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Nazir Daf 18

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

### **Resolving Rav Ashi’s Inquiry**

[Rav Ashi had inquired: *If one declared to be a nazir in a cemetery, does he require a head-shaving (on the seventh day of his purification process) or not (in the same manner that he does not require to bring the korbanos)? Perhaps only a nazir tahor that became tamei requires a head-shaving, but not for a tamei person who became a nazir, or perhaps, there is no difference?*]

The Gemora attempts to resolve this from a braisa: I am only told here that the nazir’s days of corpse tumah (including his days of purification) are not reckoned (towards his term of nezirus). How do we know (that the same is true) regarding the period of declared tzara’as (the days when he is tamei as a metzora and the eight days of his purification process)? This can be derived through the following argument: Just as after the period of corpse tumah, he is required to shave his head (on the seventh day of purification) and bring a sacrifice (on the eighth day), so after the period of declared tzara’as, he is required to shave (his body) and bring a sacrifice; and so, just as the days of (corpse) tumah are not reckoned, the period of declared tzara’as ought not to be reckoned.

The braisa counters: Not so! For in the case of the period of tumah, it may be because this renders void the former reckoning, and therefore they will not be reckoned (for his term), whereas the period of declared tzara’as does not render void the former reckoning, and therefore it should itself be reckoned (for his term).

[The braisa attempts to prove this argument through the use of a kal vachomer.] You can say as follows: Seeing that ‘a nazir in a cemetery,’ whose hair is fit for (head) shaving, does not count the days (of tumah) as part of his nezirus term, surely the period of declared tzara’as, when his hair is not fit for (head) shaving, should not be counted as part of his nezirus term.

[The braisa had stated: ‘a nazir in a cemetery,’ whose hair is fit for (head) shaving. This would seemingly resolve Rav Ashi’s inquiry.] Does the braisa not mean (head) shaving for tumah (and this would prove that one who declared to be a nazir while in a cemetery is indeed obligated to shave his head)!?

The Gemora disagrees: No! The reference may be to the (head) shaving in purity (when the nazir concludes his term).

The Gemora notes: This is indeed reasonable, for if you assume that (head) shaving as a result of the tumah is intended, does he not have to shave after the period of declared tzara’as as well (so why should they be different)?

The Gemora answers: No (this does not constitute proof), for the reference is to the (head) shaving on account of nezirus.

The Gemora attempts to resolve this from a braisa: It is written: *But if someone would suddenly die beside him*

and render tamei his nazir head etc. This is referring to a nazir tahor that became tamei. He is required to shave his hair and bring the birds (for korbanos). The verse also teaches us that a tamei person who declared nezirus does not require the shaving of his hair, nor is he obligated to bring the birds. We could have learned otherwise based upon the following kal vachomer: If a nazir tahor that became tamei is required to shave his hair and bring the birds, certainly one who was tamei to begin with, should be required to shave his hair and bring the birds. The verse states: and render tamei his nazir head etc. This teaches us that a nazir tahor that became tamei is required to shave his hair and bring the birds, however, a tamei person who declared nezirus does not require the shaving of his hair, nor is he obligated to bring the birds.

The Gemora concludes: This is indeed a proof that a tamei person who declared nezirus is not required to shave his head. (17b3 - 18a1)

### **The Day that the New Nezirus Begins**

The Gemora asks: Who is the Tanna that taught the following braisa? There is no difference between a tamei person who declared nezirus and a nazir tahor who became tamei except that a tamei person who declared nezirus, his seventh day counts towards his nezirus count (after he has completed his purification process, he may begin to count nezirus and the remainder of that day counts towards his term of nezirus), however, a nazir tahor that became tamei, his seventh day does not count towards his nezirus count (like we learned in the previous Mishna; he cannot resume his nezirus until after he brings the korbanos on the eighth day).

Rav Chisda said: This is in accordance with Rebbe, for Rebbe said: The nazir tamei's new nezirus does not begin until the eighth day. For if it would be in accordance with Rabbi Yosi bar Yehudah, he said that the new nezirus

begins on the seventh day (but the braisa states that the count does not start until the eighth day).

The Gemora asks: Which Rebbe and which Rabbi Yosi bar Yehudah are we referring to?

The Gemora quotes the braisa which cites their respective opinions: It is written: And he shall sanctify his head on that day. Rebbe said: "That day" is referring to the day that he brings his korbanos. Rabbi Yosi bar Yehudah said: "That day" is referring to the day that he shaves (he may begin the new nezirus count on the seventh day).

The Gemora asks: Who is the Tanna that taught the following Mishna? A nazir who became tamei with many tumos brings only one korban.

Rav Chisda said: This is in accordance with Rabbi Yosi bar Yehudah who said that that the new nezirus begins on the seventh day. He will explain the case of the Mishna as follows: The nazir tamei became tamei again on the seventh day of his taharah process (after he was sprinkled upon from the waters of the red heifer and he immersed in the mikvah; this allows him to begin counting his new nezirus again according to Rabbi Yosi bar Yehudah, and is therefore regarded as a distinct tumah from before) and then he became tamei again on the seventh day of his taharah process. He is only liable to bring one set of korbanos for all these tumos, since the time which is fit to bring the korbanos (the eighth day) had not arrived. For if this Mishna would be following the opinion of Rebbe, how could it be explained? If the nazir tamei became tamei again on the seventh day of his taharah process (after he was sprinkled upon from the waters of the red heifer and he immersed in the mikvah; this allows him to begin counting his new nezirus again according to Rabbi Yosi bar Yehudah, and is therefore regarded as a distinct tumah from before) and then he became tamei again on the seventh day of his taharah process, this is one long case of tumah (for Rebbe holds that he cannot begin counting

the new nezirus until the eighth day, and the Mishna was dealing with a case of many tumos). And if the case was speaking about where the nazir tamei became tamei again on the eighth day of his taharah process and then he became tamei again on the eighth day of his taharah process, he became tamei at a time which is fit to bring the korbanos (he should be liable to bring multiple sets of korbanos).

