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Daf Notes is currently being dedicated to the neshamot of

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

The *Mishnah* had stated: his mishap, his doubt, etc.

Rava said: Do not suppose [that the meaning of ‘doubtful’ is] that there is a doubt whether there was a zivah or not. In point of fact, the zivah must be a certain one, the doubt being whether it was due to an issue of semen or whether it was caused by an independent zivah flow. Once tumah has been established, if there is a doubt, he is tamei. (65b4 – 66a1)

Discharges

The *Mishnah* had stated that his seminal discharge is ruled to be *tamei* once he is a confirmed *zav*.

The *Gemora* asks: With respect to what is it considered *tamei*? It cannot mean in regards to touch, for why should the semen of a *tamei* be any different than that of a *tahor* (whose semen can also contaminate through touch)? Rather, the *Mishnah* is teaching us that the semen of one who is a confirmed *zav* can contaminate through carrying (even if it is not touched directly).

The *Gemora* asks: Who is the *Tanna* that holds like this? If you will say that it is in accordance with this *Tanna* (Rabbi Yehoshua), like we learned in the following *Baraisa*: Rabbi Eliezer said: The seminal discharge from a confirmed *zav* will not contaminate through carrying. Rabbi Yehoshua, however, said: It will contaminate through carrying, for it is impossible for it not to contain in it some drops of *zivah*. It emerges that even Rabbi Yehoshua said that it can contaminate through carrying only because of the drops

of *zivah*; however, he never said this in regards to pure semen! (The *Mishnah* is referring to pure semen, so it cannot be following Rabbi Yehoshua’s opinion.)

Rather, Rav Adda bar Ahavah said: The *Mishnah* is teaching us that (even though we learned that an issue of *zivah* within twenty-four hours of a seminal discharge is not regarded as being *tamei*, for we attribute the *zivah* to the previous seminal discharge, here, when he is a confirmed *zav*) we do not attribute the *zivah* to the previous seminal discharge (and it is ruled to be *tamei*).

Rav Pappa suggested the following logic before Rava: The reason why *zivah* after a seminal discharge is not regarded as a *zivah* is because we assume that the *zivah* was due to his weakened body (from his seminal emission; and therefore, when he is a confirmed *zav*, this leniency does not apply because the *halacha* is that once he experiences a *zivah* two times, the third time will be *tamei* even it is issued through an accident).

Rava asked him from the following *Mishnah*: One, who converts and experiences a *zivah* discharge, is immediately *tamei* (even if while he was an idolater, he experienced a seminal emission). Why should this be? There is no greater sickness than this (he now for the first time is concerned about the observance of *mitzvos*, and we should certainly be able to attribute the *zivah* emission because of this weakness; evidently, it is not on account of any logic, but rather, it is based upon a Scriptural dictum, and this is applicable only to a Jew, but not to an idolater; accordingly, we should hold that a *zivah* after a seminal

emission should not be tamei even if he is a confirmed zav!)!

Rather, the *Gemora* concludes that the issue discussed in the *Mishnah* is a matter of a Tannaic dispute. For we learned in the following *Baraisa*: The seminal emission of a *zav* can contaminate through carrying if it was experienced within twenty-four hours (*from the zivah*). Rabbi Yosi says: It is only if the seminal emission occurred on that very same day. [*The Mishnah which taught us that the seminal emission of a zav can contaminate through carrying is speaking about a case where it occurred on that day or within twenty-four hours.*]

Wherein does their controversy lie? — In respect of the point raised by Shmuel. For Shmuel noted the following contradiction. It is written: If there be among you any man that is not tahor by reason of an incident by night [etc.], and it is written [further], when evening comes on he shall immerse himself in water. The one who says twenty-four hours infers this from ‘when evening comes on,’ and the other infers it from, ‘an incident by night’. Now to the one who infers it from ‘when evening comes on,’ [it may be objected] it is written, ‘an incident by night’? — He will reply that it is customary for an emission to occur at night. (66a1 – 66a2)

Mishnah

Shmuel was a *nazir*, according to Rabbi Nehorai who says: It is written: *A moreh (razor) shall not pass over his head.* It is written by Shimshon “*and moreh*” (*when the Heavenly angel met his mother and informed her about the upcoming birth of Shimshon, and that he will be a nazir*), and it written by Shmuel “*and moreh.*” Just as the “*moreh*” by Shimshon is in reference to being a *nazir* (*and that a razor shall not pass over his head*), so too, the “*moreh*” which is said by Shmuel is in reference to being a *nazir*.

