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Nazir Daf 60

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Nazir and a Doubtful Tumah

If a *nazir* declared a standard term of *nezirus* (thirty days) and on his first day of counting a doubt arose if he became *tamei* with corpse *tumah*, and there was also a doubt if he became a confirmed *metzora* (two people came before a *Kohen*, and he declared one to be *tahor* and one to be *tamei*, and we are uncertain if the *nazir* was the one who was declared to be a *metzora*), the *halachah* is as follows: He is permitted to eat *kodoshim* after sixty days (a *metzora* is forbidden from eating sacrificial foods until he becomes *tahor*) and he may drink wine and become *tamei* from the dead after one hundred and twenty days.

[The explanation is as follows: There are times when it was unclear if the person was indeed inflicted with *tzaraas*. He was then kept in isolation for one or two weeks until the *Kohen* could decide if he was a *metzora* or *tahor*. Once the *tzaraas* goes away, the *metzora* gets sprinkled from the blood of a bird together with water. Afterwards, he is required to have all the hair on his body shaved with a razor. He then immerses in a *mikvah*, counts seven days, and on the seventh day shaves again and immerses himself in a *mikvah*. On the next day, he brings the special *korbanos* and becomes *tahor*. In this case, he cannot perform his first shaving, for perhaps he is not a *metzora*, and a *nazir* is forbidden to shave his head. He therefore must wait thirty days until his *nezirus* is completed. He then may shave, and

if he is indeed a metzora, that will be effective for his first shaving. He is still required to shave a second time after seven days for his purification process, but he cannot shave, for perhaps he is not a metzora and he is tamei from corpse tumah, and his first shaving was for the completion of his purification process from the corpse tumah. He then counts another thirty days for his nezirus and he cannot shave until he concludes them. He shaves again and if he was a metzora, it will be effective for his second shaving. He may then bring his korbanos on the following day and he is then permitted to eat kodoshim. That is what the Mishna means when it says that he is permitted to eat kodoshim after sixty days.

Now, if he was indeed *tamei* with corpse *tumah*, he would be required to shave again, for the shavings for his *tzaraas* cannot also count for a *nazir tamei's* shaving. He cannot shave immediately, for perhaps he is not *tamei* from corpse *tumah*, and he would be obligated to observe thirty days of *nezirus*, which he had not accomplished while he was a *metzora*. Upon completion of these thirty days, he shaves again (which is the ninetieth day), but he is still not permitted in wine, for perhaps he was a *metzora* and *tamei* from corpse *tumah*, which means that he still never observed thirty days of *nezirus* while being *tahor*. This shaving concludes his purification process from the corpse *tumah*, and then he observes another thirty days for his *nezirus*. On the one hundred and twentieth day, he

shaves for a fourth time and only then will he be permitted to drink wine and become tamei from the dead.]

The *Mishna* concludes: For the shaving for the *tzaraas* overrides the prohibition against a *nazir* shaving only when he is certainly a *metzora*. However, if he is a doubtful *metzora*, he may not shave while he is a *nazir*. (59b)

Four Shavings

The *Gemora* cites a *braisa*: The teaching of the *Mishna* applies only with respect to a short *nezirus* (thirty days), however, with respect to a year-long *nezirus*, he is permitted to eat *kodoshim* after two years and he may drink wine and become *tamei* from the dead after four years (for the same reason as explained above).

The *Gemora* cites another *braisa*: He shaves a total of four times. At the first shaving (after the first thirty days), he brings two birds (like the regular *taharah* process of every *metzora*) and a *chatas* bird (for perhaps he was not a *metzora* and he is a *nazir tamei*; a *chatas* bird is unique that it can be brought as a *korban* even though we are uncertain if he is obligated or not) and an animal *olah* (with which he must stipulate that if he is not a *nazir tamei* and not a *metzora*, it shall be for his concluding *nezirus korbanos*; otherwise, it shall be a voluntary offering).

At the second shaving (after the second thirty days), he brings a *chatas* bird (for perhaps he was a *metzora* and a *chatas* bird can be brought even in cases of uncertainty; the *metzora* ordinarily brings an animal *chatas*, but if he is poor, he may bring a bird; in this case, he is required to make his property ownerless in order to be eligible to bring the *chatas* bird) and an

animal *olah* (for perhaps he was not a *metzora*, but he was *tamei*; this *olah* would be for his concluding *nezirus korbanos*; he must stipulate that if he is not obligated in this *olah*, it should be as a voluntary offering).

At the third shaving (after the third thirty days), he brings a *chatas* bird (for perhaps he was a *metzora* and *tamei*; he became *tahor* from the *tzaraas* by the second shaving and he must bring the *chatas* bird for his *tumah*) and an animal *olah* (for perhaps he was a *metzora* and he became *tahor* from the *tzaraas* by the second shaving, but he was not *tamei* and this *olah* would be for his concluding *nezirus korbanos*; he must stipulate that if he is not obligated in this *olah*, it should be as a voluntary offering).

