

A בס"ד

Intro

Today we will learn בע"ה of דף ב of מסכת נזיר

נזירות - נזיר

A person may make a vow to become a Nazir which would automatically forbid him from the following activities:

יין - תגלחת - וטומאה

He may not consume wine or any grape derivatives,
He may not cut his hair,
and
He may not become טמא through a dead person.

סתם נזירות ל' יום

The minimum duration of nezirus is 30 days
Therefore if a persons makes a vow of Neziros without specifying any length of time he becomes a nazir for 30 days. While he cannot specify a shorter amount of days he may however specify a longer amount of time.

A

נזירות / נזיר
Forbidden from the following activities
יין - תגלחת - וטומאה

סתם נזירות
ל' יום

B נזיר שטמא במת

סותר מניינו

If a Nazir becomes טמא, even by accident, he in effect forfeits all the days of נזירות he observed till then. However he must still fullfill his original obligation and keep his vow to become a nazir.

But before he can begin a new nezirus over again - he must wait seven days, in which he is purified through אפר הפרה and טבילה. He must cut off all his hair on the seventh day, and bring three Korbanos on the eighth day, one bird as a חטאת, a second bird as an עולה, and a lamb as a אשם. He then starts a new count of נזירות until its completion.

לאחר מלאת ימי נזירות מביא ג' קרבנות

ומותר ביין תגלחת וטומאה

Once he fulfills the days of his נזירות, he is required to shave off all his hair, and bring three Korbanos, a male lamb as an עולה, a female lamb as a חטאת, and a ram for a שלמים, and he then reverts to his original status of a non-Nazir.

B

נזיר שטמא במת
סותר מניינו

לאחר מלאות ימי נזירות:
מביא
ג' קרבנות
ומותר ביין תגלחת וטומאה

C As in Maseches Nedarim, our Masechta begins by listing and discussing various terms that a person may use in order to effect a נזירות.

The Gemara discusses the structure of the Mishnah, and explains why the Mishnah chose to list the various terms in that particular order.

D Some of the terms and concepts that are basic to this Daf are:

כנויין

A כנוי is when one uses an alternate or slang expression while making a נדר for נזירות. For example, instead of saying

הריני נזיר

He said

הריני נזיק

The word נזיר is substituted with a similar sounding, or slang version of this word.

Other examples mentioned are

נזיק, נזיח, פזיח

The Mishnah teaches that this type of expression of a נדר is also effective.

The Gemara in Masechta Nedarim cites a Machlokes between רבי יוחנן and ריש לקיש as to why כנויין are effective. As the Ran over there explained, while they both agree that a כנוי is effective מדאורייתא, because a נדר can be expressed in any language, - however, they disagree as to the reason that a כנוי is considered a נדר לשון נדר.

לשון רבי יוחנן holds

לשון נכרים הם

These words are actual words in foreign languages.

לשון ריש לקיש holds

לשון שבדו להם החכמים להיות נודר בו

These are made up words by the Chachamim which can be used to make a vow -

This is acceptable because

הסכמת חכמים כהסכמת האומות

A language established by the Chachomim has no less validity than any other language established by other nations.

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ידות

Although, when making a נדר one should לכתחילה express himself clearly - however, the Mishnah teaches that even if he makes only a partial statement, this too is considered a נדר for נזירות, if his intent is evident.

The expression of ידות is used, because it's like the יד or handle of a pot - in other words a small part of the pot which enables one to lift the entire pot.

The Mishnah will discuss what types of ידות are considered נזירות.

C

Our Masechta begins by listing
Various terms
 a person may use
 in order to effect a נזירות

D

Why the Mishnah
 chose to list the various terms
 in that particular order

כנויין
 הרניני נזיק - הרניני נזיח - הרניני פזיח

Why כנויין are effective:

<p>לשון שבדו להם החכמים להיות נודר בו</p>	<p>לשון נכרים הם</p>
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הסכמת חכמים כהסכמת האומות

ידות

1 So let's review ...

We begin בע"ה Maseches Nazir

Zugt Di Mishnah

כל כינויי נזירות

כנזירות

Our Mishnah begins by teaching that a person wishing to become a Nazir does not necessarily need to use a proper phrase such as

הריני נזיר

But can even use a כנוי, a slang phrase;

Or for that matter even a יד, an incomplete phrase may be used - as long as his intention is evident;

Examples of a כנוי would be where he said:

הריני נזיק

OR

נזיח

פזיח

all of the above phrases are valid and he becomes a Nazir

The Mishnah however begins with examples of ידות:

האומר אהא

הרי זה נזיר

If a person says: אהא, "I shall be..." - even though this is only a partial and incomplete statement - he becomes a Nazir.

