את ראשו ביום ההוא: במדבר ו, יא

I Continuation of discussion of הקברות

- a Question (ר' אשי): does a טמא שנוזר have to go through גילוח before beginning his proper נזירות?
- i Possible distinction: perhaps only applies to נזיר שנטמא because he "defiled" his נזירות
- ii Suggested proof: our משנה – no קרבן טומאה → must shave
- 1 Rejection: perhaps no קרבן is the result of the exemption from shaving
- iii Suggested proof: near equation of טמא שנוזר to נזיר שנטמא – only reckoning of 7th day distinguishes them
- 1 Implication: they are the same vis-à-vis shaving
- 2 Rejection: perhaps they are the same vis-à-vis מכות, but distinguished re: shaving
- (a) Block: if so, the ruling should include that distinction as well
- (b) Answer: that's what שביעי שלו means – everything relating to the 7th day (תגלחת and תגלחת)
- iv Suggested proof: discussion of the days of צרעת in mid-נזירות counting (or not) towards נזירות
- 1 Argument: just as shaving after נזירות שנטמא comes after days which don't count, similarly with חלוט
- (a) Counter: after טומאה, the prior days are nullified; not so with חלוט (if there are 30 days left for שער גידול)
- 2 Argument: if the hair of a טמא שנוזר, which is fit for cutting, but those days don't count – ימי חלוט to ק"ו
- (a) Implication: a טמא שנוזר must cut his hair
- (b) Rejection: refers to cutting it after he successfully completes נזירות (תגלחת טהרה)
- (i) Support (for rejection): ימי חלוט also have תגלחת טומאה afterwards
- (ii) Block (to support): reference is תגלחת נזירות (מצורע) טומאה, but that's מצורע (תגלחת מצורע)
- v Successful proof: v. 1 implies that only a נזיר שנטמא must shave, in spite of the ק"ו that might be proposed

II Revisiting the ברייתא quoted several times above – only distinction between טמא שנוזר and נזיר שנטמא – counting 7th day

- a Authorship: רבי (contra בר יהודה רבי) – who interprets ההוא (v. 2) as the day he brings his קרבנות
- i Dissent: ריב"י – begins counting on ההוא (meaning) – day he shaves (7th day)
- ii Arguments:
- 1 דב"י verses states עליו וכפר עליו (i.e. קרבנות) and then ההוא – must be the day of קרבנות (8th day)
- 2 ד"ב"י that's why ההוא, ביום, which is unnecessary, is used – to begin counting from 7th day
- (a) דב"י uses ביום ההוא to note that even if he didn't bring the קרבנות, the day counts for him
- iii related discussion: משנה (כריתות ב:ג) – א נזיר who has multiple טומאות brings one קרבן
- 1 דב"י חסדא must be ריב"י, according to רבי, he can never be liable for connected טומאה while being in new period
- (a) circumstance: he became טמא on 7th day, and again on 7th day etc.
- (i) observation: since רב חסדא doesn't allow for it to be רבי (case where he became טמא on 8th night) –
1. inference: he must assume that לילה לאו מחוסר זמן and he is already considered to be on 8th day
- (ii) block: either way the reasoning works:
1. if לילה מחוסר זמן then he never left the original period and it's all one טומאה
2. if לילה לאו מחוסר זמן then new נזירות begins at night