



Volume 9. Issue 25

A Nazir like a Full Basket

Much of the first chapter of *Masechet Nazir* addresses a varied array of declarations that include the term *nazir*. The *Mishnah* discusses whether a *nazir* vow has been accepted and the terms of that *neder* if it has. For example, the fourth *Mishnah* deals with one who says, “I am a *nazir* like the hairs on my head”. The *Tana Kama* understands that since hairs are discrete, the person has accepted very large number of standard *nazir* terms. In other words after thirty days, he completes one *nazir* term with all that it involves, and then begins the next one. *Rebbi* however does not view the association with hairs as being discrete and one very long *nezirut* has been accepted. According to *Rebbi* he would be consider a *nazir olam* and as we have learnt (1:2) this *nazir* cuts his hair once a year (*Bartenura*). *Rebbi* understands such a declaration would only be interpreted as multiple *nezirut* if the person explicitly said, “I take on nezirut (pl.) like the hairs on my head”.

The next *Mishnah* (1:5) however discusses a case where the person declared that “I am a *nazir*, a houseful”, or “basketful”. The *Mishnah* explains that we question the person regarding his intent. If he was alluding to a “large” *nazir* oath then, as we have learnt (1:3) it obligates him with the standard thirty-days. If however the person says he had not specific intent other than how the *Chachamim* interpret it, then we view the basket as if they are filled with mustard seeds and he is a *nazir* for “all his days”. The *Bartenura* explains that he is a *nazir olam* and can shave once every twelve months.

The *Tifferet Yisrael* explains that in this case there is a doubt regarding the person’s intention: a large single basket or its full contents. Now even though we rule leniently in cases of doubt in *nezirut* (*Taharot* 4:12) that is only when there is a doubt whether the *neder* has

taken affect, e.g. a doubt regarding whether the condition of the *neder* has been fulfilled. In this case he has certainly accepted becoming a *nazir*; the doubt is only regarding the duration.

He continues that this *Mishnah* is according to the opinion of *Rebbi* above that a *neder* associated with many discrete items (e.g. hair) is treated as one long *nezirut*. Consequently after one month it is doubtful whether he is allowed to shave and the *nezirut* according to side of doubt that it is only thirty days, cannot be completed. Recall however that the opinion of the *Tana Kama* is that for a *neder* associated with many discrete items, the person has accepted many thirty-day terms of *nezirut*. The *Tosfot Yom Tov* explains that the *Tana Kama* would have ruled in this case that then the person could shave after thirty days. From that point onward it is a doubt whether he is a *nazir* and we would rule leniently.¹

The *Tosfot Yom Tov* notes that the *Rambam* rules like the *Tana Kama* that a *nazir* vow associated with discrete items is understood as many thirty-day *nezirut*. In this case however, the *Rambam* rules that the person would shave once a year. This appears to be the opinion of *Rebbi*!

The *Mahariach* cites the *Mishneh Lemelech* and explains as follows. The earlier debate was when a person said “I am a *nazir* like the hairs on my head”. The *Tana Kama* understands that the comparison (using the term “like”) to discrete objects is as if the person stated a number. In this case however, since there was no comparison the *Tana Kama* would agree with *Rebbi* that his is a *nazir olam*.²

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¹ The *Tifferet Yisrael* anticipate that one might ask, according to *Rebbi* why after first twelve-month shave can we not consider the side of doubt that it is thirty days as ending and from that point onward there is a doubt he is a *nazir* at all? See inside for his resolution.

² According to the *Tana Kama*, the necessity, in *Mishnah* 7, for the person to say “like the number of days of the solar year” for multiple *nezirut* to be accepted is because, unlike hairs, days or not separate from one another.

Revision Questions

נזיר אי: ב' בי: ח'

- What is the law regarding one who says, "I am a *nazir* from impurity"? (א: ב')
- What is the law regarding one who says, "I am a *nazir Shimshon*" (א: ב')
- What is the difference between a *nazir Shimshon* and a *nazir olam*? (א: ב')
- What is the standard length of time for being a *nazir*? (א: ג')
- How long is the duration of a person's *nezirut* if he says:
 - "I am one and half *nazir*"
 - "I am a *nazir* and one hour"
 - "I am a *nazir* for thirty days and one hour." (א: ג')
 - "I am a *nazir* like the number of hairs on my head" (א: ד')
 - "I am a *nazir* like a full house" (א: ה')
 - "I am a *nazir* from here to Elsternwick" (א: ו')
 - "I am a *nazir* like the days of the year" (א: ז')
- Explain the debate regarding someone who said, "I am a *nazir* from dried figs". (א: ב')
- How does *R' Yehuda* understand the above debate? (א: ב')
- What case is raised in the next *Mishnah* that is debated in a similar manner to the previous questions? (א: ב')
- What is law regarding a person that is presented with a cup of a wine, and proclaims, "I am a *nazir* from this"? (א: ב')
- Is this law different if the person was already inebriated? (א: ב')
- What is the law regarding a person that accepts upon himself *nezirut*:
 - On the condition that he can drink wine? (א: ב')
 - But at the time did not know that a *nazir* was not allowed to drink wine? (א: ב')
 - And knew that a *nazir* is not allowed to come into contact with dead bodies, but that in this instance, since he is an undertaker, the *Chachamim* would allow him to come into contact with dead bodies. (א: ב')
- If a person says "I am a *nazir* and I accept also to bring the *korbanot* for another *nazir* at the completion of his term", and his friend hears, and says "Me too!" – what should they do? (א: ב')
- Explain the debate regarding a case similar to the one in the previous question, but where the first person said, "I am a *nazir* and I accept also to bring the *korbanot* for 'half' another *nazir*". (א: ב')
- Does the term "*vlad*" also include a *tumtum*? (א: ב')
- Explain the debate regarding a person that makes a *neder* if his wife has a "*vlad*" and then the wife miscarries. (א: ב')
- Regarding the previous question, what if they then have a child? (א: ב')

Local Shiurim

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
 Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
Beit Ha'Roeh
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Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
 9:00am
Kollel Magen Avraham
 Reemon Neighbourhood

ONLINE SHIURIM

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rav Meir Pogrow
613.org/mishnah.html

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
21 st October י"ב חשוון	22 nd October י"ג חשוון	23 rd October י"ד חשוון	24 th October ט"ו חשוון	25 th October ט"ז חשוון	26 th October י"ז חשוון	27 th October י"ח חשוון
Nazir 2:9-10	Nazir 3:1-2	Nazir 3:3-4	Nazir 3:5-6	Nazir 3:7-4:1	Nazir 4:2-3	Nazir 4:4-5

