DAF A WEEK
דף השבוע
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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 וישלח מסכת נזיר דף י"ט

לזכר נשמת עטיל גאלדא בת ר' יצחק אייזיק הלוי

INSIGHTS FROM OUR CHABUROS

Clarifying the opinion of Rabbi Eliezer

אמר עולא לא אמר רבי אליעזר אלא בטמא שנזר אבל בנזיר טהור שנטמא אפילו יום אחד סותר

In the Mishnah, Rabbi Eliezer taught that the offerings for a nazir who becomes defiled are only brought if the nazir had counted at least two days of טהרה. The verse states that coming in contact with the dead results in the first days (ימים הראשונים) of the nezirus being lost. This indicates that this halacha applies only when "days" are included, not just one day. In our Gemara, Ulla clarifies from the implication of the verse that the rule of Rabbi Eliezer only refers to a case where a person who was already defiled declares himself to be a nazir (טמא שנזר), but a normal nazir would have to bring his offering even if his nezirus becomes interrupted with tumah on the first day (נזיר טהור שנטמא). The Toras Nazir notes that according to Ulla, we hereby find a significant difference between a tamei who declares himself as a nazir and a nazir who becomes tamei. Why, then, does this distinction not appear in the Baraisa (18b) where these cases are contrasted, whereas the only difference listed is that in the former case, the seventh day can count toward the new term of nezirus, whereas a nazir who became tamei must wait until the eighth day before beginning his counting of a new term. According to Ulla, the Baraisa should have also listed whether the nezirus is ruined if the tumah occurred before the second day (in the former case the nezirus is not ruined, but in the second case it is.) Nevertheless, Ulla would simply explain that the Baraisa which does not list this case is following the opinion of Rabbanan in the Mishnah, and not the opinion of Rabbi Eliezer.

PARSHA CONNECTION

In this week's דף the משנה discusses someone who was a נזיר in חוצה לארץ and then comes to ארץ ישראל. Such a person needs to now observe the נזירות again in ארץ ישראל because when they were in חו"ל they were טמא. In פרשת וישלח we read about יעקב אבינו returning to ארץ כנען which for the אבות is like ארץ ישראל. The פסוק says: ויבא יעקב שלם עיר שכם אשר בארץ כנען (בראשית פרק לג פסוק יח: בבואו מפדן ארם ויחן את־פני העיר). Why does the תורה tell us that he came to שכם complete. רש"י writes that he was whole financially but why is that important? We also need to understand why it says "אשר בארץ כנען"? The תורה later writes: ויצב־שם מזבח (בראשית פרק לג פסוק כ: ס ויקרא־לו אל אלהי ישראל)The צרור המור explains that these 2 פסוקים are connected because while יעקב was in חו"ל which is טמא he could not bring a קרבן but now that he came back to ארץ ישראל, he did. In a similar fashion the אלשיך הקדוש connects the 2 פסוקים as follows: when יעקב אבינו left ארץ ישראל he made a vow of what he will do when he returns home safely. In addition the אלשיך writes that יעקב wanted to be called "אלהי יעקב" while he was still alive, which אברהם ויצחק didn't achieve. This is what the second פסוק means when it says: "ויקרא לו אל אלהי ישראל" meaning that הקב"ה attached his name (so to speak) to יעקב. Although אברהם wasn't זוכה to be called אלהי אברהם while he was still alive, and יצחק was only called אלהי יצחק when he could no longer see and a סומא is considered like a מת. On the other hand, יעקב was complete physically and financially. (He wasn't an עני either). And the reason that he was זוכה was because he overcame the מלאך which is evidenced by the fact that he was שלם physically. We now have a complete understanding of the 2 פסוקים and their connection.

STORIES OF THE DAF

Voluntary Surgery

קסבר ר"א הקפרנזיר טהור נמי חוטא

A certain woman was very dissatisfied with her looks and found plastic surgery very appealing. For a fee, she could "redesign" herself and improve her self-image. What could be wrong with that? But being that this young woman was Torah observant, she brought the issue before her Rav. "Is there any halachic problem with getting plastic surgery solely to improve my looks?" Her Rav was not sure. On the one hand, Rambam states that it is prohibited to injure oneself, so perhaps going under the knife for aesthetic reasons alone falls under this category. On the other hand, is a voluntary surgery actually considered inflicting harm, since she believes that plastic surgery will make her happy? The Rav decided to consult with Rav Ovadiah Yosef, zt"l.

Rav Yosef replied, "It is true that there is a dispute in Bava Kama 91 whether one may injure himself willingly. Rav Elazar Hakefar holds it is a sin to inflict any kind of physical harm upon oneself. We learn this from the fact that he holds that a nazir is a sinner because of the pain he assumes by abstaining from wine. How much more so is our case where one actually causes himself physical injury! The Tur brings the opinion of Rambam who holds one may not inflict any injury upon himself, but also Rav Moshe Halevi who holds that he may do so. After bringing both opinions, the Shulchan Aruch rules according to Rambam. Rav Yosef concluded, "However, this case is different than a regular case of someone injuring himself. First of all, she will be sedated so she will feel no pain. Secondly, everyone understands that the gain greatly outweighs the loss in this case. For these reasons, many great poskim permit this surgery, since when you take these factors into consideration, Rambam himself also allows it!"

