



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

Nazir Daf Nun Zayin

PEREK SHNEI NEZIRIM -- PEREK SHEMINI

MISHNA

- If someone told 2 nezirim "I saw one of you become tamei to a meis, but I don't know which one of you it was", they both must shave their heads at the end of the nezirus and together bring the korbon of a tamei nazir and of a tahor nazir and say "if I am tamei the korbon of the tamei nazir should be mine and the other should be yours, and visa-versa". They then keep another 30 days of nezirus and bring one korbon of a tahor nazir and say "if I was tamei then the tumah korbon was for me and the tahor korbon was for you, and this korbon should therefore be for me, and visa-versa".

GEMARA

- **Q:** Since the case of the Mishna involves 2 nezirim and the person who is talking to them, it should be considered as a safek tuma in reshus harabim (we learn from sotah that when there are more than 2 people it is not considered a reshus hayachid for tumah purposes) and they should therefore be tahor!? **A: Rabbah bar R' Huna** said, the case is where the person says that he saw tumah thrown in between them, but he was not within their 4 amos. Therefore, they are considered to have been alone and are in a reshus hayachid for purposes of tumah, in which case a safek tumah is considered to be tamei. **R' Ashi** said, we see from the Mishna that this must be the case, because the person says he does not know which one became tamei, which must be because he was not nearby.

MEGALCHIN U'MIVI'IN

- **Q:** How can they both shave their heads the second time? The one who is truly not tamei may not shave his head because of the lav of "lo sakifu"!? **A: Shmuel** said, the case of the Mishna is regarding a woman or a minor, who are not subject to the lav.
 - From the fact that **Shmuel** did not say that the Mishna even refers to a male adult, and the reason he can shave his head is because the issur of "lo sakifu" does not apply to shaving the entire head, it must be that **Shmuel** holds that shaving the entire head *is* subject to the lav of "lo sakifu".
 - **Mar Zutra** had a version where the Gemara asked this question on a later Mishna, regarding a nazir who was a safek metzora and a safek tamei meis, in which case the Mishna says he must shave his head 4 times. The Gemara asks, how he can shave his head for a safek when doing so is assur as "lo sakifu". **Shmuel** answered that the Mishna is discussing a woman or a minor.
- **R' Huna** said, one who rounds the corners of the head of a minor is chayuv for lo sakifu. **R' Adda bar Ahava** asked him, if so, who shaves your children. **R' Huna** responded that his wife did. **R' Adda** asked, does she want to bury her children (since she is equally as assur to do so as a man would be)!? The Gemara says, for as long as **R' Adda bar Ahava** was alive, **R' Huna's** children did not live.
 - **Q:** They both hold that shaving the entire head is included in the issur of lo sakifu, so what is the machlokes? **A: R' Huna** holds that the pasuk puts the issur of rounding the corners of the head next to the issur of destroying the corners of the beard. This teaches that only people subject to the second issur are subject to the first issur. Therefore, since women do not have beards, they are not subject to the issur of rounding the

corners of the head either. **R' Adda bar Ahava** holds that the pasuk teaches that the barber is equally as chayuv as the person whose head is rounded. However, he holds that there is no difference between men and women in regard to this issue.