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Nazir Daf 3

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Handsome

The Mishna had stated: If he says, “I shall be handsome,” he is a *nazir*.

The *Gemora* asked: [Why does the Mishna assume that ‘handsome’ means the acceptance of *nezirus*?]

Perhaps he meant as follows: I shall be beautiful before God, as I perform the *mitzvos*? As it was taught in a *braisa*: It is said: *This is my G-d and I will beautify Him*. The *Gemora* interprets this verse to mean: I shall beautify myself before Him when I observe the *mitzvos*. This can be accomplished through the following: I shall make before Him a beautiful *sukkah*, a beautiful *lulav*, beautiful *tzitzis*. I shall write before Him a beautiful *sefer Torah*, and I shall wrap it in beautiful silks.

Shmuel said: The Mishna is referring to a case where he is holding onto his hair and says, “I shall be handsome.”

The *Gemora* asks: If accepting *nezirus* is regarded as sinful (*abstaining from permissible things*), how can we call it “beautiful”?

The *Gemora* answers: Yes! For even according to Rabbi Elozar HaKappar, who says that a *nazir* is a sinner, that is only referring to a *nazir* who became *tamei*, for he is required to start his *nezirus* over

again, as it is written [Bamidbar 6:12]: *the previous days shall be canceled because his nezirus has become tamei*. Since he is now obligated to observe a longer *nezirus* than he originally anticipated, he might come to violate his *nezirus*, but a *nazir tahor* is not referred to as a sinner. (2b2 – 3a1)

The *Mishna* had stated: If one said, “I am hereby like this,” he is a *nazir*.

The *Gemora* asks: Even if he is holding onto his hair, “I am hereby like this” is not saying anything (about *nezirus*)!?

Shmuel said: The *Mishna* is referring to a person who sees a *nazir* passing by before him. (3a1)

Silsul

The *Mishna* had stated: If one said, “I am hereby to be *mesalsel*,” he is a *nazir*.

The *Gemora* asks: How do we know that the word “*silsul*” refers to curling hair (and therefore, he means to become a *nazir*)?

The *Gemora* answers: We once heard the maidservant of Rebbe saying to a certain man, “Until when will you be curling your hair”? (*Since she used the word “silsul,” we see that it means “curling.”*)

The *Gemora* asks: Perhaps the word is referring to Torah (*one who is "curling" the Torah is delving deeply into it*), as it is written [Mishlei 4:8]: *Explore [the Torah] (salsileha) and it will uplift you?*

Shmuel said: The *Mishna* is referring to a person who he is holding onto his hair. (3a1 – 3a2)

The *Mishna* had stated: If one said, "I am hereby to be *mechalkel*," he is a *nazir*.

The *Gemora* asks: How do we know that the word "*kilkul*" refers to hair (and therefore, he means to become a *nazir*)?

The *Gemora* answers: It is as we learned in a *Mishna*: Quicklime: Rabbi Yehudah said: [The minimum quantity of quicklime for one to be liable, in reference to an illegal transfer from one domain to another on Shabbos] Enough to apply to a *kilkul*, and Rav said: This means the hair on the temple (as it is used as a depilatory).

The *Gemora* asks: Perhaps it refers to the sustaining of the poor, as it is written [Breishis 47: 12]: *And Yosef sustained [va-ye-chalkel] his father and his brothers?*

Shmuel said: Here, as well, the *Mishna* is referring to a person who he is holding onto his hair. (3a2)

Shiluach

The *Mishna* had stated: "I will send the growth (*of my hair*)," he is a *nazir*.

The *Gemora* asks: How do we know that the word "*shiluach*" means "growing" (and therefore, he means to become a *nazir*)?

The *Gemora* answers: It is because it is written: *Your growths of hair (sh-la-cha-yich) are an orchard of pomegranates.*

The *Gemora* asks: Perhaps it means "removing," as it is written [Iyov 5:10]: *And sends (v'sho-lei-ach) water upon the fields?*

The *Gemora* answers: We derive by means of a *gezeirah shavah* of '*pera*,' '*pera*' that "*shiluach*" means "growing." It says: *pera* (growth) here: *His hair shall be holy; he shall grow the tresses (pera)*, and it says *pera* there (*in Yechezkel: 44:20*): *and tresses they shall not grow.*

Alternatively, the *Gemora* shows that even in the second verse cited, *and sends (v'sho-lei-ach) water upon the fields*, "*shiluach*" also means growth, for when they water the fruit trees, they (the trees) grow. (3a2 – 3a3)

Birds

The *Mishna* had stated: If someone says: "I will bring birds," Rabbi Meir says that he is a *nazir*, while the *Chachamim* say that he is not.

