



The Nazir with the Shaved Head

One of the prohibitions of a *nazir* is that he is not allowed to shave the hair on his head. The *Mishnah* (6:3) teaches that if he does so or other forcibly shaved his head, it is *soter* (negates) thirty days. We shall try to understand this *Mishnah*.

The *Bartenura* explains that the *nazir*'s hair requires thirty days of growth in order to perform the *mitzvah* of shaving his head at the end of his term. Therefore, additional days are added to his *nezirut* only if required. It follows that if, for example, the *nazir*'s head was shaved twenty days into a one-hundred day *nezirut*, then since there would be more than thirty days remaining, no additional days would be added to his *nezirut*. The *Tosfot* (39a, s.v. *stam*) explains that the *mitzvah* of shaving the *nazir*'s head at the end of his term, involves shaving hair that has grown *be'kedushat nazir* for the length of *stam nezirut* – the default thirty days. In other words, his head being shaved does not really *soter* his *nezirut* at all. It rather that the technical requirement of the *mitzvah* of shaving his head at the end needs to be met.

The *Rambam* (*Nezirut* 6:2) explains this law using the example above. The *Rambam* however rules that the *nazir* would first need to wait thirty days for his hair to grow. During that time, he would observe all the laws of *nezirut*. Only after that would then continue to count the remaining eighty days. In other words, despite having more than thirty days left when his head was shaved, his *nezirut* would be one hundred and thirty days. Consequently, when the *Mishnah* says that shaving is *soter* thirty days, it is understood more literally.

The *Chazon Ish* (*Nazir* 140:6) notes that if a *stam nazir*'s head was shaved on the tenth day, he would need to wait thirty days, after which he would be able to complete the

remaining twenty days. In total he would observe being a *nazir* for sixty days. If that *stam nazir* however become *tameh met* on day ten, he would need to go through the seven day purification process, after which his head would also be shaved and bring the *korbanot tumah*. The *nazir* would then immediately restart his thirty-day term of *nezirut*. Even though his head was shaved, he does not need to wait thirty days for his hair to grow before completing his term. We also find that the total number of days until the *neder* is fulfilled would be less.

The *Chazon Ish* explains that since the requirement that the *nazir*'s head is shaved when he becomes *tameh* is built into the laws of *nezirut*, it does not have the same effect as in our *Mishnah* and does not *soter* additional days.¹ The *nazir* would not be required to wait for his hair to grow for thirty days.

The *Chazon Ish* continues to explain that the *kidush se'ar* (his hair being consider *kadosh*) is a critical component of being a *nazir*. Why do we not normally require a *nazir* to first grow his hair for thirty days before beginning the count? The *Chazon Ish* explains that since the *nazir* from the outset is forbidden to cut his hair, and must continue to grow his hair, the hair on his head from the beginning is already *kadosh*. When he shaves his head in the middle of the term, he needs the thirty days in order to repair or regain the *kidush se'ar*.² Put differently, the *Chazon Ish* explains that the *kidush se'ar* is a critical component of a *nazir*. When his hair is shaved he loses the *tzurat nazir* (form of a *nazir*). For him to be able to continue counting he needs to regain that *tzurah* which requires the thirty days of growth.

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¹ The *Chazon Ish* understands that this law that shaving is *soter* is a *halacha le'moshe misinai*. The *Griz* (*Nazir* 14b) however cites the *Grach* who explain that there are two laws associated with the *nazir*'s hair. The first is the *issur asseh* prohibiting him for cutting his hair, while the second is the positive *mitvah* to grow his hair. He understands that the law in the *Rambam* requiring the hair to grow first for thirty days, is in order to fulfil this second law.

² Perhaps we can use this as another reason why a *nazir* whose head was shaved after becoming *tameh* need not first wait thirty days before restarting. The reason could simply be that because the *nazir* must restart from the beginning, he attains *kidush se'ar* immediately like any other *nazir* at the beginning of his *nezirut*.

Revision Questions

נזיר ה' - א' - ו' :

- Give three examples of *hekdesh ta'ut* and is it considered *hekdesh*? (ה' א'-ב')
- If someone made a *nazir* declaration and thought perhaps it was not a genuine *nazir* declaration, then after sometime a *chacham* confirmed it indeed was, from when does he begin counting his *nezirut* time? (ה' ג')
- What did *Nachum HaMadi* rule regarding the *nezirim* that came from outside Israel and only then discovered that the *Beit Ha'Mikdash* was destroyed? (ה' ד')
- Explain the three opinions regarding who are indeed *nezirim* in the following case: A group of six people sees someone approaching from a distance. One says "I am a *nazir* if that is *Ploni*". The second says "I am a *nazir* if that is not *Ploni*". The third person says, "I am a *nazir* if one of you two are a *nazir*". The fourth says "I am a *nazir* if none of you are *nazirs*". The fifth says (to the first two) "I am a *nazir* if both of you are *nazirs*". The sixth says "I am a *nazir* if all of you are *nazirs*". (ה' ה')
- Regarding the previous case, what is the law if they were never able to clarify if the person approaching was *Ploni*? (ה' ו')
- Regarding the previous case, what if they were not arguing about the identity of a person, but rather arguing about whether a *koi* is a *chaya* or *behema*? (ה' ז')
- What are the prohibitions placed on a *nazir*? (ה' ח')
- How many grapes must a *nazir* eat in order to be liable to lashes? (ה' ט')
- What are *chartzanim*? (ה' י')
- What are *zagim*? (ה' יב')
- If bandits forcibly shaved a *nazir*'s hair, must he restart his count? (ה' יג')
- Is a *nazir* allowed to wash his hair? (ה' יד')
- If a *nazir* drinks wine for the whole day, when is he liable to multiple sets of lashes? (ה' טו')
- Does the previous law apply to the other two prohibitions? (ה' טז')
- How is the prohibition of consuming grape products more strict than the other two prohibitions? And how is it more lenient? (ה' טז')
- Regarding the other two prohibitions, how are each more strict than the other? (ה' טז')
- Describe the process of *tiglachat ha'tumah* for a *nazir*? (ה' טז')
- According to *R' Tarfon* how does *tiglachat ha'tumah* for a *nazir* differ from that of a *metzora*? (ה' טז')
- Describe the process of *tiglachat ha'taharah* for a *nazir*? (ה' טז')

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21 April י"ג ניסן	22 April י"ד ניסן	23 April ט"ו ניסן	24 April ט"ז ניסן	25 April י"ז ניסן	26 April י"ח ניסן	27 April י"ט ניסן
Nazir 5:1-2	Nazir 5:3-4	Nazir 5:5-6	Nazir 5:7-6:1	Nazir 6:2-3	Nazir 6:4-5	Nazir 6:6-7

