

אוֹתֵיבָהּ חֲמֵשׁ, וּמֵאַחַר דְּלֹא תִנָּא חֲמֵשׁ מֵאֵי טַעְמָא אוֹתֵיבָהּ? אָמַר רַב פֶּפְאִי: אֲנָא סָבְרִי לֹא וְגַמְרָא הִיא בִידֵיהּ וְהָדָר בֵּיהּ, וְלֹא יִדְעָנָא דְגַמְרָא הִיא בִידֵיהּ וְלֹא הָדָר בֵּיהּ.

רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר כּו'. אָמַר רַב יוֹסֵף: כִּמְאֵן מִתְרַגְּמִינָן מִפְּוֹרְצָנִין וְעַד עֵיצוֹרִין? כִּרְבִּי יוֹסֵי.

מִתְנִי' סֵתֵם נְזִירוֹת שְׁלִשִׁים יוֹם. גִּילַח אוֹ שְׁגִילְחוּהוּ לְסֻטִים – סוֹתֵר שְׁלִשִׁים יוֹם. נְזִיר שְׁגִילַח, בֵּין בּוּג בֵּין בְּתַעַר, אוֹ שְׁסִיפְסֵף כָּל שְׂהוּא – חֲזִיב.

גַּמ' אֵיבְעִינָא לְהוּ: הֲאִי מוּזָא, מִלְתַּחַת רַבִּי אוֹ מִלְעֵיל? לְמֵאֵי נִפְקָא מִינָהּ – לְנִזִיר שְׁגִילְחוּהוּ לְסֻטִים וְשִׁיּוּרוֹ בּוֹ כְּדִי לְכוּף רֵאשׁוֹ לְעִיקְרוֹ.

אִי אָמַרְתָּ מִלְתַּחַת רַבִּי – נְזִירוֹת הָא שְׁקֵלִיה, אֶלָּא אִי אָמַרְתָּ מִלְעֵיל רַבִּי – מֵאֵי דְאֶקְדִישׁ הָא קָאִים.

Rav Pappa himself raised his objection to Abaye's opinion based on the premise that the *tanna* taught five sets of lashes, and since in the *baraita* it is not taught five sets of lashes, what is the reason that Rav Pappa raised his objection to Abaye's opinion? Rav Pappa said: I held^N that it is not a tradition in Abaye's hand that a nazirite is also flogged for "anything that is made of the grapevine," but merely his own opinion, and therefore I assumed that were I to cite a *baraita* that explicitly contradicts his opinion he would retract his opinion. Consequently, I myself changed the wording of the *baraita* to see how Abaye would respond. But I did not know that this *halakha* is a tradition in Abaye's hand and that therefore he did not retract his opinion.

§ The mishna taught: Rabbi Elazar ben Azarya says: He is liable only if he eats at least two *hartzanim* and one *zag* that together form the volume of an olive-bulk. The mishna then cites two opinions as to whether *hartzan* is a grape seed and *zag* is the skin, or the reverse. Rav Yosef said: In accordance with whose opinion do we translate the verse "from *hartzanim* to *zag*" (Numbers 6:4) as: From the seeds [*putzanim*]^L to the skins [*itzurin*]^L? He explains: This translation is in accordance with the opinion of Rabbi Yosei.

MISHNA A naziriteship of unspecified length^H lasts for thirty days. If a nazirite shaved his hair during that period, or if he was shaved by bandits [*listim*]^H against his will, this negates thirty^N days of his naziriteship, which he must count afresh. With regard to a nazirite who shaved^H his hair, whether he did so with scissors or with a razor, or if he pulled out [*sifsef*]^L any amount,^N he is liable.

GEMARA A dilemma was raised before the Sages: Does this hair that grows on the body grow from the bottom or from the top? Which part of the hair is new? The Gemara explains: What is the difference between these possibilities? The Gemara answers: It is relevant for the case of a nazirite who was shaved by bandits or shaved himself, but his head was not entirely shaved. Rather, they left part of it, so that the hair is long enough to bend its end^N to its root.

The Gemara explains the two sides of the dilemma: If you say that hair grows from the bottom, he has removed the hair of the naziriteship,^N which is the hair he vowed not to shave, and therefore he must add extra days to his term of naziriteship to allow for its proper growth. But if you say that it grows from the top, that hair which he sanctified still exists in part. Consequently, he may conclude his naziriteship and perform the mitzva of shaving.