The *Gemora* asks: What is Rabbi Meir's reasoning?

Rish Lakish answers: It is the birds which are written next to hair that he is accepting upon himself, as it is written [Daniel 4:30]: *until his hair grew like (the feathers of) eagles and his nails like (the claws of)*

birds. Rabbi Meir holds that a person will refer to one thing when he means something else occurring in the same context (*and when he said "birds," he actually means "hair"*). The *Chachamim* maintain that a person does not vow like that (*and he is not a nazir even if a nazir is passing by*).

Rabbi Yochanan suggests an alternative explanation to this dispute: Everyone agrees that a person does not refer to one thing when he means something else occurring in the same context, but rather, Rabbi Meir holds that we assume that he is accepting upon himself the birds that a *nazir* is required to bring if he becomes *tamei* (*he vows to become a nazir which may involve the bringing of birds if he becomes tamei*).

The *Gemora* asks: Perhaps he is accepting upon himself to bring a voluntary bird offering (*and he doesn't mean to become a nazir*)?

The *Gemora* answers: If so, he would have said, "It is upon me to bring a nest of birds" (*which is the usual terminology used to bring a voluntary bird offering*).

The *Gemora* asks: Perhaps he is accepting upon himself to bring the birds for a *metzora*?

The *Gemora* answers: The *Mishna* is referring to a person who sees a *nazir* walking by.

The *Gemora* asks: Perhaps the *nazir* walking by was *tamei*, and he wishes to exempt that fellow from his sacrificial obligations (and the vower wishes to bring his *korbanos* instead of him)?

The *Gemora* answers: We are referring to a case where a *nazir tahor* was walking by.

The *Gemora* asks: What is the practical halachic difference between the two explanations?

The *Gemora* answers: A difference would be in the following case: He said explicitly, "It is the birds which are written next to hair that I am accepting upon myself." According to Rabbi Yochanan, he will only be a *nazir* if a *nazir* is walking by, and according to Rish Lakish, he will be a *nazir* even if a *nazir* is not walking by.

The *Gemora* asks: Does anyone hold that a person does not refer to one thing when he means something else occurring in the same context? But we learned in the following *braisa*: If someone said, "Right hand (*I will not eat it*)," this is a valid oath (*since "right hand" is as if he said the word "oath"*)! Is this not based upon the following verse [Daniel 12:7]: *and he raised his right hand and his left hand to the heavens, and he swore by the Life of the world (where we see that the phrase "right hand" is written next to the term "swearing")*?

The *Gemora* answers: That is not the correct reason. The reason why the oath is valid is because the term "right hand" refers to an oath. For we learned in the following *braisa*: How do we know that the term "right hand" is an oath? It is because it is written [Yeshaya 62:8]: *Hashem has sworn by his right hand*. How do we know that the term "left hand" is an oath? It is because it is written [ibid]: *and by the arm of his strength*. (3a3 – 3b3)

Mishna

If one said, "I am hereby a *nazir* from grape-seeds," or "I am hereby a *nazir* from grape-skins," or "I am hereby a *nazir* from haircuts," or "I am hereby a *nazir* from becoming *tamei*," he is a *nazir*, and all the *halachos* of *nezirus* apply to him. (3b3)

If He Specified One Halachah

The *Gemora* notes: the *Mishna* is not in accordance with the opinion of Rabbi Shimon. For we learned in the following *braisa*: Rabbi Shimon says: He is not a *nazir* until he accepts all of the *halachos* (in a case where he specified only one of them). The *Chachamim* say that he is a *nazir* (with all the *halachos*) even if he only specified one *halachah*.

The *Gemora* asks: What is Rabbi Shimon's reason? It is from the verse: *From anything made of the grapevine, and then it says, from the seeds to the skin. (It is derived from those superfluous words that he will not be a nazir if he only specified certain halachos pertaining to nezirus.)*

The *Gemora* explains the reason for the *Chachamim*: It is because it is written: *He should abstain from new wine and aged wine. (He is a complete nazir even if he only mentions the halacha of wine.)*

The *Gemora* asks: What does Rabbi Shimon learn from that verse?

