



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

Nazir Daf Nun Ches

- **Q:** Maybe we can say that the question of whether shaving the entire head is included in the lav of "lo sakifu" is actually a machlokes among Tanna'im. One Braisa says, the word "rosho" written regarding the shaving of a metzora teaches that the shaving obligation overrides the lav of "lo sakifu". Another Braisa says that the word "rosho" teaches that a metzora who is a nazir must also shave his head. Maybe we can say that the machlokes between the Braisos is that the second Braisa holds shaving the entire head is not included in "lo sakifu" and therefore uses the pasuk for another drasha, whereas the first Braisa holds that it is included in the lav and therefore needs a pasuk to say that the shaving of a metzora overrides it!? **A: Rava** said, it may be that all hold that shaving the entire head is not subject to the lav. The first Braisa uses the pasuk to teach that the metzora may even shave his head by first rounding his head (which is exactly the lav of "lo sakifu"), and then shaving off the rest of the hair.
 - **Q:** We have learned that **Reish Lakish** says that one may only override a lav for the sake of doing an assei when there is no other way to do the assei. If so, he would *not* be allowed to round his head first, since he can avoid the lav altogether by just shaving the entire head at once!? **A:** We must say that all hold that shaving the entire head is included in the lav of lo sakifu. The first Braisa uses the pasuk to teach that the assei of shaving a metzora overrides this lav. The second Braisa uses the pasuk to teach that the assei of shaving overrides the lav *and the assei* of a nazir not shaving his hair. This Braisa will learn the concept that an assei can override a lav from the pasuk of tzitzis which says that tzitzis of shatnez may be worn.
 - **Q:** Why doesn't the first Braisa learn this concept from the mitzvah of tzitzis? **A:** He says that the pesukim of tzitzis come to teach the drasha of **Rava**, who darshens that tzitzis can either be made of the same material as the garment they are on, or they must be made of either wool or linen.
 - **Q:** How does the first Braisa (who uses "rosho" to teach that an assei overrides a lav) learn that an assei can even override a lav and an assei (like by nazir)? **A:** It would be learned from the word "zekano" written in that same pasuk, which teaches that even a Kohen who is a metzora must shave off his beard, although for a Kohen to do so would mean that he must override an assei and a lav.
 - **Q:** Why doesn't the second Braisa learn this from "zekano" as well (instead of from "rosho")? **A:** We can also ask why we don't learn from a Kohen that an assei *always* overrides an assei and a lav! The answer is, because we can't learn from the case of a Kohen to a regular case. For that same reason, we can't learn nazir from a Kohen and therefore need to learn it from "rosho".
 - **Q:** What does the second Braisa learn from the word "zekano"? **A:** He says, it teaches that the metzora's beard must be shaved with a razor, because if not, the shaving could be done with another cutting instrument and would not cause him to oiver the lav of shaving the corners of a beard. Since the Torah had to specifically allow the shaving of the metzora, it must be that the metzora's cutting must be done with a razor.
 - **Q:** According to the first Braisa, why do we need a separate word of "rosho" and of "zekano"? **A:** We could not learn the case of Kohen from nazir, because nazir can have his nezirus annulled, and maybe that is why his lav is not so strong. We

also could not learn nazir from Kohen, because the Kohen's lav does not apply to all people, and in that way is weaker and cannot be learned from.

- **Rav** said, a man may shave his entire body with a razor (and would not be over the lav of "lo silbash gever simlas isha").
 - **Q:** A Braisa says that a man who removes the hair of his armpits or private area is chayuv malkus!? **A:** The Braisa is discussing shaving with a razor and **Rav** was discussing using a pair of scissors.
 - **Q: Rav** said his halacha even when using a razor!? **A:** He meant, cutting close to the skin like a razor, but would not allow using an actual razor.
- **R' Chiya bar Abba in the name of R' Yochanan** said, a man who removes the hair of his armpit or his private area would be subject to malkus.
 - **Q:** A Braisa says that removal of such hair is only assur D'Rabanan!? **A: R' Yochanan** means that he gets D'Rabanan malkus.
 - **Another version** says that **R' Chiya bar Abba in the name of R' Yochanan** said a man who removes the hair of his armpit or his private area would be subject to malkus based on the pasuk of "lo silbash".
 - **Q:** A Braisa says that removal of such hair is only assur D'Rabanan!? **A: R' Yochanan** holds like another Braisa which clearly says that the issur is D'Oraisa based on the lav of "lo silbash".