HALAKHA

A naziriteship of unspecified length – סֵתֵם נְזִירוֹת: If one vowed to observe a term of naziriteship without mentioning a time period, or if one specified a period of less than thirty days, he is a nazirite for thirty days (Rambam *Sefer Hafla'a*, *Hilkhot Nezirut* 3:1).

If he shaved or if he was shaved by bandits – גִּילַח אוֹ שְׁגִילְחוּהוּ: If a nazirite shaved most of his hair, or if he was shaved by others against his will, he negates thirty days of his term to allow for his hair to grow again and afterward starts counting the remainder of his term. For example, if one vowed to observe naziriteship for one hundred days, and shaved off most of his hair after twenty days, he waits thirty days for his hair to grow, at which point he counts the remaining eighty days of his

naziriteship (Rambam). However, most early commentaries hold differently, that in this case he does not lose any of the days he counted, as he had at least thirty days left. He loses days only if he had fewer than thirty days of naziriteship left. Either way, he must observe all the *halakhot* of naziriteship during any extra days, including the prohibitions of wine and ritual impurity (Rambam *Sefer Hafla'a*, *Hilkhot Nezirut* 6:1–2).

A nazirite who shaved, etc. – נְזִיר שְׁגִילַח וכו': A nazirite who removes even a single hair is flogged. This applies only if he cuts it so short that not enough remains for the end of the hair to bend back and touch its root. It does not matter whether he removed the hair with a razor, with scissors, or with his hand (Rambam *Sefer Hafla'a*, *Hilkhot Nezirut* 5:11).

NOTES

I held – אֲנָא סָבְרִי: Some commentaries maintain that Rav Pappa's version of the *baraita* did not state: Five sets of lashes. Rather, Rav Pappa deliberately inserted this number himself to see whether Abaye's opinion was based on logic alone, in which case he would retract it, or if he had a tradition to that effect, which would lead him to seek another interpretation of the *baraita* (*Tosafot*). Alternatively, Rav Pappa himself was under the impression that the correct wording of the *baraita* included the phrase: Five sets of lashes. Upon hearing Abaye's answer, he reexamined the matter and discovered that the *baraita* can in fact be read and explained differently (Meiri).

This negates thirty – סוֹתֵר שְׁלִשִׁים: A nazirite's hair must be left to grow for thirty days in order to fulfill the requirement stated in the verse: "He shall let the locks of the hair of his head grow long" (Numbers 6:5), meaning that his hair must be long enough for the nazirite to fulfill the mitzva of shaving at the end of his term (*Shita Mekubbetzet*). Many early commentaries point out that this does not mean that thirty days are always negated, as this full period is required only if he was shaved on the last day of his term. Rather, he negates as many days as necessary for him to have thirty days' hair growth (Rabbeinu Peretz; see Rosh). For example, if he vowed to be a nazirite for sixty days and he was shaved after thirty, he does not lose anything, as his hair will grow enough in the remaining thirty days.

If he pulled out [*sifsef*] any amount – סִיפְסֵף כָּל שְׂהוּא: Most commentaries explain that this means pulling out even a single hair by its roots. Others maintain that this means that he removed the tips of his hair, as the term *sifsef* is derived from *sof*, meaning end (Commentary on *Nazir*; *Arukh*; Rabbi Avraham min HaHar). This interpretation emphasizes that he is liable if he deliberately removes any hair, even if he does not entirely uproot it.

Enough to bend its end, etc. – כְּדִי לְכוּף רֵאשׁוֹ וכו': The Gemara clarifies that the growth time to yield enough to bend the end of a hair to its root is seven days. This is substantial and significant hair growth, as explained on the next *amud*.

He has removed the naziriteship – נְזִירוֹת הָא שְׁקֵלִיה: In that case, he must grow his hair for thirty days. The early commentaries question this statement in light of the Gemara's ruling later that he loses thirty days only if he shaves most of his hair in a manner similar to shaving with a razor. One answer is that this refers to a nazirite who shaved his entire head, not only most of it, in which case he negates thirty days of his term, even if he did not shave in a manner similar to shaving with a razor (Rabbeinu Peretz).

LANGUAGE

Seeds [*putzanim*] – פּוּרְצָנִין: Ancient Aramaic for a pit of a fruit, the seed of a plant.