HALACHA | Refraining from eating meat

המצער עצמו מכל דבר על אחת כמה וכמה

Be'er Heitev[1] writes in the name of the Arizal and Shayarei Knesses Hagedolah that it is praiseworthy for a person to refrain from meat and wine during the week. Some authorities[2] connect some of the suffering that people experience after death with the pleasure they pursued during a time that was not appropriate for simcha. In this context simcha is expressed in terms of partaking of meat and drinking wine, and the days that one should not rejoice are days when tachanun is recited. Other authorities[3] add that a person who has a weak constitution is not required to refrain from eating meat and drinking wine, and the general assumption for our generation is that people are weak and thus are not required to refrain from meat and wine. There was once a rabbi who wrote critically of another who refrained from eating meat, but Rav Chaim Chizkiyahu Medini, the Sdei Chemed[4], wrote a response in support of the practice. Amongst his comments he noted that one should not make fun of the practice, and fortunate is this ascetic individual who also refrains from wine unless it is wine that is used for a mitzvah. Many sins are the result of too much eating and drinking of wine and the Arizal has written in favor of the practice of refraining from eating meat and drinking wine. He also cites the sefer Shevet Hamussar who asserts that only absolutely righteous people are permitted to eat meat. Although exercising restraint in this regard is an act of piety rather than a halachic mandate, nevertheless, those who have the ability to exercise this degree of restraint are praiseworthy. Rav Shlomo Zalman Auerbach[5] once wrote about this topic in a letter to a Ba'al Teshuvah. In that letter he advised that the person should abstain from one of the treats that he enjoys יסגף עצמו באחת מהמותרות שהוא מאד אוהב את זה , like smoking or chocolate that do not contribute to a person's good health.person's good health.

1. באר היטב או"ח סי' קל"ד סק"ד.
2. ספר חסד לאברהם מעין חמישי נהר ו' ומובא דבריו במתיבתא למס' נזיר יט בפניני הלכה.
3. ספר סור מרע ועשה טוב הוספות מהרצ"א אות ל"ו ומובא במתיבתא שם.
4. שדי חמד אסיפת דינים מערכת אכילה אות א'.
5. ספר הליכות שלמה ח"א פ"ו הערה 23. ■

MUSSAR | The Power of an Unbroken Chain

רַבִּי אֶלְעָזָר הַקַּפָּר בְּרַבִּי אוֹמֵר: מָה תַּלְמוּד לוֹמַר "וְכִפֶּר עָלָיו מֵאֲשֶׁר חָטָא עַל הַנָּפֶשׁ" וְכִי בְּאֵיזוֹ נֶפֶשׁ חָטָא זֶה? אֶלָּא שֶׁצִּיעֵר עַצְמוֹ מִן הַיַּיִן

The Gemara (19a) quotes R' Elazar HaKappar, who asks why the Torah describes the nazir's korban with the words שפנה לע אטח רשאמ וילע רפכו (Bamidbar 6:11). What sin did he commit? Rather, he is called a chotei because he caused himself pain by abstaining from wine. Tosafos earlier (15a, רבסק ה"ד) note that the sugyos disagree on this point. Some hold that only a nazir tamei is called a chotei. Others hold that even a nazir tahor is. The sefer Talelei Oros (Naso 6:8) brings a question from Rav Chaim Shmuelevitz. On one hand, a nazir reaches a very high madreigah; the Torah calls him שודק. On the other hand, he is called a chotei. How can the same person be both? Rav Chaim answered according to the view that only a nazir tamei is a chotei. A nazir tahor has a great koach: the power of continuity, of retzifus. For thirty consecutive days he separates himself from the pleasures of this world, and through that unbroken chain he can rise to great heights. A nazir tamei lacks this. His nezirus was cut off in the middle, so it could not lift him to those high levels. He has caused himself pain by abstaining from wine, and for that he is called a chotei. We learn from here that the same act of perishus can make a person a kadosh or a chotei. What decides it is not how much he gave up, but whether his effort was a continuous chain that built him into someone new. Pain alone accomplishes nothing. One who learns a mussar sefer sporadically gains little, while one who learns it every day finds that his gains compound. Like interest that compounds, the effect of consistency snowballs: each day's learning builds on the day before. A seder kept every day, or a kabbalah held without interruption, has a power that no single great effort can match. The avodah is to protect the chain, so that what we sacrifice reaches the highest level kedushah

POINT TO PONDER

The משנה says "מי שנזר נזירות הרבה" what does it mean when it says "הרבה"? The main point of the משנה is that he must observe the נזירות again in ארץ ישראל, which would include even one נזירות of 30 days.

Response to last week's Point to Ponder:

Question:

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.

Answer:

The קרן אורה writes that the reason why a נזיר who became טמא needs to start counting again from the beginning once he becomes טהור is because נזירות must be observed consecutively and without interruption. So it's not the טומאה which causes him to lose the previous days, but rather the interruption. Therefore we can't make a קל וחומר to a טמא who hasn't started his נזירות.

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**

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