

16.1.6

8a (משנה ד') → 8b (סיום הפרק)

1. וְרָאָה אֶת הַנֶּגַע וְהֵגָה הַנֶּגַע בְּקִיּוֹת הַבַּיִת שֶׁקְעָרוֹת וְקָרְקַת אוֹ אֲדָמָדְמַת וּמְרָאִיהֶן שֶׁפָּל מִן הַקִּיר: וַיִּקְרָא יָד, לֹא
2. וְשָׁב הֵלֵהן בַּיּוֹם הַשְּׁבִיעִי וְרָאָה וְהֵגָה פֶּשֶׁה הַנֶּגַע בְּקִיּוֹת הַבַּיִת: וַיִּקְרָא פֶּרֶק יָד פֶּסוּק לֹט

- I נזירות: virtually infinite משנה ד'
- a if he says: כחול הים... or כעפר הארץ... or הרניני נזיר כשער ראשי
- i *ruling*: he is a "continuous נזיר" and shaves every 30 days
- ii *dissent*: רבי – this isn't a "continuous נזיר" who shaves every 30 days, rather it is עולם (shaving once a year)
- 1 *rather*: if he says "I accept a כשער ראשי etc.", then it's "continuous נזיר", shaving every 30 days
- II נזירות: potentially infinite משנה ה'
- a if he says: הרניני נזיר מלא הבית (as per the fullness of this empty house) or מלא הקופה... (currently empty box)
- i *ruling*: we check; if he intended a "large" נזירות → 30 days; if he had not intentions, we imagine the house (or box) to be filled with mustard seeds and he has infinite 30-day נזירות
- ii *question*: why not view the house/box as filled with something larger (squash) and give him relief?
- iii *Answer1* (חזקיה): follows שמעון ר' (ר' יהודה *contra*) who maintains that a person will make (and mean) a declaration where the ambiguous implication is more stringent than a clear one:
- 1 *Source*: if a person undertakes נזירות on condition that there is amount X in the granary and he comes to find it stolen:
- (a) שמעון ג'. נזירות valid
- (b) יהודה ג'. נזירות no
- iv *answer2* (ר' יוחנן): even ר' יהודה ר' would agree here – in that case, it's unclear that he ever became a נזיר, in our case, the only question is the amount of נזירות.
- 1 *Question*: (again) – why not consider it as filled with squash and allow relief?
- 2 *Answer*: יהודה ר' holds like רבי (1:5) – such a נדר isn't a series of consecutive נזירות, rather עולם נזיר
- (a) *Challenge*: (1:7) – ר' יהודה related that a man who took a vow "כמנין ימות החמה", when he finished – died
- (i) *Explanation*: this is clearly a lengthy (365) series of 30-day נזירות
- (b) *Challenge2*: (ברייתא) – ר' יהודה ר' says that if he takes a vow "as per the number of piles of figs left out to dry or the number of sheaves during שמיטה – we count that number and he has that amount of נזירות
- (i) *Answer*: use of the word מנין makes the difference
- (ii) *Challenge*: רבי doesn't recognize the significance of the word מנין as per his ruling about כמנין ימות החמה
- (iii) *Answer*: ר' יהודה ר' agrees with רבי that such a vow is generally viewed as one long נזירות, but dissents re: the impact of the word מנין
- b *Tangential ברייתא*: if he states "I am a נזיר my whole life" or "נזיר עולם" → נזיר עולם; if he states "a 100 years" or even "1000 years" – this is not נזיר עולם, rather a life-long נזירות (without shaving every so often)
- c *Tangential ברייתא*: if he states "I am a נזיר and one" → 2 נזירות; if he adds "and another" → 3; "and again" → 4
- i *Challenge*: the last is obvious
- ii *Answer*: סד"א that ושוב ("and again") means to double the entire series → 6; קמ"ל
- d *Tangential ברייתא*: if he states הרניני נזיר and then defines it with a number in another language – as per that number
- i → 1 ("one" in Greek); דיגון ("2 sided") → 2; טריגון (triangle) → 3; טטרגון (quadrangle) → 4; פונטיגון (pentagon) → 5
- ii *tangent to the tangent*: a house that is round or has 2, 3, 5 or 6 walls isn't subject to צרעת הבית –
- 1 *however*: a four-sided house (only) is subject, as per vv. 1-2 (2 times the plural קירות is mentioned)
- III ר' משנה ה': Using distance as a measure of נזירות; if he says: "I am a נזיר from here to point X"
- a *ruling*: if it is less than 30 days' walk to point X → 30 days; if more, then that duration
- IV ז' משנה ז': using the calendar as a measure of נזירות: if he says: "I am a נזיר as per the days of the solar year",
- a *ruling*: he counts 365 נזירות (supported by story related by יהודה ר')
- b *dissent*: (in ברייתא above) – רבי says this is a נזיר עולם, unless he states ... עלי נזירות כמנין...