



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

Nazir Daf Samach

MISHNA

- A nazir who became safek tamei from a meis and a safek confirmed metzora may eat kodashim after 60 days and may drink wine and become tamei to a meis after 120 days. This is because the shaving of a metzora overrides the issur of shaving a nazir only when he is definitely a metzora, not when he is a safek metzora.

GEMARA

- A Braisa says, this was said regarding a nezirus that was made for a term of 30 days. However, if the nezirus was for a period of a year, he would first be allowed to eat kodashim after 2 years and would be allowed to drink wine and become tamei to a meis after 4 years.
- A Braisa says, the nazir in the above cases shaves his head 4 times. 1) At the first shaving he brings the birds needed for a metzora's first shaving, a bird chatas, and an animal olah. 2) At the second shaving he brings a bird chatas and an animal olah. 3) At the third shaving he brings a bird chatas and an animal olah. 4) At the fourth shaving he brings the korbanos of a tahor nazir.
 - When he brings the birds needed for a metzora's first shaving, a bird chatas, and an animal olah at the first shaving he is for sure bringing the proper things, as can be explained. If he is truly a metzora and not tamei meis, then the birds must be brought, the bird chatas that is brought is anyway not eaten and may be brought out of safek, and the Olah can be brought as a nedava. He cannot shave again after 7 days, because it may be that he is not be a metzora. If he is not a metzora, but is truly tamei meis, the bird chatas is properly brought, the metzora birds are anyway not offered in the Azarah, so there is no issue of bringing chullin into the Azarah, and the olah will be considered a nedavah. If he is truly not a metzora or tamei meis, then there is no issue with the metzora birds (as explained), there is no issue with the bird chatas (as explained) and the Olah is brought for the nazir obligation and allows him to shave his head.
 - **Q:** A metzora must bring an ashm as well, so when is that brought? **A:** Only **R' Shimon** would say that an ashm is brought in a case of safek. The Braisa follows the **Rabanan**, who say that an ashm cannot be brought in that case.
 - When he shaves the second and third times, he brings a bird chatas and an animal olah. At this point he no longer needs the birds brought at a metzora's first shaving, because those were already brought. The concern at the second shaving is that it may be the second shaving of a metzora, and for that he brings the bird chatas. At the third shaving we need to be concerned that maybe he was tamei and therefore brings a bird chatas for that.
 - When he shaves for the fourth time, he brings the korbanos of a tahor nazir and says, if I was a nazir tahor at the previous shavings, the olah brought then was for the obligation and this olah is for a nedavah, and if I am now shaving as a nazir tahor for the first time, this olah should be my obligatory olah.
- The Braisa then says, if a nazir is safek whether he is a tamei meis, but certain that he is a metzora, he may eat kodashim after just 8 days, and his nezirus can be completely done after 67 days. If the nazir was a safek metzora and definitely tamei meis, he may eat kodashim after 37 days and can be completely done with his nezirus after 74 days. If he is certainly a metzora *and* certainly tamei meis, he may eat kodashim after 8 days and may complete his nezirus after 44 days.

- The talmidim asked **R' Shimon ben Yochai**, may a nazir who is a metzora shave his head once for the dual purpose of metzora and nezirus? He answered that this may not be done.
 - They asked him why that is so. He replied, the shaving of metzora is done to allow for the growth of hair, whereas the shaving of a nazir is done to remove the hair. These two different reasons cannot be accomplished with one shaving.
 - They asked, that is true of the first shaving of the metzora, however the second shaving is done to remove the hair!? He replied, the metzora's shaving is done before the blood offering and the nazir's shaving is done after the blood offering. Therefore, they cannot be combined into one shaving.
 - They asked, let the shaving for metzora and the shaving for nazir tamei be accomplished with one act of shaving!? **R' Shimon ben Yochai** answered, the metzora's shaving is done before he goes to the mikvah and the tamei nazir's shaving is done after he goes to the mikvah. Therefore, the two shavings cannot be combined into one act of shaving.
 - **R' Chiya** taught a Braisa which gave these differences (one is before mikvah and the other is after, and one is before offering the blood and the other is after) as well.

SHETIGLACHAS HANEGAH...

- **Q: Rami bar Chama** asked, are the earlier shavings done for the purpose of fulfilling the mitzvah, or is it done to remove the hair of tumah? The difference would be whether it must be done with a razor or not (if it is for mitzvah a razor is necessary, if not a razor is not necessary). **A: Rava** said, the Braisa said that 4 shavings (with a razor) are required. Now, if they are not being done for the mitzvah, the third shaving should not need a razor. We see from here that all the shavings are being done for the mitzvah.

HADRAN ALACH PEREK SHNEI NEZIRIM!!!