The Gemora cites the Scriptural sources for their respective opinions. (18a – 18b)

### **The Necessary Korbanos**

It was taught in a braisa: If a nazir tamei became tamei again on the seventh day of his taharah process (after he was sprinkled upon from the waters of the red heifer and he immersed in the mikvah) and then he became tamei again on the seventh day of his taharah process, he is only liable to bring one set of korbanos for all these tumos. If, however, the nazir tamei became tamei again on the eighth day of his taharah process and then he became tamei again on the eighth day of his taharah process, he is liable to bring korbanos for each incident of tumah. He begins to count the new nezirus on the seventh day of his taharah process (after he was sprinkled upon from the waters of the red heifer and he immersed in the mikvah); these are the words of Rabbi Eliezer.

The Chachamim say that he is only required to bring one set of korbanos for all the tumos (even if the tumah occurred on the eighth day). If, however, he already brought the korban chatas, and only then did he become tamei, he is liable to bring korbanos for each incident of tumah. If he brings his korban chatas, but he did not yet bring his korban ashm, he may still begin to count the new nezirus.

Rabbi Yishmael the son of Rabbi Yochanan ben Berokah says: Just like the chatas prevents him from counting his

new nezirus, so too, the korban ashm will prevent him from counting his new nezirus.

The Gemora asks: It is understandable according to Rabbi Eliezer, for he expounds the Scriptural verse as follows: *And he shall sanctify his head on that day.* We derive from here that “on that day,” he may begin his new nezirus even though he did not bring his korbanos. It is also understandable according to the Chachamim, for they expound as follows: “On that day,” he may begin his new nezirus even though he did not bring his korban ashm. However, according to Rabbi Yishmael, what is derived from the verse: “on that day”?

The Gemora answers: It is to teach us that he may begin his new nezirus even though he did not yet bring his korban olah.

The Chachamim say: It is not necessary to teach us that he may begin his new nezirus even though he did not yet bring his korban olah, for an olah is a gift offering (and we would not think that withholding the olah would prevent him from beginning the nezirus again). (18b)

## **INSIGHTS TO THE DAF**

### **The Necessary Korbanos**

It emerges from the Gemora that there are four Tannaic opinions as to when a nazir tamei begins to count his new nezirus.

- 1) Rabbi Yosi bar Yehudah maintains that the new nezirus begins on the seventh day after he shaves his head.
- 2) Rebbe holds that he begins to count the new nezirus on the eighth day, even before he brings any of the korbanos.

3) The *Chachamim* hold that he cannot count the new *nezirus* until he brings the *korban chatas*. He begins even if the *korban asham* was not brought, and certainly, he begins if the *korban olah* was not brought (*for the olah is merely a gift, and it does not come for atonement*).

4) Rabbi Yishmael the son of Rabbi Yochanan ben Berokah says: Just like the *chatas* prevents him from counting his new *nezirus*, so too, the *korban asham* will prevent him from counting his new *nezirus*.

## DAILY MASHAL

### *Lesson learned*

The *Torah* allows one to become a *nazir* voluntarily. This status precludes one from eating or drinking grape products or from coming into contact with a dead body. In addition, the *nazir's* hair may not be cut. By becoming a *nazir*, one enters into a state of extreme sanctity in which what is permissible -- and taken for granted by the average Jew -- becomes incongruous with the *nazir's* elevated status. *Chazal* explain the reason that the *Torah* juxtaposes the laws of the *nazir* upon those of the *sotah*, wayward wife. One who sees a *sotah* in her degradation should accept upon himself to become a *nazir* and abstain from wine. Wine and alcoholic beverages cause one to lose control of his faculties and sin. Hence, the *sotah* serves as a bitter example of one who lost his self control.

The *nazir* seems to be a person who senses within himself an inability to quell the passions and desires which his *yetzer hora*, evil inclination, is able to conjure. He does not know when or how to stop. What should he do? His only recourse is to abstain totally from all pleasure. Thus, he will be guaranteed

success over his *yetzer hora*. After all, if he runs away from everything, he will not have anything over which to lose control. Consequently, the *Torah* tells the *nazir*, "Stay away from the vineyard, for you cannot manage exposure to anything that might bring you in contact with your desires."? The *nazir* who sees the debasement of the *sotah* perceives that the only way to spare himself from such a fate is to "run away" from wine and all pleasures that might undermine his ability to control himself.

Rabbi A. Leib Schainbaum in *Peninim* notes: There is an obvious question that begs explanation. Is there a greater deterrent to sin than seeing the tragic punishment of the wayward wife? On the contrary, the person who has witnessed this phenomenon can drink wine - because he will be cautious not to go beyond his bounds. He clearly sees the results of letting oneself go. Why, then, is it necessary for him to abstain completely from wine?

**Horav Baruch Sorotzkin, zl**, gives a profound insight into human nature that helps us to understand what motivates the *nazir* to refrain from wine. While on the one hand, the *nazir* sees the bitter outcome of passion unleashed, he also sees that people continue to sin regardless of the consequences. Is it any different today when people know the terrible effect various drugs and intoxicants have on the body - and they still go ahead and indulge? Why? How many funerals does one have to attend before the message becomes clear? The answer is that while some people are suffering, others are not. Human nature -- or, more accurately, the *yetzer hora*-- demands that we look at the "positive" - those who continue to sin unpunished and unhindered. Is there a more influential motive for sin than seeing a successful sinner?