



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Nazir Daf Lamed Tes

MISHNA

- Standard nezirus is for 30 days. If the nazir shaved his head or had his head forcibly shaven by robbers, he loses up to 30 days of his nezirus count (he needs to end the nezirus with a 30 day growth of hair).
- A nazir who shaved, whether with a scissors, a razor, or pulled out hair by hand – even if only a minute amount – is chayuv malkus.

GEMARA

- **Q:** Does hair grow from the bottom (from the root) or from the top (from the end of the hair)? This would make a difference in the case where a nazir had his hair shaved by robbers, but they left his hair long enough to be able to be bent over and reach the root (i.e. a 7 day growth). If we say that hair grows from the bottom, that would mean he had his “nezirus hair” (the hair he had at the time of his acceptance of nezirus) shaved off and he would need a new 30 day growth of hair. However, if we say that hair grows at the top, then he would have his original hair left, in which case even the 7 day growth that remains would be sufficient for him to go about his process at the conclusion of the nezirus count.
 - **Q:** Maybe we can bring a proof from nits, which always stay at the bottom of the hair. If hair grows from the bottom, they would move up with the growth!? **A:** It may be that the hair grows from the bottom, but the nits continue to push their way down, which is where they need to be able to live.
 - **Q:** Maybe we can bring a proof from dead nits, which end up moving towards the top of the hair. This must be because hair grows from the bottom and pushes them up, because if hair grows from the top, the dead nits should remain on the bottom!? **A:** It may be that hair grows from the top. The reason they end up on the top is because they begin to slide to the top of the hair with gravity and are not alive to fight this force.
 - **Q:** Maybe we can bring a proof from the braids of goyim, that become loose near the head. This must be because the hair grows at the bottom and makes the braid loose!? **A:** It could be that it loosens there only because they lay on it when they sleep and that causes it to loosen.
 - We can bring a proof from wool on a sheep that becomes stiff when painted and becomes soft on the bottom. It must be that it grows there on the bottom. Also, we see that old men who dye their beards begin having white hairs on the bottom near the roots. We again see that hair grows from the bottom.
 - **Q:** Based on this, how can we understand the Braisa that says that if a nazir has his head shaved by robbers, but they leave over a 7 day growth he need not delay bringing his korbanos? **A:** The Braisa is discussing where this happened after his full count of 30 days (but before he brought his korbanos) and it follows **R' Eliezer**, who said that if a nazir shaves his head after the full count, but before the korbanos, he only needs to wait 7 days before bringing his korbanos.
 - **R' Eliezer** learns this from the shaving after a nazir becomes tamei after counting 30 days, but before bringing his korbanos. Just as in that case he need only wait 7 days after shaving his head for the tumah, so too when his head was shaved while tahor he need only wait 7 days.

NAZIR SHEGILACH BEIN B'TAAR BEIN B'ZUG...

- A Braisa says, the pasuk says the word “taar” (razor). We would only know it is assur for a nazir to shave his head with a razor. How do we know it is also assur for him to remove hair by hand or with a cream? The pasuk therefore says “kadosh yihiyeh gadeil perah se’ahr rosho”, which teaches that he must let his hair grow and is assur to remove the hair in any way. This is the view of **R’ Yoshiya**. However, **R’ Yonason** says that the word “taar” teaches that it is only assur when using a razor, and he would be patur if he removed hair in any other way.
 - **Q:** The pasuk says he must let his hair grow, so how can **R’ Yonason** say that he would be patur!? **A:** That pasuk means to teach that if he removes hair with a razor he would be oiver for a lav and an assei.
- A Braisa says, the pasuk says “taar”. How do we know that other forms of hair removal are also assur? The pasuk therefore says “lo yaavor ahl rosho”, which teaches that any removal is assur. If so, why does the pasuk even say “taar”? We need that to teach that the shaving after the nezirus is over must be done with a razor. We could not learn that from metzora, because metzora is more stringent. **Rebbi** says, the word taar does not have to be extra to teach this. From the fact that the pasuk says “taar lo yaavor ahl rosho ahd melos”, we learn that after the nezirus period the shaving would have to be done with a razor.
 - **Q:** According to **Rebbi**, since all forms of hair removal are assur, what is the word taar teaching? **A:** It teaches that if he removes hair with a razor he would be oiver on two laavin.