As האומר explains later in the gemora,

כגון שהיה נזיר עובר לפניו

the Mishnah is referring to a case where a Nazir was passing before him, and by saying אהא it strongly indicates his intention to become a נזיר like him.

Later the gemara suggests that the mishnah can even be referring to a case where

אין נזיר עובר לפניו

but - דקאמר בלבו - where he explains later what he ment -- that he indeed wishes to become a nazir.

Based on this second explanation, the gemora says, we must say that the חידוש of our mishnah is that while making a vow one need not have פיו ולבו שוין - he does not have to clearly say or express his intention while he is making his vow.

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1

מלאכה:

כל כינויי נזירות כנזירות

הריני נזיק - הריני נזיח - הריני פזיח



The Mishnah begins with
examples of ידות:

אהא

"I shall be"

The gemara suggests
even אין נזיר עובר לפניו

דקאמר בלבו

One need not have
פיו ולבו שוין

אמאי explains

כגון שהיה נזיר עובר לפניו

It strongly indicates
his intention
to become a נזיר
like him

2 The Mishnah then continues with the next case of ידות
 אהא נאה
 הרי זה נזיר
 If he says: "I shall enhance myself"
 He becomes a נזיר

As שמואל explains later in the gemora,
 שתפוס בשערו ואמר אנאה
 He was holding his hair while he said אנאה.
 This implies נזירות - of which a major part is letting ones
 hair grow, which he sees as an act of enhancement.

The gemora then goes on to explain that even though we
 see many times that a Nazir is called a חוטא - if so how can
 he imply that נזירות would be an enhancement for him?
 The gemora answers that a Nazir is called a חוטא only if he
 does not fulfill his obligation properly and allows himself
 to become טמא - but if one does fulfill his נזירות properly,
 then it can indeed be considered an "אנאה" - an enhance-
 ment for him - as Rashi says -
 ואמרנין ליה זיל ותהוי נזיר והנאה

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2

אהא נאה
 "I shall enhance myself"
הרי זה נזיר
Rashi explains
שתפוס בשערו
ואמר אנאה

חוטא We see a Nazir is called a
If so how can he imply that נזירות would be an enhancement?

<p>חוטא</p> <p>▼</p> <p>If he does NOT fulfill his obligation properly and allows himself to become טמא</p>	<p>אנאה</p> <p>▼</p> <p>If one DOES fulfill his נזירות properly</p> <p>▼</p> <p>ואמרנין ליה זיל ותהוי נזיר והנאה</p>
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3 The Gemara begins by asking...

מכדי תנא בסדר נשים קאי
מאי טעמא תני נזיר

Maseches Nazir should have been placed in Seder קדשים, since they both involve the Halachos of Korbanos. Why was it placed in Seder נשים, which involves the Halachos of women?

The Gemara explains that our Maseches Nazir was placed with in Seder נשים along with Maseches גיטין and סוטה Because

מי גרם לה לעבירה - יין

It is due to too much wine consumption that Aveiros are committed.

And both, גט and סוטה are the results of a woman's Aveiros

As the Pasuk states

והיה אם לא תמצא חן בעיניו כי מצא בה ערות דבר

Therefore Chazal teach us that

הרואה סוטה בקלקולה יזיר עצמו מן היין

One should refrain from wine when he observes a סוטה receiving her punishment.

However נזיר follows Masechet Nedarim,

Because, as Tosfos explains

דדמי ליה

They are similar, in that נזירות is initiated through a Neder.

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3

The Gemara begins by asking...