Peels [*itzurin*] – עֵיצוֹרִין: Aramaic for grape skins, the part that remains after the squeezing, *atzira*, of the grapes.

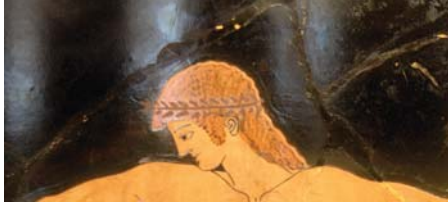
Bandits [*listim*] – לִסְטִים: From the Greek λῆστής, *lēstēs*, meaning robber or bandit. *Listim* is a shortened form of *listesim*.

Pulled out [*sifsef*] – סִיפְסֵף: A doubled root construction from *sof*, meaning end. According to some commentaries, the nazirite removed the hair from its root. According to those who claim that this means he cut the hair somewhat, it might be derived from *safaf*, meaning burned or singed in Aramaic. This hairstyle was practiced in earlier times.

LANGUAGE

Louse [*inba*] – אינבא: Apparently from the Semitic root *nabu*, meaning lice or fleas, a root that is also used in Aramaic and Assyrian, or from the Syriac *nava*, meaning lice or lice eggs. This word can also refer to lice eggs.

Long hair [*belorit*] – בלורית: Many explanations have been suggested for the source of this term, mostly from Latin or Greek, yet none is entirely convincing. This hairstyle involved letting the hair on the sides and back of the head grow while tying and braiding them in different ways. The hair was later shaved in an idolatrous ritual.



Greek drawing of a man with long hair

NOTES

As the wool becomes loose underneath, and it was taught – דרפי עמרא מלתחת, ותנא – The wool that has been dyed hardens, while the wool underneath it is noticeably looser. Additionally, the dyed part remains at the end, rather than close to the sheep's body.

תא שמע מהא אינבא חיה דקאים בעיקבא דבינתא. ואי סלקא דעתך מלתחת רבי – ברישא דבינתא בעי למיקם! לעולם מלתחת רבי, ואגב חיותא נחית ואזיל אינבא.

The Gemara suggests: **Come and hear a solution to this dilemma from an examination of this live louse [*inba*],^l which is always found in the root of the hair. And if it should enter your mind that hair grows from the bottom, the louse should be situated on the end of the hair, as it would be pushed up with the hair's growth. The Gemara rejects this suggestion: **Actually, one could say that hair grows from the bottom, and because it is alive the louse continuously descends, as it is always crawling toward the scalp from where it draws its nourishment.****

תא שמע: אינבא מתה ברישא דבינתא, ואי סלקא דעתך מלעיל רבי – בעיקבא דבינתא בעי למיקם! התם נמי, משום דלית בה חילא – שרוגי שריגא ואזיל.

The Gemara suggests another proof: **Come and hear from the fact that a dead louse is invariably found on the end of the hair. And if it should enter your mind that hair grows from on top, it should be situated on the root of the hair.** The Gemara rejects this: **There too, one could say that because it has no strength it is caught where it was when it died and goes up with the growing hair.**

תא שמע מבלורית דכושיים, דבתר דמגדלין לה רפיא מלתחת. התם נמי, אידי דקמטא היא משיכבא דרפיא.

The Gemara proposes a different proof: **Come and hear from an examination of the long hair [*belorit*]^l of gentiles, which is grown for idolatrous purposes, by braiding the ends of the hair. As, after they braid it, it becomes loose underneath, which suggests that hair grows from below. The Gemara rejects this: **There too, since it crumples from the effect of the person who lies upon it, it becomes loose underneath.****

תא שמע מסקרתא, דרפי עמרא מלתחת, ותנא. ותו, בד צבעי סביא דיקנהון חורון

The Gemara offers an additional suggestion: **Come and hear from the dye used on sheep, as the dyed wool becomes loose underneath.** This shows that hair grows from the bottom. The Gemara adds: **And this case of dyeing sheep is not merely anecdotal, as it was taughtⁿ with regard to the *halakhot* of animal tithe. And furthermore, when old men dye their beards, we see that the beards turn white**

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at the roots of their hair. You can learn from it that hair grows from the bottom, as the new hair is not dyed. The Gemara concludes: Indeed, learn from it that it is so.

ואלא הא דתנא: נזיר שגילחודו לסטים ושירי בו כדי לכוף ראשו לעקרו – אינו סותר. ואי סלקא דעתך מלתחת רבי, ליסתור! בגון שגילחודו אחר מלאות, ומני – רבי אליעזר היא, דאמר: כל אחר מלאות – שבעה סותר.

