DAF A WEEK
דף השבוע
Master the Blatt. Savor the Geshmak.
לע"נ ברוך בענדיט וברכה גרוס ע"ה
BY MR. & MRS. DUVY GROSS

שבוע Matters

THE DIMONT FAMILY EDITION

לע"נ אסתר אביגיל בת חיה רבקה וציפורה רחל בת אסתר מחלה

שבת קודש פרשת ויצא מסכת נזיר דף י"ח

INSIGHTS FROM OUR CHABUROS

One offering for multiple instances of tumah

כיון דלא יצא שעה הראויה להביא קרבן אינו חייב אלא קרבן

The Mishnah in Kareisos (9a) lists five cases where a person would bring one offering even though he has committed multiple sins. The cases are where a person has multiple relations with a שפחה, a nazir who comes in contact with tumah multiple times, a husband who warns his wife not to be in seclusion with another man, a metzora who has had multiple afflictions, and a woman who has had several births. The Gemara (ibid., 9b) cites the verse from where we learn in each case that one offering suffices for the multiple occurrences. The only exception to this pattern is the case of nazir, about which no verse is quoted. The Rosh asks, if we are in need of a scriptural source to allow one offering to suffice for multiple incidents, this means that without the verse we would think that a separate offering would have to be brought for each event. With respect to nazir, where there is no verse to allow him to bring just one offering, how do we know that this is the case? Several answers are suggested to deal with this problem. Rosh himself suggests that perhaps there is a verse written in reference to nazir which teaches this halacha. He proposes that it might be learned from Bamidbar 6:21, where the word "תורת "is written in the singular. Rosh, however, notes that this is very unlikely to be the actual source for this halacha, as if it were correct, the Gemara itself would have cited it. Shita Mikubetzes suggests that no verse is needed in reference to nazir to teach that one offering will suffice for an extended period of tumah. We would understand that a nazir who continually experiences tumah before finishing a term of nezirus is still involved in his initial nezirus which was never completed. When he does finish, he will bring one offering for what is, in effect, one long nezirus. In contrast, the Gemara brings a verse to teach that many births can be exempted with one offering, as we might have thought that each birth needs it own set of offerings.

PARSHA CONNECTION

In this week's דף the גמרא discusses when a נזיר טמא can restart counting towards his נזירות. Is it on the seventh or eighth day? Seven days represent the days of the week, as well as the number of days celebrated after a wedding. In the Possuk (בראשית פרק כט פסוק כז), Lavan tells יעקב the following: מלא שבע זאת ונתנה לך גם־את־זאת בעבדה אשר תעבד עמדי עוד שבע־שנים אחרות. When יעקב realized that he was tricked by לבן they agreed that he will marry רחל after the seven days of celebration for לאה. Why did לבן trick him in the first place? The מדרש רבה writes that לבן wanted to ensure that all the guests at the wedding will cooperate with his scheme and no one will alert יעקב. He told them as follows: before יעקב coming here we had water problems, but since he came water is plentiful. Let's trick him so that he will be forced to stay another seven years, and our water supply will remain good. After יעקב marries רחל it's says as follows: ויבא גם אל־רחל ויאהב גם־את־רחל מלאה ויעבד עמו עוד שבע־שנים אחרות. The פסוק says that he loved רחל from לאה. What does this mean? We know that he didn't love לאה so what does it mean when it says that he loved רחל from or more than לאה? The אלשיך הקדוש explains as follows: we may assume that יעקב would be upset at רחל because she shared the סימנים with her sister and enabled her father's scheme. The תורה therefore says that on the contrary he loved רחל because she did such a חסד with לאה to her own potential detriment. The word "מלאה" is not referring to his love for לאה but rather to the story of לאה, meaning רחל selflessly doing חסד with לאה.

STORIES OF THE DAF

Leaving the Peyos

שהוא טעון העברת שער..

Our daf discusses which defiled nazir must shave his hair. Two people had a dispute regarding whether Jews always had peyos."Of course they did," one argued. "Just look at the Yemenites. They were isolated from other Jews for many long centuries, yet they do have peyos—what they call סימנים, signs of Jewishness. They were in the same place since the destruction of the second Beis Hamikdash and endured -ered his friend. "Will you then say that we should all daven or lain as the Yemenites do? In any event, a certain very prominent Rav told me that it can't be that klal Yisrael always had peyos since the verse says they must shave their hair and the Gemara in Nazir 40 states that Levi'im, metzoraim, and nazirim all shaved and if they left over two hairs did not fulfill their mitzvah. How could you say they always left peyos, then?" The first man answered, "That's no proof whatsoever. The Ibn Ezra writes that they left the peyos and the Chid"a brings in Shut Yosef Ometz that he saw an ancient kesav yad to that effect as well. Anyway, whether the Yemenites have the most historically accurate tradition in speech is a very old question. Rav Nosson Adler, zt"l, the Rebbe of the Chasam Sofer, zt"l, held that they did. He davened and read the Torah with Yemenite inflection!"

