

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) טבול יום of a zav (cont.)

Abaye concludes his challenge to the position expressed by R' Nosson bar Hoshaya's friends that the טבול יום of a zav is treated like a zav in that he is not permitted to enter מחנה לוייה.

Abaye offers an alternative explanation for the Baraisa cited by R' Nosson bar Hoshaya's friends.

The Gemara seeks the source for the halacha that one who is lacking atonement (מחוסר כפרה) is prohibited from entering the camp of the Divine Presence.

2) **MISHNAH:** The Mishnah begins with a presentation of the description of the nazir's concluding ritual. The Mishnah concludes with the halacha of what to do with animals that were set aside but specification was not made regarding for which offering they were to be offered.

3) Clarifying R' Yehudah's position

A Baraisa is cited that elaborates on the source for R' Yehudah's position that the nazir would shave his head after offering the Korban Shelamim.

The Baraisa presents numerous opinions and even different versions of those opinions related to how we know that the nazir does not cut his hair at the entrance to the Ohel Moed.

Additional interpretations related to the verse under discussion are presented.

4) **MISHNAH:** The Mishnah continues its discussion of the nazir's concluding ritual. A dispute is presented related to when the nazir's hair is thrown under the pot that contains the Shelamim meat.

5) Burning the nazir's hair

A Baraisa is cited that clarifies some of the details associated with burning the nazir's hair.

A detail in the Baraisa is clarified.

Rava presents the source for the Baraisa's ruling that some of the gravy is put on the hair before it is thrown into the fire.

The Gemara suggests a source for the Baraisa's ruling that it is acceptable if the hair is thrown under the Chatas or Asham.

This derivation is successfully challenged and the Gemara is forced to admit that two halachos could be derived from the same phrase.

Another Baraisa is cited that elaborates on the dispute in the Mishnah.

6) **MISHNAH:** The Mishnah continues to describe the nazir's concluding ritual. ■

Distinctive INSIGHT

The opinion of Tosafos regarding מדינה

ואם גלח במדינה לא היה משלח תחת הדוד

Tosafos (ד"ה לא) writes that the reference to the nazir cutting his hair while in the מדינה refers to his being anywhere in the country outside Yerushalayim. The halacha is that the nazir does not have to be situated in Yerushalayim for this cutting to be valid. This means that we do not interpret the verse (Bamidbar 6:18) literally when it says that the shaving is done "at the entrance of the Ohel Moed." In fact, not only does the hair cutting not have to be near the entrance to the Ohel Moed, but it also does not have to be done in the direction of the doorway. It does not even have to be done in Yerushalayim, and it is still valid. The question is, however, once we understand that this phrase in the verse is not critical, why should location of the cutting result in a difference in the halacha regarding tossing the hair under the pot of the Shelamim? If the shaving is done in Yerushalayim, the hair is then placed under the Shelamim as it is cooked, but if the cutting is done outside Yerushalayim, the hair is not to be placed under the pot. Why should there be any distinction in this regard?

Tosafos answers that we do, after all, read the verse in its simplest and obvious form to teach that the cutting of the hair should be done in Yerushalayim, and only when this is fulfilled may the hair be tossed under the pot of Shelamim.

Tosafos also notes that since the cooking of the Shelamim is certainly done in Yerushalayim, the cutting of the hair should be done in a manner whereby it will not have to be brought from a distance before being placed under the pot. We do not want the hair to be מחוסר הבאה. If the hair is cut outside of Yerushalayim, bringing it into the city and to the Beis Hamikdash will necessarily be a violation of this critical need to be in the same vicinity of the offering. Sefer Oneg Yom Tov writes that it seems from Tosafos that once inside Yerushalayim, by definition, bringing the hair to the Beis Hamikdash is not a problem of being too far. But if the hair is cut even one step outside Yerushalayim, even if the distance would be relatively close by, bringing the hair from outside the city to the Beis Hamikdash would be lacking in this detail. ■

HALACHAH Highlight

Cutting hair in the Beis Haknesses

אתה אומר בשלמים הכתוב מדבר או אינו אלא פתח אהל מועד ממש אמרת אם כן דרך בזיון הוא

You say that the verse refers to the Shelamim but perhaps it refers literally to the entrance to the Ohel Moed? You have to say [that it cannot refer to the entrance to the Ohel Moed] because if so it would involve degrading behavior [in the Beis Hamikdash.]