The Gemara asks: **But what about this *halakha* that is taught in a *baraita*: With regard to a nazirite who was shaved by bandits, and they left him with enough hair to bendⁿ its end to its root, this does not negate the days of his naziriteship. And if it should enter your mind that hair grows from the bottom, let it negate the days of his naziriteship in that case as well, as the remaining hair grew only after his acceptance of naziriteship. The Gemara answers: This is referring to a case where they shaved him after the completion of his naziriteship but before he sacrificed his offerings, and whose opinion is expressed in this *baraita*? It is the opinion of Rabbi Eliezer, who says: With regard to any nazirite who became ritually impure after the completion of his term, this negates only seven days.**

HALAKHA

They left him enough to bend, etc. – שירי בו כדי לכוף וכו' – A nazirite who shaved his hair is liable to receive lashes only if he shaves in a manner similar to shaving with a razor, by uprooting the hair. If he left enough hair to bend the end to the root he is not flogged, as that is not the manner of shaving with a razor. With regard to negating his naziriteship, most of his hair must be shaved by himself or others for this penalty to go into effect. The

Meiri notes that although the Gemara establishes the *baraita* in accordance with the opinion of Rabbi Eliezer, and the *halakha* follows the opinion of the Rabbis, this determination is meant as a rejection of the ruling of the *baraita*, as explained later. It makes no difference whether or not the hair he cut was the hair he had at the time of the vow (Rambam *Sefer Hafla'a, Hilkhot Nezirut* 5:11 and *Lehem Mishna* there).

מאי טעמא דרבי אליעזר – יליף תגלחת טהרה מתגלחת טומאה, מה תגלחת טומאה שבבצה – אף תגלחת טהרה שבבצה.

The Gemara asks: **What is the reason of Rabbi Eliezer?** The Gemara answers: He derives the *halakha* of the shaving of ritual purity at the end of his term of naziriteship (see Numbers 6:18) **from the shaving of impurity** (see Numbers 6:9).^M **Just as with the shaving of impurity**, if he became impure on the day of the completion of his term he must wait **seven days**, at which point he is purified from the impurity imparted by a corpse and shaves his hair, **so too with the shaving of purity**; if he was shaved before he brought his offerings, he negates only **seven days**.

וקים להו לרבנן: כל שבבצה יומין אתיא מוויא כדי לבוף ראשו לעיקרו.

And the Sages, including Rabbi Eliezer, **have an accepted tradition** that **every seven days hair grows enough to bend its end to its root**. Consequently, if this amount of hair remained after he was shaved on the day of the completion of his naziriteship, he does not forfeit any days and need not wait any longer.

נזיר שגילח בין בתער בין בזוג או שסיפסף כל שהוא חיוב. תנו רבנן: "תער", אין לי אלא תער, תלש מירט סיפסף כל שהוא מנין – תלמוד לומר "קדוש יהיה גדל פרע שער ראשו", דברי רבי יאשיהו.

§ The mishna taught: With regard to a nazirite who shaved his hair, whether he did so with scissors or with a razor, or if he pulled out any amount, he is liable. **The Sages taught:** The Torah states with regard to a nazirite: "A razor shall not come upon his head" (Numbers 6:5). **I have derived only a razor; from where do I derive that he is liable if he tore out, uprooted,^H or pulled out any amount^N of his hair?** The verse states: "He shall be holy,^N he shall let the locks of the hair of his head grow long" (Numbers 6:5). This is the statement of Rabbi Yoshiya.

רבי יונתן אומר: "תער", אין לי אלא תער, מירט תלש סיפסף כל שהוא – פטור. והכתיב "קדוש יהיה" – מימרא דאם גילח ליה בתער קאים עליה בעשה ולא תעשה.

Rabbi Yonatan says a different interpretation: From "razor" I have derived only a razor, whereas if he tore out, uprooted, or pulled out any amount of his hair, he is exempt. The Gemara asks: **But isn't it written: "He shall be holy"?** The Gemara answers: **That is to say that if he shaved his hair with a razor he stands liable for violating both a positive mitzva and a prohibition.^N** By shaving with a razor he also transgresses the positive mitzva of: "He shall be holy, he shall let the locks of the hair of his head grow long" (Numbers 6:5).