At the fourth shaving (after the fourth thirty days), he brings the concluding *korbanos* of a *nazir* (for even if he was a *metzora* and he was *tamei*, he has certainly completed his *nezirus* by now).

The *Gemora* explains the *braisa*: At the first shaving, he brings etc. Whatever transpired, he is bringing the correct *korbanos*. If he was *metzora*, but he was not a *tamei meis*, he brings birds for his *metzora* obligation, and the *chatas* bird, which is brought because of the uncertainty gets buried, and the animal *olah* is voluntary. He cannot shave after seven days, for perhaps he was not a confirmed *metzora* and he is not obligated to shave, and the Torah prohibits a *nazir* from shaving. If he was not a *metzora*, but he was a *tamei meis*, the bird *chatas* is brought for his obligation, while the sprinkling of the birds are performed outside of the *Beis Hamikdash* and therefore there is no concern that he is bringing non-sacred things inside the Courtyard, and the animal *olah* is voluntary. And if he was not a *metzora* and he was not a *tamei meis*, the sprinkling of the birds are performed outside of the *Beis Hamikdash*,

and the *chatas* bird, which is brought because of the uncertainty gets buried, and the animal *olah* is for his obligation.

The *Gemora* asks: How is he permitted to eat *kodoshim* after the second shaving? Isn't he required to bring a *korban asham*?

The *Gemora* answers: We are following the opinion of Rabbi Shimon who says that the *asham* can be brought, providing that he stipulates that if he is not obligated, it should be offered as a *shelamim*.

The *Gemora* continues explaining the *braisa*: At the second and third shaving, he is not required to bring any birds, for he brought them by the first shaving. What else are we concerned about? Perhaps he was a confirmed *metzora* (and a *tamei meis*). He brings one *chatas* bird at the second shaving for the doubtful *tzaraas*, and one at the third shaving for the doubtful *tumah*.

At the fourth shaving, he brings the concluding *korbanos* of a *nazir*, and he makes the following stipulation regarding the animal *olah*: If originally he was a *nazir* (he was neither a *metzora*, nor a *tamei meis*), the first *olah* he brought was for his obligation and the *olah* that he is bringing now is a voluntary offering. If he was a *tamei meis* and a confirmed *metzora*, the first *olah* was voluntary (and the second and the third), and the *olah* that he is bringing now is for his obligation, and the *chatas* and *shelamim* are for his *nazir* obligations (which he did not bring up until now). (60a – 60b)

Nazir and a Definite Tumah

The *braisa* continues by discussing other possible scenarios: If we were uncertain if a *nazir* became *tamei* from corpse *tumah*, but he was a confirmed *metzora* (and he became *tahor* from the *tzaraas* on the first day of his *nezirus*, and therefore, he is able to shave for his *tzaraas* immediately), the *halachah* is as follows: He may eat *kodoshim* after eight days, and he is permitted to drink wine and become *tamei* from the dead after sixty-seven days (since we are uncertain if he is *tamei* or not, he cannot shave after seven days; rather, he is required to wait thirty days from his eighth day; he then shaves for the *tumah*, observes another thirty days of *nezirus*, and on the sixty-eighth day, he is finally permitted to drink wine).

If we were uncertain if he was a *metzora* or not, but he was certainly *tamei* from corpse *tumah*, the *halachah* is as follows: He may eat *kodoshim* after thirty-seven days, and he is permitted to drink wine and become *tamei* from the dead after seventy-four days (for after thirty-eight days, he counts seven days for his *tzaraas*, and on the eighth day, he begins to observe thirty days of *nezirus*).

If the *nazir* was definitely *tamei* from corpse *tumah*, and he was definitely a confirmed *metzora*, the *halachah* is as follows: He may eat *kodoshim* after eight days, and he is permitted to drink wine and become *tamei* from the dead after forty-four days (he must first become *tahor* from his *tzaraas*; after the eighth day, he counts seven days for his purification process for *tumas meis*; he then observes thirty days of *nezirus*). (60b)

Two Shavings for One

The students asked Rabbi Shimon ben Yochai: Can a *nazir tahor* and a *metzora* shave once and it should count for both (*to conclude his nezirus and the first shaving in the purification process for a metzora*)?

He responded: It will not be valid for both (*the shaving will work for his tzaraas, but not for nezirus*).

They asked him: Why is this so?

He replied: If both shavings were being done for the purpose of growing hair afterwards, or both shavings were being done for the purpose of removing hair, you would be correct. However, since the *nazir* is shaving in order to remove his hair, and the *metzora* is shaving in order to grow his hair (*so he can shave it a second time seven days later*), one shaving cannot count for both purposes.

They asked him: But why can't the *metzora's* second shaving count for the *nezirus* as well (*since they are both for the purpose of removing hair*)?