Rav Yosef Malko¹, in his sefer Shulchan Gavoha, notes that custom in Yerushalayim was to give a boy his first haircut amidst joy and merriment on Chol Hamoed in shul. Rav Chaim Chizkiyahu Medini², the Sdei Chemed, challenged this practice from our Gemara. Our Gemara relates that it is not possible for the Torah to instruct the nazir to cut his hair by the entrance of the Ohel Moed since that activity would be degrading to the sanctity of the Beis Hamikdash. It is therefore logical to assume that it is also prohibited to cut a person's hair in a shul since a shul is a miniature Mikdash. Why, then, did the custom develop to permit a practice that is degrading to the sanctity of the Beis Haknesses? Additionally, the practice should be discouraged because cutting the child's hair the first time means that the child will be standing in the Beis Haknesses with his head uncovered which is certainly not appropriate conduct. Sefer Lev Chaim³, in fact, cites Rashi's comment to the verse (Bamidbar 6:18), "The nazir will shave at the entrance to the Ohel Moed," that clearly indicates that cutting one's hair in a Beis Haknesses is degrading and should be prohibited.

Sdei Chemed suggests that since this haircut constitutes

REVIEW and Remember

1. Is it permitted to bring a corpse into the Levite Camp?
2. How does R' Yoshiyah know that it is prohibited for the nazir to shave his head at the entrance to the Ohel Moed?
3. When would the nazir not be required to throw his hair under the pot?
4. What part of the nazir's korban was waved by the Kohen?

a mitzvah, in that the child is left with *payos*, and thus it is conducted with music and dancing, it is more elevated than the haircut of a nazir, and as such it may be held in the Beis Haknesses. Other authorities⁴ question whether the initial assumption of Sdei Chemed, i.e. anything that is degrading in the Beis Hamikdash is automatically degrading behavior on a Beis Haknesses, is true. We find, for example, that it is prohibited to spit on Har Habayis and yet it is permitted to spit in a Beis Haknesses. Perhaps, however, this distinction is not valid because one can distinguish between entering a Beis Haknesses for a haircut, where the very nature of the activity is degrading and entering a Beis Haknesses for some other purpose and later feeling the urge to spit. ■

1. שלחן גבוה ס"י תקלי"א ס"יק י"ג ומובא דעתו בכה"ח שם סק"ל.
2. שדי תמד אסיפת דינים מערכת ביהכ"ס אות י".
3. ספר לב חיים ח"ב ס"י קע"ב.
4. קונטרס מאסף שנה ט' חוברת א' ס"י ה'. ■

STORIES Off the Daf

The Upsherin

"אם כן דרך בזיון הוא..."

Many have the custom not to cut a young boy's hair until he is three years old. In many communities, the custom was to make a whole ceremony cutting the child's hair for the first time in a shul. Someone once mentioned a concern that perhaps this is not permitted since this may not be proper decorum for a holy place, but he decided to ask

Rav Chaim Palagi, zt"l, his halachic opinion regarding this practice.

Rav Palagi answered, "It is forbidden. We see this in Nazir 45. The Gemara brings the verse which says that the nazir 'will shave at the entrance to the ohel moed' and the Baraisa which explains this to mean that the nazir shaves after he brings the Shelamim at the entrance to the Ohel Moed. The Gemara explains the Baraisa that the verse cannot mean that the nazir shaves at the entrance to the Ohel Moed since this would be a disgrace. We can learn from this that cutting hair in a shul,

even if it's a mitzvah, is still a disgrace!"

His son, Rav Avraham Palagi, zt"l, noted that the Shulchan Gavoha, zt"l, brings that the custom in Yerushalayim is to cut a boy's hair for the first time at three in shul, without any qualifier. He concludes that a talmid chacham can cut his young son's hair for the first time in the beis medrash where he learns just like a talmid chacham may eat drink or sleep where he learns.

Rav Avraham Palagi concluded, "In any other case, one should not do this in a shul!" ■