HALACHA HIGHLIGHT

Restarting a nezirus after tumah

וחכמים אומרים קרבן אחד על הכל עד שיביא חטאתו

The Gemara cites three opinions whether offering the korbanos is essential to restart observing nezirus. R' Yosi bar Yehudah maintains that the nazir can restart his count as soon as he immerses on the seventh day. Rebbi maintains that he restarts his count on the eighth day even if he did not yet offer his korbanos and Rabanan hold that he may not restart his count until he offers the Korban Chatas. Rambam[1] rules in accordance with the opinion of Rabanan. Meiri[2] cites numerous authorities who follow the position of Rebbi that the nazir resumes his count on the eighth day even though he did not bring his korbanos. Pesach Habiur cites many instances when the Gemara seems to support Rambam's position that the nazir does not resume his count until he has offered his Korban Chatas. Authorities[3] point out that the requirement to bring the Korban Chatas before resuming his count applies only when the nazir wishes to restart his nezirus but it is not an impediment to begin another nezirus period. Thus if a woman took a vow of nezirus, became t'meiah, and then her husband revoked her vow of nezirus, she is still required to offer korbanos for the tumah which she contracted while she was yet a nezirah[4]. Although she is required to offer the korbanos for tumah, that requirement does not impede her from making a new vow of nezirus and beginning that new period immediately upon becoming tehorah. Rambam[5] emphasizes that although a nazir who became tamei is obligated to offer three korbanos, a Chatas, an Olah and an Asham, nevertheless, it is only the offering of the Chatas that is essential to restart the nezirus. There is a dispute with regards to the haircut that is scheduled to take place on the seventh day of the taharah process. A simple reading of Rambam[6] indicates that the haircut is not essential to be able to resume counting nezirus but there are some authorities who maintain that the haircut is in fact essential[7].

1. רמב"ם פ"ו מהל' נזירות הי"ב.
2. מאירי חגיגה ט.
3. ע' פתחי נזיר על הרמב"ם שם ס"ק קנ
4. רמב"ם פ"ט מהל' נזירות הי"א.
5. רמב"ם פ"ו מהל' נזירות הי"ב.
6. רמב"ם פ"י מהל' נזירות ה"ט.
7. ע' פתחי נזיר שם ס"ק קי"א. ■

REVIEW and Remember

1. According to the Gemara's conclusion, does a person who pledged to be a nazir while tamei have to cut his hair before he commences his nezirus?

2. What is the dispute between Rebbi and R' Yosi the son of R' Yehudah?

3. Explain the concept of מחוסר זמן.

4. What is the dispute among R' Eliezer, Chachamim, and R' Yishmael the son of R' Yochanan ben Berokah?

(Overview. Continued from page 1)

The Gemara records how Rabanan respond to R' Yishael's exposition and gives the source for their position. ■

POINT TO PONDER

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.

Response to last week's Point to Ponder:

Question:

The גמרא says that the case regarding התרה is talking about someone who entered a cemetery in a box and his friend opened the box thereby causing him to become טמא. How can he get מלקות in such a case? He himself didn't do anything to make himself טמא?

Answer:

רש"י writes that he made the נדר to become a נזיר when he was in the box above the cemetery. It would appear that he uses such an example because in such a case he was wrong for making the נדר above the cemetery.

For more points to ponder by Rabbi Yechiel Grunhaus, or insights by Rabbi Yitzchok Gutterman, please visit our website, dafaweek.org, or download the app

To share an insight from your Chabura please email **info@dafaweek.org**

The shavua matters is published by the Daf a week program under the rabbinical guidance of Harav Meir Stern shlita and Harav Shmuel Kamenetsky shlita

To sponsor a publication, please contact Rabbi Zacharia Adler, Executive Director at info@dafaweek.org or call 507-daf-week. Sponsorship for one week is $100

Sections reprinted with permission from the Chicago Torah Center