He responded: They are still different, since the *metzora* shaves before the blood from his *korbanos* are sprinkled, and the shaving of the *nazir* is after the blood is sprinkled.

They asked him: But if he is a *nazir tamei*, who shaves before the blood from his *korbanos* is sprinkled, why can't his shaving count for the *metzora's* second shaving?

He answered: They are still different, since the *nazir tamei* shaves after he has immersed in a *mikvah*, and

the *metzora* shaves before he has immersed in a *mikvah*.

The *Gemora* cites a different version: The students told Rabbi Shimon ben Yochai: You said well that the *metzora's* second shaving cannot count for the *nezirus* as well (*since the metzora shaves before the blood from his korbanos are sprinkled, and the shaving of the nazir is after the blood is sprinkled*), but if he is a *nazir tamei*, who shaves before the blood from his *korbanos* is sprinkled, why can't his shaving count for the *metzora's* first shaving, who also shaves before the blood from his *korbanos* is sprinkled?

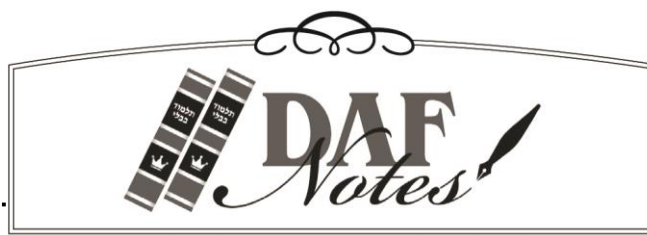
He answered: The shaving of a *nazir tahor* cannot count for the *metzora's* first shaving since the *nazir* is shaving in order to remove his hair, and the *metzora* is shaving in order to grow his hair. The shaving of a *nazir tamei* cannot count for the *metzora's* shaving since the *metzora* shaves before he has immersed in a *mikvah* and the *nazir tamei* shaves after he has immersed in a *mikvah*.

The *Gemora* cites a *braisa* taught by Rabbi Chiya who also differentiates like that: This one (the *metzora*) shaves before he has immersed in a *mikvah* and this one (the *nazir tamei*) shaves after he has immersed in a *mikvah*. This one (the *metzora*) shaves before the blood from his *korbanos* are sprinkled, and this one (the *nazir*) shaves after the blood is sprinkled. (60b – 61a)

INSIGHTS TO THE DAF

Two for One

Rabbi Shimon ben Yochai said: The shaving of a *nazir*, whether he is *tahor* or *tamei* cannot count for the



shaving of a *metzora*. This, he explains, is because each of the shavings are different than the other (*either because one is to remove hair and one is to grow hair, or because one is before the korbanos and one is afterwards, or because one is after immersion in a mikvah and the other is before immersion*).

Shulchan Aruch rules that on *Purim*, one must cease from learning Torah in order to go and hear the Megillah.

The Beis Efraim asked the son of the Noda B'Yehuda as to why this would be considered bitul Torah. Isn't the reading of the Megillah also considered learning?

The Chachmas Shlomo answers according to our *Gemora*, which states that one action cannot count for two different things. If he will be intending to fulfill the *mitzvah* of studying Torah, it cannot count for the *mitzvah* of reading the Megillah. And if he intends to discharge his obligation for reading the Megillah, it cannot count for learning Torah. This is why it is regarded as *bitul* Torah. (*This, he says, is according to those that rule that one needs intent in order to discharge his obligation; it is impossible to have in mind for two mitzvos when he is only performing one action.*)

This answer is perplexing in light of the *halachah* that one who recites *kerias shema* is also fulfilling his *mitzvah* of studying Torah! We see that one action can accomplish two things.

The Beis Efraim maintains that one who reads the Megillah or listens to it will not be fulfilling a *mitzva* of studying Torah. The Avnei Neizer (O"C 517) disagrees with him vehemently to such an extent that he writes: "I do not believe that those words came out of the

mouth from such a righteous person as the Beis Efraim."

DAILY MASHAL

Reb Chaim Voloziner talks at great length that there is a concept of neglecting to study Torah in depth and not only time. According to this, the *Gemora* can be explained to mean that even though reading the Megillah is considered learning, nonetheless it would be regarded as *bitul* Torah since he is not delving into the depths of Torah; if not for the special *halachah* that one is obligated to close the *Gemora* and hear the Megillah.

The Beis Efraim himself speculates that perhaps one cannot fulfill the *mitzvah* of learning Torah through the reading of the Megillah because it is part of *Tefillah*. This is based on the viewpoint of the Beis Yosef, who rules regarding one who had forgotten to recite *birchas hatorah* in the morning. The blessing of Ahava Rabbah can be utilized as a *birchas hatorah*, providing that he learns immediately after Shemoneh Esrei. The recital of *kerias shema* will not be sufficient because that is part of *Tefillah*. Perhaps, the same logic can be used for the reading of the Megillah.