



## OVERVIEW of the Daf

### 1) Clarifying the Mishnah

A Baraisa is cited that limits the Mishnah to a case where the nezirus was thirty days but if it was longer it will take longer for the person to resolve all uncertainties.

Another Baraisa is cited that elaborates on which korban is brought with each haircut.

The rationale that underlies the Baraisa is explained.

The Gemara asks why the Baraisa does not mention the Korban Asham that would have to be brought by a metzora.

The question, answers the Gemara, only holds true for R' Shimon, and the Baraisa follows Rabanan.

The Gemara concludes its explanation of the second Baraisa.

The Gemara resumes citing the Baraisa quoted at the beginning of the daf and presents three additional cases related to a nazir who may or may not be tamei from a corpse or have contracted tzara'as.

### 2) Using a single haircut for his nazir and metzora obligation

The Gemara presents a discussion between R' Shimon ben Yochai and his students whether a single haircut can count for one's nazir and metzora obligation.

A second version of their discussion is presented. ■

## REVIEW and Remember

1. How many haircuts does the nazir who may be tamei and may be a metzora have to take?  
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2. Explain the reasoning of the Baraisa that elaborates on the procedure for the nazir who may be tamei and may be a metzora.  
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3. If the nazir was certainly tamei and certainly a metzora, how long does it take to be released from his nezirus?  
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4. What was the issue that R' Shimon ben Yochai debated with his students?  
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## Distinctive INSIGHT

### *A haircut for a nazir-metzora*

שאלו תלמידיו את ר' שמעון בן יוחי נזיר טהור ומצורע מהו שיגלח תגלחת אחת ועולה לו לכאן ולכאן

The students of Rabban Shimon bar Yochai asked him whether a person who was both a nazir as well as a metzora could suffice with a single haircut for both conditions. רש"י wonders how this question can be understood, as the haircut of a nazir is performed after he brings his offerings and the blood of the offering is sprinkled upon the altar. The metzora, on the other hand, can only proceed to bring his offerings after he has completed the cutting of his hair. In fact, until this point, he cannot arrange to have his offering sent to the Beis Hamikdash, as he is still considered a מוחלט, as we find in Moed Kattan (15b). How, then, can there be a moment which is appropriate for both the haircut of the nazir and of the metzora to coincide?

Among the answers given to deal with this question is one based upon Rambam (Bi'as Mikdash 2:11). He writes that a metzora cannot bring his offerings nor can anyone else offer them for him as long as he is still banned from entering the camp. If anyone does bring an offering on his behalf at this point, the offering fails to achieve atonement (לא הורצה). אור שמח elaborates upon the words of Rambam and notes that the offering is not deemed invalid, but it is rather like an offering which was brought without proper intent for its owner. Accordingly, there is a difference between a chattas and asham (which are completely invalid) as opposed to an olah and shelamim (which do not count for the sake of the owner, but they are valid only as free-will offerings). Therefore, Rabbi Shimon holds that if a nazir cuts his hair after bringing a free-will offering, this is a kosher shaving (see earlier, 46b). The question of the students of Rabbi Shimon bar Yochai was where a metzora sent his olah before shaving, which is a kosher offering and which allows him to then shave.

Chazon Ish (Nashim 140:16) explains that the only offerings which a metzora cannot send are those of his tzara'as. He may send other offerings, though, such as those he must bring as a nazir. Accordingly, the haircut here may be performed after his having brought his nazir offerings. ■

## HALACHAH Highlight

### Reciting kaddish for more than one person

שאלו תלמידיו את ר' שמעון בן יוחי נזיר טהור ומצורע מהו שיגלח תגלחת אחת ועולה לו לכאן ולכאן

The students asked R' Shimon ben Yochai: Is a person who is a tahor nazir and a metzora permitted to take one haircut that will fulfill both haircutting obligations?

Rav Yosef Chaim of Baghdad<sup>1</sup>, the Ben Ish Chai, addressed the question of a man who lost his mother and father within a short period of time and wondered whether the kaddish he recites counts for each parent or is it necessary to hire someone to say kaddish for one of his parents since one can only recite kaddish for one person at a time. The same inquiry can be presented regarding the custom to light a candle during the twelve months following the death of a relative. Is it necessary to light a separate candle for each parent or is it sufficient to light one candle that will count for each parent? Along the same lines Ben Ish Chai wondered about a person who committed numerous transgressions and wanted to follow the rectification of fasts as proscribed by Arizal. Is it possible for a person to fast and apply the fast for differ-

ent transgressions or is it necessary to observe different fasts for the different transgressions? If we accept the premise that separate transgressions require different fasts what would the halacha be for one who transgressed the same prohibition numerous times? Will a single fast count for numerous transgressions of the same prohibition or is it necessary to observe separate fasts for transgression?

Ben Ish Chai cited numerous instances where we find that one act can count for numerous matters. Therefore, it is acceptable for a person to recite kaddish for both parents. If he chooses to hire someone to recite kaddish for both his parents he is also permitted to do so but he cannot be obligated to follow that practice. Regarding the candle it is preferable, he writes, to light a separate candle for each parent but for one who is poor and lighting a separate candle would create a hardship it is permitted to light one candle for each parent. Teshuvos Dovev Meisharim<sup>2</sup> also addresses the issue of reciting kaddish for the benefit of two people and he proves from our Gemara that discusses whether one haircut counts for nezirus and tzara'as, that it is acceptable. ■

1. שו"ת תורה לשמה סי' תי"ב.

2. שו"ת דובב מישרים ח"ב סי' ט"ו. ■

## STORIES Off the Daf

### "One Can Do One or the Other, but Not Both!"

"אמר להן אינו מגלח..."

A certain daf hayomi shiur was holding on Nazir 60 and someone asked a question to which many people can readily relate: "What is the practical application today of learning all the complicated gemaros regarding metzora and nazir?"

The maggid shiur explained, "First of all, learning Gemara is a very big method of overcoming the yetzer harah. Rav Wolbe, zt"l, would say: 'You should have a seder to learn a daf a day with Rashi. I have found that once bochurim learn five to six

hundred daf well, they have a much easier time with their yetzer hara. I don't mean knowing in the conventional sense of the word. I mean learning it once and reviewing another three times either that night or the next. Even after this minimal review one will see a marked improvement.' That is what we do here in daf yomi. We learn through shas. Even one who doesn't review much is taking something in. The proof of this is that when someone who understands the daf encounters it again even in the next cycle of daf yomi, he will find it much easier. There is a kabbalah from earlier tzaddikim and the Chazon Ish, zt"l, that learning through shas even without review makes a profound effect on one's neshamah. All the more so one who

reviews!

The maggid shiur continued, "Second of all, we can learn from every single case regarding other halachos. For example, there is a famous question regarding reading the megillah which the Gemara says permits bitul Torah. The Rashash asks: 'What Bitul Torah, the Megillah is surely Torah?' Rav Shlomo Kluger, zt"l, points out that this is similar to today's daf regarding a nazir who was also a metzora which states: 'cutting the hair for a cured metzora doesn't count towards cutting the hair for nezirus.' So too, hearing the megillah to discharge one's obligation is not like learning the megillah to fulfill one's obligation to learn Torah. One can do one or the other, but not both!" ■