**מכדי תנא בסדר נשים קאי
מאי טעמא תני נזיר?**

Maseches Nazir should have been placed in סדר קדשים, since they both involve the Halachos of Korbanos

*Nazir was placed
along with Maseches*

**סוטה and גיטין
because**

**מי גרם לה
לעבירה - יין**

*גט and סוטה are the results
of a woman's Aveiros:*

**והיה אם לא תמצא חן בעיניו
כי מצא בה ערות דבר**

*Nazir follows
Maseches*

**נדרים
because**

**דדמי
ליה**

*נזירות is initiated
through a Neder*

Therefore Chazal teach us

**הרואה סוטה בקלקולה
יזיר עצמו מן היין**

4 The Gemara then goes on to ask several questions regarding the structure of our mishnah;

פתח בכינויין - כל כנויי נזירות ומפרש ידות - האומר אהא

This is actually two questions:

1.

Why does the Mishnah give examples of ידות, when it didn't even mention the category of ידות?

To which the Gemara answers - indeed

חסורי מיחסרה והכי קתני

כל כינויי נזירות כנזירות

ידות נזירות כנזירות

These words must be inserted in the Mishnah.

Question number two;

ולפרוש כינויי ברישא

Since כינויי were mentioned before ידות, they should be explained first as well?

Why does the Mishnah first explain ידות, and only in the next Mishnah are כינויי explained.

After some discussion the Gemara concludes;

תני הכי ותני הכי

There is no set pattern that all Mishnayos follow when the Mishnah list two or more Halachos, sometimes the תנא goes back to the first Halachah and explains them in order;

As we see in the Mishnah in Mesechta Bava Basra regarding ירושה, inheritance.

יש נוחלין ומנחילין

נוחלין ולא מנחילין

and the mishna proceeds to first teach

אלו נוחלין ומנחילין

As well as several other Mishnayos

And sometimes it first explains the last Halachah and works its way backward, as in the case in our Mishnah;

And as we see in the Mishnah in Mesechta Shabbos regarding the materials for Nairos Shabbos;

במה מדליקין

ובמה אין מדליקין

and the mishna proceeds to first teach

'אין מדליקין וכו'

As well as several other Mishnayos

However each case has a specific reason why the תנא chose that way

4

The structure of our mishnah;

ומפרש ידות:
האומר אהא

Why does the Mishnah give examples of ידות when it didn't mention the category of ידות?

חסורי מיחסרה
וכי קתני:
כל כינויי נזירות
כנזירות
ידות נזירות כנזירות

פתח בכינויין:
כל כנויי נזירות

ולפרוש כינויי ברישא?
Why does the Mishnah first explain ידות and in the next Mishnah are כינויי explained?

After some discussion the Gemara concludes;
תני הכי ותני הכי

יש נוחלין ומנחילין
נוחלין ולא מנחילין...
אלו נוחלין ומנחילין

במה מדליקין
ובמה אין מדליקין...
אין מדליקין וכו'

5 If so, asks the Gemara...
What is the reason our Mishnah begins teaching about
כינויין before ידות, rather than ידות and then כינויין?

The Gemara answers:

מיפתח פתח בכינויין

דמתחיל בעיקר קרבן

The Mishnah teaches כינויין first, because it is a complete and proper statement of intent to become a Nazir - although be it through an alternate expression; whereas

ידות אתיין מדרשא

ידות which are only a partial statement - are only known to be acceptable through a דרשא from a possik. As Tosefes explains we know that ידות are a proper expression for נזירות because it says in the possuk: נזיר להזיר להשם - the double expression teaches that even ידות are also effective.

However,

אידי דאתיין מדרשא

מפרש להון ברישא

ידות are explained first, because, as the Gemara elsewhere says;

אידי דאתיין מדרשא

חביבין ליה

5

What is the reason
our Mishnah
begins with כינויין
before ידות?

It is a complete
and proper
statement of intent

איסתחית פתח בכינויין
דמתחיל
בעיקר קרבן

נזיר להזיר להשם
The double expression teaches
even ידות are also effective

ידות אתיין
מדרשא
מפריש להון ברישא