תניא אידך: "תער", אין לי אלא תער, תלש מירט סיפסף כל שהוא מנין – תלמוד לומר "לא יעבור על ראשו". ומאחר שפופינו לרבבות כל דבר, מה תלמוד לומר "תער לא יעבור על ראשו"?

It is taught in another *baraita*: From "razor" I have derived only a razor; from where do I derive that he is also liable if he tore out, uprooted, or pulled out any amount of it? **The verse states:** "A razor shall not come upon his head" (Numbers 6:5), indicating that he may not remove his hair in any manner. The *baraita* asks: **And since we eventually include everything that removes hair, what is the meaning when the verse states: "A razor shall not come upon his head"?** Why does the verse mention a razor, when other implements are equally forbidden?

לפי שלא למדנו לתגלחת האחרונה שיהיה בתער; ללמדו ממצורע אי אפשר.

The *baraita* answers: It is because we have not learned that the last shaving, i.e., the nazirite's shaving of ritual purity, must be performed specifically with a razor, as the verse merely states: "He shall shave his head" (Numbers 6:18), without specifying an implement. **It is impossible to learn this requirement from the *halakha* that a leper must use a razor** (see Leviticus 14:9),

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He derives the shaving of ritual purity from the shaving of impurity – יליף תגלחת טהרה מתגלחת טומאה: This refers to ritual impurity after the completion of his term of naziriteship. Since he has concluded his naziriteship at this stage, according to the opinion of Rabbi Eliezer, and he had hair at the decisive point in time, he need not wait by Torah law. However, the Sages decreed that he must wait another seven days, like a regular shaving of impurity, despite the fact that the two cases are not exactly the same (*Tosafot*). Some commentaries simply say that one derives from the *halakha* of regular shaving of ritual impurity that seven days is the time needed for basic hair growth, enough to bend the end of a hair to its root (Rabbeinu Peretz). Others explain that according to the opinion of Rabbi Eliezer a nazirite who became ritually impure on the very day of the completion of his term must add another seven days after he has been purified and shaved. In this case the *halakha* of the shaving of impurity is exactly the same as the shaving of purity (*Keren Ora*).

תלש, מירט, – תלש, מירט, סיפסף: The commentaries dispute the precise meaning of these

terms. Some explain that: Tore out, means that he cut the hair near its root but did not uproot it entirely, whereas: Uprooted, means that he yanked it out from its roots. As for: Pulled out, this refers to the removal of the upper ends of the hair alone (Commentary on *Nazir*). Others assert that: Tore out, means that he tore out one whole hair manually, while: Uprooted, indicates the use of a medicament for the same purpose, and: Pulled out, means that he removed some of the hair from his head while leaving other hairs (*Arukh*). Alternatively, the term: Pulled out, refers to the removal of hair by rubbing (*Rosh*).

תלמוד לומר קדוש יהיה – הדין: This verse indicates that a nazirite who removes the hair of his head, even without the use of a razor, violates a positive mitzva, as the Torah commanded a nazirite to grow the locks of his head (*Tosafot*).

He stands liable for violating a positive mitzva and a prohibition – קאים עליה בעשה ולא תעשה: According to this opinion, "he shall let the locks of the hair of his head grow long" is not a separate mitzva, but a positive mitzva that complements the

prohibition of "a razor shall not come upon his head." Only a nazirite who uses a razor violates both the positive mitzva and the prohibition. This is a prohibition that stems from a positive mitzva, i.e., a mitzva formulated as a positive command but which is fulfilled by abstaining from action. A prohibition of this kind is classified as a positive mitzva, for which one is not liable to receive lashes (Commentary on *Nazir*).

The early commentaries note that the mishna, which rules that a nazirite who cuts his hair with scissors or pulls it out is liable to receive lashes, represents a third opinion that differs from the opinions of both of these *tanna'im*. According to the opinion of Rabbi Yoshiya, one is not flogged in these cases, although he does violate a positive mitzva, whereas Rabbi Yonatan maintains that he does not transgress even a positive mitzva. Others say that all the *tanna'im* agree that a nazirite who removes all his hair in any manner is liable, and these commentaries explain the mishna accordingly. The dispute is whether or not one who leaves some of his hair has violated the prohibition (*Tosafot*). According to this opinion, the *tanna'im* do not disagree either with the mishna or with the following *baraita* (Rabbeinu Peretz, citing Ri).