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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

Mishna

[This Mishna deals with the laws of the ‘cutting hair’ of taharah, and teaches for which sacrifice the nazir shaves his nazir head; Rabbi Yehudah and Rabbi Eliezer disagree regarding this.] What is the procedure for the head-shaving in taharah (the nazir’s concluding ritual)? He brings three animals; a chatas, olah and a shelamim. The shelamim is slaughtered (first) and then he shaves his head. These are the words of Rabbi Yehudah. Rabbi Eliezer says: He would shave after the chatas (which, in his opinion, was brought first) because a chatas always takes precedence. If he shaves after bringing any one of the three korbanos, he has fulfilled his obligation (although he is still obligated to bring the remaining korbanos).

Rabban Shimon ben Gamliel says: If he brought three animals, but he did not specify (which animal should be brought for which korban), the one fit for the chatas (a ewe-lamb) should be brought as the chatas, the one fit for the olah (a he-lamb) should be brought as the olah and the one fit for the shelamim (ram) should be brought as the shelamim. (45a)

Place of Shaving

The Gemora cites a braisa: It is written: *The nazir shall shave his head at the entrance of the Tent of Meeting (Ohel Moed).* This is referring to the shelamim sacrifice (he should shave after the shelamim has been slaughtered), regarding which it is written: *And slaughter it (the*

shelamim) at the entrance to the Tent of Meeting. (Our verse does not mean that he should shave at the entrance to the Ohel Moed; rather, he should shave after the slaughtering of the shelamim, which occurred at the entrance to the Ohel Moed.)

The braisa asks: Perhaps the Torah means that he should shave at the entrance of the Tent of Meeting?

The braisa answers: That would be degrading (for the Courtyard).

Rabbi Yoshiyah said: It is not necessary to derive that from logic (it can be derived through a kal vachomer). It is written [Shmos 20:23]: *And you shall not ascend with stairs upon My altar (“so that your nakedness shall not be exposed upon it”). (A ramp should be built, for if there would be stairs, the Kohen would be compelled to widen his stride, and although it would not be an actual exposure of his private parts, for it is written: “And make them linen pants”, nevertheless, widening the strides would be slightly disrespectful to the Altar.)* The shaving of one’s hair at the entrance of the Tent of Meeting, which is degrading, should certainly be forbidden!

Rabbi Yitzchak derived this halachah differently: It is written: *And he shall take the hair of his nazir head and place it upon the fire which is under the shelamim.* This is referring to someone who is only lacking “taking” and “placing.” This excludes someone who is lacking “taking,” “bringing” (the shorn hair from the entrance of the Ohel

Moed to the place where the meat may be cooked, which is anywhere in Yerushalayim – Tosfos) and “placing.”

The Gemora cites a different version of Rabbi Yitzchak: Rabbi Yitzchak said: The verse is referring to the *shelamim* sacrifice (he should shave after the *shelamim* has been slaughtered).

He asks: Perhaps the Torah means that he should shave at the entrance of the Tent of Meeting?

He answers: The Torah says: *And he shall take the hair of his nazir head.* This teaches us that the place where the *shelamim* is cooked, that is where he should shave his head.

Abba Chanan said in the name of Rabbi Eliezer: *The nazir shall shave his head at the entrance of the Tent of Meeting.* If the doors of the Tent of Meeting are not opened (i.e. at night), the *nazir* is not allowed to shave.

Rabbi Shimon Shezuri said: *The nazir shall shave his head at the entrance of the Tent of Meeting.* Only a male *nazir* shall shave his head there, but not a *nezirah*, for perhaps the young *Kohanim* might become aroused because of her.

Abba Chanan said to him: The *halachah* of the *sotah* proves you wrong. For it is written [Bamidbar 5:18]: *Then the Kohen shall stand the woman up before Hashem and uncover the hair on the head of the woman.* We see that the Torah is not concerned that the young *Kohanim* will become aroused because of her.

He answered them: The *nezirah* applies eye shadow and rouge, while the *sotah* does not (for she was required to be made unattractive in order to induce her to admit to her sin). (45a – 45b)

Mishna

The *nazir* shall take the hair of his head and throw it underneath the pot (in which his *shelamim* was being cooked). If he cut his hair in the provinces (outside of Yerushalayim), he would not throw his hair under the pot (for the *shelamim* was cooked in Yerushalayim, and we excluded above cases that are lacking “taking,” “bringing” and “placing”).

