



When is a Nazir done?

The *Mishnah* (6:11) discusses the case where a *nazir* completes his term of *nezirut*, has the blood of one of the three *korbanot* offered on the *mizbeach* and then becomes *tameh met*. Recall that if the *nazir* became *tameh met* during his *nezirut*, after going through the *tahara* process he would be required to restart his *nezirut*. In the case however, the *Chachamim* maintain that after he becomes *tahor*, the *nazir* can simply bring his remaining *korbanot* – his original term of *nezirut* is considered complete. *R' Eliezer* (as explained by the *Bartenura*) maintains that this case would be the same as if the *nazir* became *tameh* prior to offering any *korbanot* after completing his term. Consequently, the *korbanot* that were already offered would be considered void, and after he is *tahor* he would need to bring all three *korbanot*.

The *Bartenura* explains that *R' Eliezer* here is consistent with his opinion that a *nazir* is forbidden from drinking wine prior to the *korbanot* being offered. This would also include the shaving of the *nazir's* head (see 6:7). The *Bartenura* draws a parallel between these two prohibitions of *nazir* and their dependency on the *korbanot* offered at the end of the *nazir's* term. The *Tosfot* (45b, s.v. *ve'achar kach*) also connects this *Mishnah* with the earlier one. After describing the offering of all the final *korbanot*, the *Mishnah* (6:9) adds, "... and after that the *nazir* is permitted to drink wine and become *tameh met*". The *Bartenura* explains, that "after that" means after everything required of the *nazir* when he completes his term has been performed. The *Tosfot* explains, the *Tana* in that *Mishnah* agrees with *R' Eliezer* who requires all the *korbanot* to be offered first. That *Mishnah* continues with the opinion of *R' Shimon* who argues that it is sufficient for one of the *korbanot* to be offered, aligning with the opinion of the *Chachamim* in our *Mishnah*.

The *Rambam* (*Nezirut* 8:4) however begins by citing the first opinion of the earlier *Mishnah*: "... and after the *kohen* would take the cooked fore-leg from the ram (*shelamim*) and the one *matzah* loaf from the basket, and one cracker. He would place them on the hands of the *nazir*... and wave them. And after the *nazir* would be able to drink wine and

become *tameh met*." The *Rambam* (8:5) however continues that if the *korbanot* were offered, but the *nazir's* hair was not shaved, that does not prevent the *nazir* from drinking wine or becoming *tameh met*". The *Chazon Yechezkel* (4:9) notes that the two statements of the *Rambam* appear to be contradictory. It is certainly not consistent with the explanation of the *Tosfot* above. When is the *nazir* allowed to drink wine and become *tameh met*?

Based on the *Sifri Zuta*, the *Chazon Yechezkel* explains that when the *Torah* state "and after the *nazir* may drink wine" it is to be understood as being the ideal way of performing the *mitzvah* (*le'chatchila*). From the addition of the *vav* (and) – "and after" – the *Sifri Zuta* explains that after the fact (*be'dieved*) the *nazir* would have been permitted to drink wine and become *tameh met* after the blood from even one of the *korbanot* was offered. The *Chazon Yechezkel* understands that the *Rambam* rules like the *Sifri Zuta*.

The *Griz* (on the *Rambam*) suggests that the *Rambam* is based on the *Yerushalmi*. It discusses the *Mishnah* that explains that once the blood from one of the *korbanot* have been offered for a woman who was a *nezirah*, the husband can no longer *meifer* her *neder* (see last week's article). *R' Elazar* initially explains that the *Mishnah* must be according to *R' Shimon* (above) who maintains that at that point, the prohibitions of *nazir* no longer apply. *R' Yochanan* however explains that the *Mishnah* could be even understood as being according to the *Rabanan* since they agree that at that point the negative prohibitions no longer apply. They argue with *R' Shimon*, preventing the *nazir* from cutting his hair at that point, since the positive *mitzvah* remains. The *Griz* explains that the positive *mitzvah*, "and after the *nazir* shall drink wine" is that one that endures. Unlike the explanation of the *Tosfot*, the *Griz* explains that this position argues with *R' Eliezer* since we learn (14), that according *R' Eliezer* all the prohibitions apply until the *nazir's* head is shaved. Consequently, according to the *Griz* the *Rambam* rules like the *Rabanan*, in contrast to *R' Eliezer* and *R' Shimon*.

Revision Questions

נזיר ה' - ז' - ב'

- Regarding the previous case, what if they were not arguing about the identity of a person, but rather arguing about whether a *koi* is a *chaya* or *behema*? (ה' ז')
- What are the prohibitions placed on a *nazir*? (א' ז')
- How many grapes must a *nazir* eat in order to be liable to lashes? (א' ז')
- What are *chartzanim*? (ב' ז')
- What are *zagim*? (ב' ז')
- If bandits forcibly shaved a *nazir*'s hair, must he restart his count? (ג' ז')
- Is a *nazir* allowed to wash his hair? (ג' ז')
- If a *nazir* drinks wine for the whole day, when is he liable to multiple sets of lashes? (ד' ז')
- Does the previous law apply to the other two prohibitions? (ד' ז')
- How is the prohibition of consuming grape products more strict than the other two prohibitions? And how is it more lenient? (ה' ז')
- Regarding the other two prohibitions, how are each more strict than the other? (ה' ז')
- Describe the process of *tiglachat ha'tumah* for a *nazir*? (ו' ז')
- According to *R' Tarfon* how does *tiglachat ha'tumah* for a *nazir* differ from that of a *metzora*? (ו' ז')
- Describe the process of *tiglachat ha'taharah* for a *nazir*? (ז' ז')
- What was done with the *nazir*'s hair once it was shaved? (ז' ז')
- Explain how the *nazir*'s *shlamim* was offered? (ח' ז')
- From what point would the *nazir* once again be allowed to become *tameh met*? (ט' ז')
- What is the law if after the *tiglachat*, one *korban* is found to be *pasul*? (Be specific) (י' ז')
- Explain the debate regarding a *nazir* that became *tameh* after the *korbanot* were offered, yet prior to the *tiglachat*. (יא' ז')
- Can a *nazir* and *kohen gadol* become *tameh met* for a relative? (יא' ז')
- If a *nazir* and *kohen gadol* come across a *met mitzvah* who should become *tameh met* to bury the body? (יא' ז')
- List some of the forms of *tumat met* which causes a *nazir* to forfeit all the days already observed forcing him to restart? (ב' ז')
- What are the three ways a *nazir* attracts the *tum'ah* described in the previous question? (ב' ז')
- On which days of the purification process is the *nazir* sprinkled with *mei effer haparah*? (ב' ז')
- From when does the *nazir* restart his count after coming into contact with a *met*? (ב' ז')

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Nazir 7:3-4	Nazir 8:1-2	Nazir 9:1-2	Nazir 9:3-4	Nazir 9:5 - Sotah 1:1	Sotah 1:2-3	Sotah 1:4-5