The *Gemora* answers: He derives from there that one may not drink *mitzvah* wine in the same manner that he is forbidden to drink optional wine. (3b3)

INSIGHTS TO THE DAF

Nazir and Fasting on Shabbos

The *Gemora* asks: [Why does the *Mishna* assume that beautiful means "nazir?"] Perhaps it means that he will perform *mitzvos* in a beautiful fashion. The *braisa* states: "This is my G-d and I will beautify him" means that I will beautify my *mitzvos*. I will make a nice Sukkan, Lulav, Tzitzis, and Sefer Torah with nice silks. Shmuel says: The case is where he holds onto his hair and says that he will be beautiful.

The *Gemora* asks: If accepting *nezirus* is regarded as sinful (abstaining from permissible things), how can we call it "beautiful"?

The *Gemora* answers: Yes! For even according to Rabbi Elozar HaKappar, who says that a *nazir* is a sinner, that is only referring to a *nazir* who became *tamei*, for he is required to start his *nezirus* over again, as it is written [Bamidbar 6:12]: *the previous days shall be canceled because his nezirus has become tamei*. Since he is now obligated to observe a longer *nezirus* than he originally anticipated, he might come to violate his *nezirus*, but a *nazir tahor* is not referred to as a sinner.

Tosfos asks: There are several *Gemora*'s elsewhere, where it is evident that Rabbi Elozar HaKappar holds that even a *nazir* is referred to as a sinner since he pained himself by abstaining from wine.

Tosfos answers that while it is true that a *nazir tahor* can be referred to as a sinner, but nevertheless, the *mitzvah* of becoming a *nazir* is greater than the sin of

abstaining from wine, and therefore, he can be called “beautiful.” A correlation to this (*something that is both a mitzvah and an aveirah*) could be the *halacha* of fasting on *Shabbos* for one who experienced a bad dream. There is a *mitzvah* to fast on *Shabbos* in order to nullify the bad dream (*this Tosfos would seemingly be inconsistent with the Shalah, who maintains that one should not fast on Shabbos unless the fasting is a pleasure to him, since otherwise, he would be more distressed*) even though there is a semblance of a sin by fasting on *Shabbos* and negating the obligation of having pleasure on *Shabbos*.

The Gevuros Ari challenges Tosfos’ comparison: He asserts that fasting on *Shabbos* is not a *mitzvah*, for it is negating the obligation of having pleasure on *Shabbos*, but rather, one is permitted to fast on *Shabbos* if the dream is causing him distress. And furthermore, one who fasts on *Shabbos* is obligated to fast another day during the week in order to atone for the sin of fasting on *Shabbos*. However, in regards to a *nazir*, who has no reason to accept the *nezirus*, it is either a *mitzvah* or a sin. If the transgression is greater than the *mitzvah*, it should be regarded as a sin, and if the *mitzvah* is greater, it should not be regarded as a sin at all!

The Tosfos Nazir explains Tosfos to mean as follows: There are times when there is somewhat of a necessity for a person to accept upon himself the vow of *nezirus*. If a person is in a difficult situation, or he wishes to atone for a transgression that he committed, or if he saw an adultress in her debasement, there is a *mitzvah* to become a *nazir*. In these cases, although there is an element of sin, the

mitzvah is greater than the *aveirah*, and he will not be referred to as a sinner.

DAILY MASHAL

Abstaining from Wine

Rabbi Elozar HaKappar asks: What does the verse mean when it says, “and he shall atone for him for having sinned on his soul?” What “soul” did he “sin” against? It must be referring to the fact that he pained himself by abstaining from wine. This additionally teaches us that if this person who merely abstained from wine is called a sinner, someone who abstains from many things is certainly a sinner.

Ben Yehoyadah explains why one who deprives himself from wine or any food is regarded as a sinner. Portions of one’s soul are contained within foods and drinks. When one recites a blessing before eating these foods, he can cause a remedy for those parts of the soul, and through his blessing, they will be able to go to their rightful place. It emerges that one who declares himself to be a *nazir* and therefore refrains from eating grapes or drinking wine, is sinning regarding his soul, for now his soul will remain deficient.

Furthermore, there are many *mitzvos* where wine is required, such as *kiddush* on *Shabbos* and *Yom Tov*, *havdalah*, *birkas hamazon*, *bris milah* and *sheva brochos*. Chazal established the *mitzvos* in this manner in order to rectify the sin of Adam Harishon, which was with wine. One who vows to be a *nazir* and therefore abstains from drinking wine causes anguish to his soul.