



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

Nazir Daf Mem Beis

- The Mishna quoted earlier said that if a nazir, metzora, or Levi left two hairs unshaved, they have not fulfilled their obligation.
 - **R' Acha the son of R' Ika** said, from here we learn that the concept of "rubo kikulo" (most is like all) is D'Oraisa. We see this from the fact that the pasuk had to tell us that the nazir has not fulfilled his shaving obligation until *every* hair is shaved. It must be that elsewhere, rubo kikulo.
 - **Q: R' Yose the son of R' Chanina** asked, this pasuk is written by the shaving of a tamei nazir, so how do we know it applies by a tahor nazir!? **A:** In Eretz Yisrael they said, just as we learn that the shaving of the tamei nazir must be done by razor, because we learn it from a tahor nazir, the same way we will learn that a tahor nazir must have *all* his hair shaved (and a majority will not suffice) from the case of a tamei nazir.
 - **Q: Abaye** asked, if a nazir shaved his hair but left over two hairs, he then let his hair grow back and then shaved the two hairs that he had previously not shaved, has he fulfilled his obligation (since at the end of the day all his hairs were shaved off) or not (since at the time he shaved the last two hairs all his other hair existed)?
 - **Q: Rava** asked, if a nazir shaved his head but left over two hairs, and he then went and shaved one of the two and the second one then fell out on its own (shaving less than two hair is not considered to be an act of "shaving"), has he fulfilled his obligation?
 - **Q: R' Acha MiDifti** asked **Ravina**, since two hairs were there when he shaved the first one it is considered to be an act of shaving!? **A: Ravina** said, **Rava's** question was where first one of the two hairs fell out and then he shaved the last one. **Ravina** said, although he has no hair left on his head, he has not fulfilled the mitzvah of shaving his head in this case.

MISHNA

- A nazir may shampoo his hair and may separate hairs by hand. However, he may not do so with a comb.

GEMARA

- **Q:** The beginning of the Mishna seems to follow **R' Shimon**, who says that an unintended result would be permitted. However, the end of the Mishna seems to follow the **Rabanan** who say it would be assur!? **A:** The entire Mishna follows **R' Shimon**. When one combs his hair he *intends* to remove the loose hairs, and that is why the nazir may not use a comb, because he intends to remove hairs.

MISHNA

- **R' Yishmael** says a nazir may not shampoo his hair with earth, because it causes hair to fall out.

GEMARA

- **Q:** Does the Mishna say "because the earth causes hair to fall out" or does it say "because of the type of earth that causes hair to fall out"? The difference would be to use earth that doesn't cause hair to fall out. If it is the first way, then if he uses earth that does not cause hair to fall out it would be mutar. If it is the second way, any earth would be assur as a gezeira for the earth that does cause the hair to fall out. **A: TEIKU.**

MISHNA

- If a nazir drank wine all day long, but was only warned once, he is only chayuv one set of malkus. If he was warned at multiple intervals, he would chayuv a set of malkus for each warning that he followed with a drinking of wine.
 - The same difference would be between where he cut his hair all day long or where he had multiple warnings not to do so.
 - The same difference would be where he kept becoming tamei all day long and had only one warning or where he had multiple warnings.

GEMARA

- **Rabbah in the name of R' Huna** said, one pasuk by a nazir says “lo yitamah” and another pasuk says “lo yavo” (referring to tumas ohel). This teaches that even if a nazir is already tamei, he would get another set of malkus if he then became tamei with tumas ohel. **R' Yosef** said that **R' Huna** said a nazir would get a second set of malkus for becoming tamei in any method even if he was already tamei, because we find that **R' Huna** said that if a nazir was in a cemetery and then touched another meis he would be chayuv malkus for touching the meis.
 - **Q: Abaye** asked, a Braisa says, if a Kohen was tamei and then touched another meis he would *not* be chayuv another set of malkus because the Torah says “v'lo yichalel”, which teaches that he is only chayuv if he was not yet tamei. This Braisa is problematic according to **R' Yosef**!? **A: R' Yosef** said, our Mishna says that a nazir can get multiple malkus for tumah! This seemingly creates a contradiction between our Mishna and that Braisa. However, we can say that the Braisa is discussing where the Kohen touched the second meis while he was still touching the first meis, and that is why it is not considered to be a separate episode of tumah. The Mishna is discussing where he was no longer touching the first meis when he touched the second meis, and therefore it is a new episode of tumah.
 - **Q:** According to **Rabbah**, the nazir is only chayuv for tumas ohel after becoming tamei, but not for becoming tamei a second time after being tamei, since in that case he was already tamei. In the case of tumas ohel after becoming tamei he also should not be chayuv a second malkus since he is already tamei!? **A: Rabbah** means he would be chayuv 2 malkus if the tumah and the tumas ohel came on simultaneously. **R' Yochanan** explains, if he walks into a house in which there is a meis, the nazir becomes tamei (one lav) and enters a tumas ohel (a second lav) at the same instant. Therefore, he would be chayuv for 2 malkus. On the other hand, if he was out in the field and touched two meisim at the same time, since it is the same lav he would only be chayuv one set of malkus.
 - **Q:** Even in the case of entering a house, his hand enters first (which makes him tamei) and he doesn't enter the tumas ohel until afterward (the majority of one's body must enter an ohel to be subject to tumas ohel)!? **A: R' Elazar** said, the case is where he walked in without sticking his hand in first.
 - **Q:** His nose will still enter before the rest of his body!? **A: Rava** said, the case is where he leans his head back so that no part of his body entered the room until the majority of his body entered the room.
 - **Q:** It must be that his toe enters the room first!? **A: R' Pappa** said, the case is where he was brought into the room in a box (which prevents him from becoming tamei) and someone then went and made an opening in the box. In that case, the tumah and the tumas ohel all take place on the nazir at once. **A2: Mar bar R' Ashi** said, the case is where the nazir was in the room when the person was at the door of death and the person then died. In that case again, the tumah and tumas ohel all take place at the same instant.