

16.2.5

13b (משנה ט) → 15a (תויבתא)

Note: if a נזיר becomes a מצורע, he must complete the period of צרעת – which doesn't count towards his נזירות – and then shave, after which he must complete the נזירות. If there are less than 30 days remaining, he must complete 30 days, in order to have גידול שער

.1 כל ימי הנזירות לא יגש מת לא יבא: במדבר פרק ו פסוק ו
 .2 כל ימי נזרו תער לא יעבר על ראשו עד מלאת הימים אשר יזיר לה' קדש יהיה גדל פער שער ראשו: במדבר פרק ו פסוק ה
 .3 כל ימי נזרו מכל אשר יעשה מגפן היין מחרצנים ועד זג לא יאכל: במדבר פרק ו פסוק ד
 .4 וכי ימות מת עליו בפתע פתאום וטמא ראש נזרו וגלה ראשו ביום טהרתו ביום השביעי יגלחנו: במדבר פרק ו פסוק ט

I נזירות embedded: משנה ט

- a if he said: "I am a נזיר and a נזיר when I have a son"
 - i ruling: he begins counting his own and, when he is done (if he has a son in the meantime) begins counting a 2nd
- b but: if he said: "I am a נזיר when I have a son and a נזיר"
 - i ruling: he interrupts his own when his son is born, counts those, and then, after 30, completes his own
 - 1 note: entire period considered one נזירות and, if he becomes טמא during that time, entire period "lost"
- c related question (רבא): if he vows a נזירות beginning in 20 days and a 100-day נזירות from now – does "100" begin now?
 - i Lemma1: since the 100 won't complete within 20, they don't begin OR
 - ii Lemma2: since there will be enough time (80 days) afterwards for גידול שער, they begin (and are interrupted)
 - iii Note: why not ask about a normal (30-day) נזירות (in place of the "100")?
 - 1 Answer: our question was the 2nd in a chain of 3:
 - (a) 1: if he says "נזירות in 20" and an immediate נזירות (30) - does it begin then?
 - (i) con: If it doesn't - since there's **not** enough time for גידול שער
 - (b) 2: if he says "נזירות in 20" and an immediate נזירות of 100 – does it begin?
 - (i) Pro: if it does – since there **is** enough time for גידול שער
 - (c) 3: if he says "נזירות in 20" and an immediate עולם נזירות – does it begin?
 - (i) pro: if it does – since the later נזירות could be retracted
 - (d) 4: if he says "נזירות שמשון in 20" (and then an immediate נזירות) – does it begin?
 - (i) Con: since he can't retract it
 - (e) 5: (possibly unrelated question): what if he says "I am like מרע"ה on באדר – is that valid?
 - 2 Solution: to #2 – it begins immediately
- d Question: what if he becomes טמא during the נזירות associated with his son's birth?
 - i יוחנן ג'. entire period is one long נזירות and it cancels
 - ii ר"ל. two separate נזירות - doesn't cancel
- e parallel dispute: what if he becomes טמא during a period of צרעת in the middle of his נזירות (which doesn't count)
 - i יוחנן ג'. cancels נזירות – entire period seen as one
 - ii ר"ל. doesn't cancel נזירות – each period is seen as separate
 - iii justification: if we only had 1st dispute, ר"ל agrees in 2nd case; צרעת and נזירות are distinct categories
 - 1 and: if we only had the 2nd dispute, ר"ל would agree in the 1st (invert reasoning above)
- f question: what if the נזיר became טמא during his "extended days" for growing hair (see note)
 - i ר"ל. doesn't cancel – even according to יוחנן ג' – since he has finished his נזירות
 - ii שמואל. cancels – even according to ר"ל – since it's all related to original נזירות
- g ruling: רב חסדא – all agree that if he didn't shave before זריקת הדם, he has "no solution"
 - i Note: this doesn't accord with either ר"א or רבנן who disagree if תגלחת is indispensable (ר"א – it is)
 - 1 Answer: it means, he has no solution to fulfill מצות גילוח properly, since the קרבן was already offered
- h Ruling: ר' יוסי – a נזיר whose time is completed but hasn't yet shaven, is only punished for טומאה, not for יין or תגלחת
 - i Challenge: why distinguish – all 3 of them are defined by same phrase (vv. 1-3)
 - 1 Answer: v. 4 indicates that טומאה is a violation as long as he has נזרו ראש
 - 2 Rejection: explicit ברייתא ruling that he is liable for any of them equally