



נזיר דף י"א

POINTS TO PONDER

1. The משנה says "מזגו לו את הכוס ואמר הריני נזיר וכו'", what is the חידוש that he becomes a נזיר?
2. The משנה continues with a case of a drunk lady who said "הריני נזירה ממנו". Can someone who is drunk make a binding נדר?
3. Further to the above, the גמרא explains that she wants to preempt them offering her more wine. If that is the case why does the משנה write "הריני נזירה ממנו", which sounds like from only this cup of wine?
4. Since this vow was only made to get people off her back, why isn't it treated like נדרי זרוזין which we learnt in נדרים, were nullified by the חכמים?
5. The משנה says that if someone says "הריני נזיר על מנת שאשתה יין ואטמא למתים" he became a נזיר. How is different from the earlier case where we said that it's a נדר with a פתח, in the case of ברגורות מן ברגורות.
6. The משנה says that someone who says that he knows that there is such a thing as נזירות but he didn't know that a נזיר can't drink wine, then according to רבי שמעון he is not a נזיר. How about someone who doesn't know ANY of the הלכות of a נזיר? Would everyone agree that he is not a נזיר?

לע"נ אבי מורי הרב יעקב בן ר' קיים משה יצחק ז"ל

בן ר' קיים משה יצחק ז"ל
ע"נ הרב צבי ליפא בן יחיאל ישראל זצ"ל

If you have any comments or suggestions, please email Rabbi Grunhaus at Ygrunhaus@gmail.com

לימוד מסכת נזיר מוקדש
לזכר נשמת ר' יצחק בן ר' ברוד