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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

Quarter-kav of Bones

Rami bar Chama inquired: Would a *nazir* be required to shave if he became *tamei* from a quarter-kav of bones from the spinal column and skull? When the *Mishna* said that the *nazir* will be required to shave from a half-kav of bones, was that only with respect to other limbs? Perhaps, if it is from the spinal column and the skull, which have a greater degree of *tumah*, he will be required to shave even if he becomes *tamei* from a quarter-kav of bones. Or, perhaps, there is no difference at all.

Rava said: Let us resolve this inquiry from our *Mishna*, which states that a *nazir* shaves for becoming *tamei* from the spinal column and for the skull. Now if you will think that a quarter-kav of bones will obligate the *nazir* to shave, shouldn't the *Mishna* have said that case (which would be a bigger novelty than the case of a complete spinal column and skull)? [Rava assumes that the spinal column and skull would certainly consist of a quarter-kav of bones. By the fact that the *Mishna* omitted this case, it would seem to indicate that only a half-kav of bones will obligate him to shave.]

The *Gemora* asks: But Rava himself said (in explanation of the *Mishna* cited above, where Rabbi Akiva disputed the *Chachamim* regarding the spinal column and skull from two corpses and the case of a quarter-kav of bones from two corpses) that the *Mishna* mentioned the case of the spinal column and skull from two

corpses to teach us that they will transmit *tumah* even if they do not contain a quarter-kav of bone? [Obviously, Rava knows that the possibility of a spinal column and skull not containing a quarter-kav of bone exists; and perhaps that is the novelty of our *Mishna* as well. There is therefore no proof as to how much of the bone is needed for the *nazir* to be required to shave, when the spinal column and skull are fragmented.]

The *Gemora* answers: Rava realized this fact only after he learned it from Rabbi Akiva. [Rava's attempted proof from our *Mishna* was before he learned the truth that it was possible for the spinal column and skull not to contain a quarter-kav of bone.]

Gemora attempts to resolve the inquiry from the following *braisa*: Shammai said: Even a single bone, from the spinal column or from the skull will transmit *tumah* (through roof association). [It is assumed that Shammai holds that a bone from the spinal column or skull obligates a *nazir* to shave. And since we don't want the argument to be an extreme one, it is logical to say that the *Chachamim* will require the *nazir* to shave from a quarter-kav of bones (and not half a kav).]

The *Gemora* deflects this proof by saying that Shammai is different, as he takes a more stringent view.

The *Gemora* asks: But let us resolve from there that it is only Shammai who is strict, but the *Chachamim*

would maintain that the bones will not transmit *tumah* unless there is half a *kav* of bones from the spinal column and the skull!

The *Gemora* answers: Do not infer like that! The *Chachamim* only dispute Shammai only with respect to one bone that comes from the spinal column and the skull (*and they maintain that it cannot transmit tumah unless it is complete*); however, with respect to a quarter-*kav* of bone from the spinal column or skull, even the *Chachamim* would agree. (52b – 53a)

Dispute among the Elders

Rabbi Eliezer said: Some of the earlier elders said that half a *kav* of bones and a half a *log* of blood are required for everything (*in order for it to transmit tumah via roof association, even for the nazir's requirement to shave his head*), but a quarter of a *kav* of bones and a quarter of a *log* of blood are not required for anything. And some of the earlier elders said that even a quarter of a *kav* of bones and a quarter of a *log* of blood are required for everything. However, the *Beis Din* that followed them said that a half a *kav* of bones and a half a *log* of blood are required for everything (*such as the requirement for the nazir to shave his head*), but a quarter of a *kav* of bones and a quarter of a *log* of blood are sufficient to prohibit someone from eating *terumah* and *kodoshim*, but it will not obligate a *nazir* to shave his head, nor will it prevent someone from offering the *korban pesach*.

The *Gemora* asks: How can the compromise of the third opinion be the decider (*the first two opinions said nothing about a distinction between the halachos of a nazir and korban pesach and the halachos of terumah and kodoshim; why would Rebbe follow this opinion in our Mishna*)?

Rabbi Yaakov bar Idi answers: They had this as a tradition reported from Chaggai, Zechariah and Malachi. (53a)

Bones as Fine as Flour

The *Mishna* had stated that a half a *kav* of bones obligates a *nazir* to shave. Inferred from there is that a quarter of a *kav* of bones will obligate the *nazir* to shave.

What is the case? If included in this quarter-*kav*, there are bones the size of barley in there; it will transmit *tumah* because of them!

The *Gemora* answers: We are discussing a case where the bones were crushed into powder. (53a – 53b)

Limb from a Corpse

The *Mishna* had stated that a limb from a corpse and a limb from a living person upon which there is a sufficient amount of flesh (*for the limb to regenerate; this is necessary by the limb from a corpse as well*) obligates the *nazir* to shave.

The *Gemora* asks: What would the *halachah* be if there was not a sufficient amount of flesh on them?

Rabbi Yochanan said: The *nazir* will not be required to shave. Rish Lakish said: The *nazir* will be obligated to shave.

The *Gemora* explains: Rabbi Yochanan maintains that the *nazir* will not be required to shave, for the *Mishna* stated that a limb from a corpse and a limb from a living person upon which there is a sufficient amount of flesh obligates the *nazir* to shave. Evidently, if it does not

have a sufficient amount of flesh, he will not be required to shave. Rish Lakish said that he is required to shave, for the next part of the *Mishna* does not mention this as a case where the *nazir* is not obligated to shave.

Rabbi Yochanan counters that if the *halachah* can be inferred from the first part of the *Mishna*, it is not necessary for the end part of the *Mishna* to mention it.

The *Gemora* asks: But the *Mishna* states the *halachah* of a half a *kav* of bones, where the *nazir* is obligated to shave, and we may infer from there that he would not be required to shave if there were only a quarter-*kav* of bones, and yet the next part of the *Mishna* explicitly states that the *nazir* is not obligated to shave for a quarter-*kav* of bones?

The *Gemora* answers: If the *Mishna* would not have explicitly stated that a *nazir* does not shave for a quarter-*kav* of bones, we might have thought that he would not shave even if he touched or carried a quarter-*kav* of bones. The *Mishna* states the *halachah* to teach us that it is only by *tumas ohel* that the *nazir* would not shave, but if he touched or carried a quarter-*kav* of bones, the *nazir* would indeed be required to shave.

The *Gemora* asks: But the *Mishna* states the *halachah* of a half a *log* of blood, where the *nazir* is obligated to shave, and we may infer from there that he would not be required to shave if there were only a quarter-*log* of blood, and yet the next part of the *Mishna* explicitly states that the *nazir* is not obligated to shave for a quarter-*log* of blood?

The *Gemora* answers: It is mentioned again to exclude the opinion of Rabbi Akiva, who said that a *revi'is*

(*quarter-log*) of blood, which emerges from two corpses will obligate a *nazir* to shave. [Our *Mishna* teaches us that this is not the case.]

The *Gemora* asks: What is the case of the limb from the corpse? If the bone is the size of a barley-grain, what is Rabbi Yochanan's reason? If not, what is Rish Lakish's reason?

Rish Lakish would answer that we are discussing a bone which is less than the size of a barley-grain, but there is a special Scriptural verse, which teaches us that a *nazir* will be obligated to shave. (53b)

DAILY MASHAL

Lost Opportunities

The *nazir* brings three animals; a *chata*, *olah* and a *shelamim*. It is not explained why a *nazir* brings a *korban chata*. 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 chata* 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 abstinence and he is considered praiseworthy for this, he nevertheless is required to bring a *korban chata* to atone for the *mitzvos* that he has lost.