Rabbi Yosi said: But behold the word “*moreh*” is intended to mean that he will not fear another human being!

Rabbi Nehorai responded to him: It is already written: And Shmuel said, “How can I go and Shaul will hear and will kill me”? Evidently, he did fear other human beings (*and if the other verse meant that he will not fear other people, we would be compelled to say that the prophecy was not fulfilled*). (66a2 – 66a3)

Reciting or Answering

Rav said to Chiya his son: Grab the cup and recite the blessing. [*He was advising him to be the leader of the Grace after Meals; by being a speedster, he would be gaining.*] And so Rav Huna said to Rabbah his son: Grab the cup and recite the blessing.

The *Gemora* asks: Does this mean that it is preferable to be the one reciting the blessing (*and not the one who responds, Amen*)! But we learned in a *Baraisa*: Rabbi Yosi said: It is greater to answer “Amen” than to recite the blessing (*for he is concluding the mitzvah – Tosfos*)! And Rabbi Nehorai said: I make an oath that this is true! Proof to this is from the fact that in battle, it is customary to send out the weak soldiers to wage the war initially, and the strong ones gain the victory!

The *Gemora* answers: It is a matter of Tannaic dispute. For we learned in a *Baraisa*: More reward is given to the one who recites the blessing.

Rabbi Elozar said in the name of Rabbi Chanina: Torah scholars increase peace in the world, as it says: And all your children shall be taught of the Lord; and great shall be the peace of your children. (66a3 – 66b)

WE SHALL RETURN TO YOU,
HAKUSIM EIN LAHEM NEZIRUS
AND TRACTATE NAZIR IS COMPLETED



INSIGHTS TO THE DAF

Shmuel's Nezirus

The *Mishnah* had stated: Shmuel was a *nazir*, according to Rabbi Nehorai who says: It is written: *A moreh (razor) shall not pass over his head.* It is written by Shimshon “*and moreh*” (*when the Heavenly angel met his mother and informed her about the upcoming birth of Shimshon, and that he will be a nazir*), and it written by Shmuel “*and moreh.*” Just as the “*moreh*” by Shimshon is in reference to being a *nazir* (*and that a razor shall not pass over his head*), so too, the “*moreh*” which is said by Shmuel is in reference to being a *nazir*.

In the sefer *Imrei Daas*, he asks that it is evident from the verses in Shmuel (I, 15:33) that Shmuel became *tamei* from Agag. How was he permitted to do that, if he was a *nazir*?

He answers that it would seem from our *Gemora* that he was a *nazir* similar to Shimshon. The Rambam (*Hilchos Nezirus* 3:13) writes that Shimshon was not a full-fledged *nazir*, for he didn't take a vow of *nezirus*. Rather, it was a Heavenly angel who pronounced that he should be a *nazir*. The laws of his *nezirus* were as follows: He was prohibited from drinking wine and he was forbidden from taking a haircut; however, he was permitted to contaminate himself from the dead. These *halachos* are learned from an Oral tradition. Accordingly, we can understand how Shmuel, as well, was permitted to become *tamei* from a corpse.

DAILY MASHAL

Torah Scholars Increasing Peace

Rabbi Elozar said in the name of Rabbi Chanina: Torah scholars increase peace in the world, for it is said: *And all*

your children shall be disciples of Hashem; and abundant shall be the peace of your sons.

The commentators ask: Why does it say that the Torah scholars will increase peace in the world? The *Gemora* should say that they will make peace in the world.

The *Kedushas Tziyon* explains based on a *Gemora* *Kiddushin* (30b) where Rabbi Chiya bar Abba states that even a father and son, or a teacher and student who are engaged in Torah study will become enemies with one another (*as they debate the intricacies of Talmudical law*), but they will not budge from there until they become friends with each other.

It emerges that Torah scholars are increasing peace in the world because every time they are engaged in Torah study, they become temporary enemies and then, they bring about peace with each other. Ordinary friends remain friends, and are not constantly making peace. Torah scholars; the more they learn, the more they are increasing peace.

Berachos, Nazir, Yevamos, Kerisos

Rabbi Elazar's dictum concludes three tractates aside from our tractate: *Berachos*, *Yevamos* and *Nazir*. It is fascinating to discover that their initials spell *banayich* (“your sons”) (*Peninim Mishulchan HaGera*, 334).