

נזיר דף י"ח

POINTS TO PONDER

THIS WEEK'S MAAREI MEKOMOS ARE DEDICATED TO
סעדיה אליעזר בן יהושע ניסן
&
שבע בת יהודה

1. The גמרא brings a בריתא which quotes the words of "וטמא ראש נזרו". Why does the פסוק focus on the hair becoming טמא as opposed to the person, namely the נזיר?

2. The same בריתא continues by saying "נזיר בקבר". Why is the בריתא using this terminology as opposed to simply saying, טמא שנזר.

3. The גמרא says that we need a דרשה that a טמא who became a נזיר doesn't have to cut his hair, because otherwise we would make a ק"ו from a נזיר who started his נזירות and becomes טמא. Why don't we say that a טמא can't become a נזיר just like a נזיר who becomes טמא has to restart the נזירות, and there would be no need for a special דרשה because he is not a נזיר.

4. תוס' ד"ה בטהור שנטמא writes that it's talking about a נזיר who was טהור and then became טמא. What is תוס' adding? Isn't it obvious that the בריתא is talking about such a נזיר?

5. When referring to the נזיר cutting his hair the בריתא calls it "העברת שער" why is it using such an expression as opposed to the more common "תגלחת שער" which is what the תורה calls it.

לע"נ אבי מורי הרב יעקב בן ר' קיים משה יצחק ז"ל

בן ר' קיים משה יצחק ז"ל
ע"נ הרב צבי ליפא בן יחיאל ישראל זצ"ל

If you have any comments or suggestions, please email Rabbi Grunhaus at Ygrunhaus@gmail.com

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