



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

Nazir Daf Mem

- **R' Chisda** said, shaving even one hair will subject a nazir to malkus; leaving over two hairs when he shaves at the conclusion of the nezirus is significant enough to prevent the process from being complete; he only loses days of nezirus counted if he shaved most of the hair on his head during the nezirus. All these halachos just stated apply only to cutting with a razor.
 - **Q:** How can he say that only shaving with a razor is prohibited to the nazir? We have learned a Braisa that says that any form of hair removal is assur!? **A: R' Chisda** meant "similar to a razor" – meaning a full cutting down to the scalp.
- A Mishna says, there are 3 people who must shave their hair, and their shaving is a mandatory mitzvah: a nazir, a metzorah, and the Levi'im. If any of them shaved not using a razor, or if they left over two hairs, they have not fulfilled the mitzvah.
 - **Q:** It is stated explicitly in the pesukim that these 3 must shave their heads, so why does the Mishna need to say this? **A:** We would have thought that the obligation is to remove the hair, by any means. The Mishna teaches that it must be done with a razor.
 - **Q:** The Mishna said they all must be done with a razor. Regarding nazir the pasuk says "taar lo yavor ahl rosho". Regarding the Levi'im the pasuk says "v'heviru taar ahl kol besaram". How do we know a metzora must use a razor? We can't learn it from the Levi'im, because the Levi'im required their bodies to be lifted, and therefore can't serve as the basis to learn from. We also can't learn from nazir, because a nazir is required to bring a korban of breads, and therefore can't serve as the basis to learn from. **A:** We can learn from nazir and Levi'im, since they each don't have the uniqueness of the other and yet still must shave using a razor, the same should be true for a metzorah.
 - **Q: Rava of Barneish** asked **R' Ashi**, maybe we can ask that nazir and Levi'im don't have different korbanos if the person is poor, whereas a metzora does, and maybe that is why a metzora cannot be learned from a nazir or the Levi'im?
 - **Q: Rava bar Mesharshiya** asked **Rava**, in an earlier Braisa the Tanna seemed to take it as a given that metzora can be the source for the razor requirement, and now the Tanna says that not only is metzora not the source for this rule, it cannot even be learned from nazir or Levi'im!? **A:** The earlier Braisa follows the **Rabanan**, and the Gemara that says we need a different source follows **R' Eliezer** – based on a machlokes in a Mishna, as follows: A Mishna says that one is only chayuv for shaving his beard with a razor, and **R' Eliezer** says he is chayuv even if he uses other instruments. The reason of the **Rabanan** is explained in a Braisa. The Braisa says, the pasuk says specifically that a metzora must shave his beard. The reason this was necessary to say is because we would think that since one may not shave his beard, the metzora should not be allowed to shave his beard, the pasuk therefore specifically states that he must shave his beard as well. Now, if the metzora's shaving is not done with a razor, there would be no reason to specifically allow it. It must be that his shaving must be done with a razor. And, they know that it is only assur to shave a beard with a razor based on the pasuk that says "lo yigaleichu" and "lo sashchis". This teaches that it is only assur to do a cutting that completely cuts – i.e. with a razor.
 - **Q:** Maybe a metzora does not need to shave with a razor, but the pasuk is teaching that if it is done with a razor he would be not be chayuv for shaving his beard with a razor? **A:** If so, the pasuk would not have to teach that it would be mutar for a metzora, because if it is mutar for a nazir to shave his head (and peyos) with a razor even though the acceptance of nezirus is itself an aveirah, then surely a metzorah would be allowed to shave with a razor. **Also**, if the

metzora could fulfil his obligation by shaving with something other than a razor, we would not let him use a razor, based on the reasoning of **Reish Lakish**, who says that an assei only overrides a lo saasei when there is no way to fulfil the assei without being oiver the lo saasei.