This *halachah* is only with respect to a *nazir* who is shaving his head in *taharah*; however, if he was shaving his head while *tamei* (as part of his purification process), he would not throw his hair underneath the pot. Rabbi Meir said: Every *nazir* would throw his hair underneath the pot, except a *nazir tamei* who shaved his head in the provinces. (45b)

Gravy and the Pot

The Gemora cites a *braisa*: Afterwards (after he shaved his head), he takes some of the gravy (from the cooked *shelamim*) and places it on the shorn hair and he throws it underneath the pot (in which his *shelamim* was being cooked). If he threw it underneath the pot in which the *chatas* or *asham* were being cooked, he has fulfilled his obligation.

The Gemora asks: Is there a *korban asham* by a *nazir tahor* (only a *nazir tamei* brings an *asham*)?

The Gemora answers: The *braisa* is referring to a *nazir tamei* (and would seemingly be following Rabbi Meir’s view in the Mishna that a *nazir tamei* also throws his hair underneath the pot).

The Gemora cites Scriptural sources for the above *halachos* (that gravy was placed on the hair and that it could be placed under the pot in which the other *korbanos* were being cooked).

The *Gemora* cites a *braisa*: Every *nazir* would throw his hair underneath the pot, except a *nazir tamei* who shaved his head in the provinces, for his hair is buried (as the *Gemora in Temurah* mandates; *Tosfos* wonders as to the reason for this); these are the words of Rabbi Meir. Rabbi Yehudah says: Every *nazir tahor* would throw his hair underneath the pot, but a *nazir tamei* does not. The *Chachamim* say: Only a *nazir tahor* that shaves his head in the Mikdash throws his hair underneath the pot. (45b)

INSIGHTS TO THE DAF

Reciting Korbanos in the Morning

Shulchan Aruch (O" C 1:5) rules that it is beneficial to recite every morning the portions in the Torah dealing with the *korban olah*, *mincha*, *shelamim*, *chatas* and *asham*.

The Magen Avraham asks: Shouldn't the *chatas* be mentioned before the *olah*, since the *chatas* always takes precedence?

The Chidah offers the following answer: The *Gemora* in Menachos (110a) states that whoever recites the portion in the Torah discussing the *korban chatas* is recognized as if he offered a *chatas* on the Altar. This, he explains, is only applicable to the portions of the *korban* which are burned on the Altar; however, with respect to the portion that is given to the *Kohanim*, and that which they eat which provides atonement for the owner, the recital of the relevant verses does not help for this. Therefore, he says, that which our *Gemora* said that a *chatas* takes precedence over an *olah*, that is only with respect to the sacrifice; however, with respect to the recital of the *korbanos*, it is preferable to recite the *olah* portion prior to the portion dealing with the *chatas*. When one recites the verses of the *chatas*, he only receives credit for the

portion that was to be brought on the Altar, but he does not receive credit for the portion of the *korban* which was to be eaten by the *Kohanim*; however, with the recital of the *olah* verses, it is regarded as if he offered the entire *korban*, for an *olah* is completely burned on the Altar. This is the reason that the *olah* is recited before the *chatas*.

DAILY MASHAL

The Nazir's Chatas

The *nazir* brings three animals; a *chatas*, *olah* and a *shelamim*.

It is not explained why a *nazir* brings a *korban chatas*. The Ramban writes that it is for the following reason: A *nazir* separates himself to serve Hashem in a manner of extreme sanctity. It is only fitting, that after he has reached such a high level, he should strive to remain on that level for the remainder of his life. Since he concluded his *nezirus* and he reverted back to the desires of this world, he is required to offer a *korban chatas* to atone for this reversal.

The Meshech Chochmah writes that the accepting of *nezirus* upon oneself results in the forfeiture of many *mitzvos*, such as involving himself with the burial of his close relatives, reciting *kiddush* over wine and making *havdalah*. Although, a *nazir* accomplishes much in his abstainment and he is considered praiseworthy for this, he nevertheless is required to bring a *korban chatas* to atone for the *mitzvos* that he has lost.