

Today's Daf Digest is dedicated
לעילוי נשמת צבי בן יחזקאל יוסף גרין, מחסידי דעעש
From the Grin family, Sao Paulo, Brazil

OVERVIEW of the Daf

1) Combining permitted and prohibited (cont.)

R' Pappa explains why he initially challenged Abaye even though the Baraisa did not contain the word "five."

2) חרצנים וזגים

R' Yosef notes that the Aramaic translation of the words חרצנים וזגים follows R' Yosi's definition.

3) **MISHNAH:** The Mishnah teaches that a standard nezirus is for thirty days and if the nazir's hair is cut before the completion of his term he will lose up until thirty days. If a nazir intentionally cuts his hair he is liable to lashes.

4) Growing hair

The Gemara inquires whether hair grows from the top or the bottom.

The practical difference of this question is explained.

Three unsuccessful attempts are made to resolve this inquiry from practical observations.

Two practical observations are cited that demonstrate that hair grows from the bottom.

The halachic ramification of this conclusion is challenged from a Baraisa.

The challenge is deflected by asserting that the Baraisa follows R' Eliezer who maintains that a haircut after the term was completed but before performing the concluding ritual only delays the ritual for seven days.

The rationale for R' Eliezer's position is explained.

5) The prohibition against cutting one's hair

A Baraisa is cited that presents a dispute between R' YOSHIAH and R' YONASON concerning liability for different methods of removing hair.

R' Yonason's position is unsuccessfully challenged.

6) Using a razor for the final haircut

Another Baraisa is cited that, based on the same verse, discusses the requirement that the final haircut should be done with a razor. ■

Distinctive INSIGHT

Cutting the hair requires a new growth of thirty days

גילח או שגילחוהו ליסטים סותר ל' יום

The Mishnah teaches that if a nazir shaves his own hair, or even if it is shaved by bandits, thirty days of his nezirus are cancelled. Most Rishonim understand that this situation is not the same as we find regarding a nazir whose term became interrupted by his coming into contact with tumah. When a nazir comes into contact with tumah, his nezirus becomes cancelled and must be restarted from the beginning. An integral part of the nazir process is growing of his hair in order that he be able to shave upon his successful completion of the nezirus. Therefore, if he shaves or even if others shave him forcefully, and he has no hair to cut to fulfill his mitzvah, he must count an additional thirty days of hair growth, the amount of days of a regular nazir, before he can shave his hair properly.

The Rishonim write that the Mishnah is speaking about a case where the nazir cut his hair on the final day of his nezirus. For example, if his hair was cut on the twentieth day of his counting, he can immediately use the next ten days as the beginning of a new growth of thirty days. In this case, only twenty days are lost. Accordingly, the only case when thirty days are lost is when the hair is cut on the thirtieth day of the nezirus, which is the final day, and a full thirty-day growth of hair must be redone.

Rambam (Hilchos Nezirus 6:1) writes that the halacha of losing thirty days applies even in a case of a lengthy nezirus. He rules that if the hair of a nazir gets shaved at any point during the nazir's term, he must count thirty days of hair growth before he can continue his nezirus. For example, if he is observing a one hundred day nezirus, and on day twenty his hair becomes shaved, he must grow his hair for thirty days before continuing to count the remaining eighty days of the one hundred he pledged to keep. During this thirty-day growth period all laws of nezirus apply to him. We see that Rambam understands that the thirty-day loss is a function of hair growth.

All other Rishonim learn that the thirty-day setback is a function of finally having at least a thirty-day growth on the day the nezirus is completed. In the case which Rambam mentioned, the Rishonim would say that the nazir could continue his count toward one hundred immediately after having his hair shaved, as he will have more than thirty days of growth by the time the next eighty days elapse. Rambam holds that the nazir would have to wait thirty days before continuing his count toward one hundred. ■

Today's Daf Digest is dedicated
By Mr. and Mrs. Alan Matten
In memory of their mother
מרת ח' מאשה בת ר' דוד, ע"ה

HALACHAH Highlight

Coloring one's hair for purposes of employment

כד צבעי סביא דיקנהון

When old men color their beards [black]

Shulchan Aruch¹ rules that a man is not permitted to color even one white hair black due to the prohibition against dressing like a woman - לא ילבש גבר. A common question that arises related to this prohibition is whether a person whose hair prematurely turns white is permitted to color his hair dark so that he will look his age rather than older than his age. The question is relevant for people who are looking to marry and the white hair limits the offers they receive or sometimes it is relevant for a person who is looking for employment and is concerned that his white hair will lead potential employers to incorrectly think that he is too old for the job.

There was once a man who was thirty-four years old and his hair had turned completely white. He asked the Teshuvav Avnei Zikaron² whether he was permitted to color his hair dark in order to find employment or does the prohibition against coloring one's hair apply under all conditions. Teshuvav Avnei Zikaron analyzed the question from the perspective of whether it is permitted to have a woman or a non-Jew do the coloring for him and he cited our Gemara as one of the proofs that it should be permitted. The Gemara mentions the practice of old men to color their beards black. It can be assumed that the Gemara is not referring to people who are violating halacha by coloring their beards,

REVIEW and Remember

1. What is the amount of hair the nazir must cut to be liable for lashes?

2. What is the practical difference whether hairs grows from the top or the bottom?

3. How long will hair be after it has grown for seven days?

4. Explain the dispute between R' YOSHIAH and R' YONASAN?

therefore, it should be assumed that it is done in a permitted fashion, i.e. by a woman or a non-Jew. Teshuvav Maharsham³ maintains that having a woman or non-Jew color his beard black does not constitute grounds for leniency since the prohibition isn't the coloring per se; rather it is walking around with a colored beard. This would be similar to the prohibition against wearing women's clothing. If a non-Jew were to dress a man in women's clothing it would not be permitted for him to continue to wear those clothes, so too here the prohibition is to continue walking around with a colored beard. ■

1. שוייע יו"ד סי קפ"ב סעי' ב'.
2. שוי"ת אבני זכרון ח"ג סי ל"ד.
3. שוי"ת מהרש"ם ח"ב סי רמ"ג. ■

STORIES Off the Daf

Vanity vs. Necessity

כד צבעי סביא דיקנהון..."

Today's daf mentions old people who dye their beards. Actually, there is a halachic problem with dyeing a white beard black. The Shulchan Aruch prohibits dyeing even the hair of one's head since this cosmetic adjustment is like wearing a woman's clothes—engaging in a grooming behavior only common among women.

There was a certain Rav who was quite respectable. As he got older, only half his beard and hair turned white, the

rest remained its original color. He looked ridiculous but he didn't wish to violate the prohibition against dyeing his hair. He went to many of the greatest sages of his generation who were basically divided over the question.

The Minchas Patiyim, ז"ל, pointed out that it emerges from the Tosafos on Shabbos 50a that one may dye his hair to avoid embarrassment. The Beis Hayotzer, ז"ל, permits one to allow a non-Jew to dye it as long as he doesn't help.

In more recent times, there was a young man with a black beard who had a growth on his face. A patch of very unseemly white hair grew from the wart. This looked quite bizarre and literally

damaged his prospects for a good match.

There were two ways of dealing with this problem. He could either dye the hair black, in which case it would not be noticed at all, or he could have it surgically removed. But even if removed, it could return.

He went to the Minchas Yitzchak, ז"ל, and asked which option he should choose.

The Minchas Yitzchak replied, "You may dye the hair since your motivation is not personal aesthetic—you are simply suffering so much from this and it can damage your prospects!" ■

