



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Nazir Daf Yud Gimmel

MISHNA

- If someone says "I am hereby a nazir when I have a son", and he then has a son, he becomes a nazir. If he has a daughter, tumtum, or androginas he does not become a nazir.
- If he says "I am hereby a nazir when I have a child", then even if he has a daughter, tumtum, or androginas he becomes a nazir.
 - If his wife had a child that immediately died, he is not a nazir. **R' Shimon** says he is a safek nazir and therefore he should say "if this child was a viable child, I am a nazir to fulfil my earlier promise. If it is not a viable child, I am accepting a new nezirus" (in that way he can bring korbanos at the end of the nezirus period in either case).
 - If she then gives birth to a healthy child, he is then a nazir. **R' Shimon** says he is again a safek nazir and should therefore say "If the first child was viable, then my first nezirus was for my earlier promise and I will now keep a new nezirus. And, if the first child was not a viable child, then my earlier nezirus was a new nezirus and I will now keep nezirus for my earlier promise".

GEMARA

- **Q:** The first case of the Mishna seems obvious!? **A:** The Mishna says that only to lead into the next case, that if he has a daughter, tumtum, or androginas he does not become a nazir.
 - **Q:** This also seems obvious!? **A:** We would think that when he says "ben" he means that when he has any child he will be a nazir. The Mishna teaches that this is not so.

V'IHM AMAR KISHEYIHIYEH LI VLAD...

- **Q:** This seems obvious!? **A:** We would think that when he says "child" he refers to a "prominent" child, meaning a son. The Mishna teaches that this is not so.

HIPILAH ISHTO EINO NAZIR

- The Mishna here follows the view of **R' Yehuda** who says that when a safek arises as to whether a condition has been fulfilled to require a nezirus, we say that there is no nezirus.

R' SHIMON OMER YOMAR IHM HAYA BEN KAYAMAH...

- **Q:** **R' Abba** asked **R' Huna**, what happens if a person says he will be a nazir when he has a son, and his wife then lost a child, he then designated a korbon for his nezirus obligation, and she then gave birth that same day to a healthy child (a twin brother)? According to **R' Shimon** the animals become kadosh out of doubt. However, what would the Halacha be according to **R' Yehuda**? Do we say that the animals do not become kadosh (since one cannot separate a korbon for nezirus before he is actually a nazir), or do we say that since the twin brother is viable it proves that the first brother was a viable child as well? This would mean that he became a nazir for the first child and the designation of the korbanos is therefore effective? The practical implication would be whether he can work with this animal or sheer its wool. **A: TEIKU.**
- **Q:** **Ben Rechumi** asked **Abaye**, if a person says "I am hereby a nazir when I have a son", and his friend overhears this and responds "and it is incumbent on me as well", how are we to understand the friend's statement? Is he accepting nezirus when the first person has a son, or does he mean to accept nezirus when he himself has a son?
 - **Q:** If we say that he refers to when he himself has a son, what if a person says "I am hereby a nazir when I have a son" and the friend responds "And I"? Do we understand that to mean that he is accepting nezirus when he himself has a son, or does he mean to say that he loves the first person so much that he will accept nezirus when the first person has a son?

- **Q:** If we say that as long as the friend makes the response in the presence of the first person he would be embarrassed to selfishly be thinking of himself, what about if the response is made not in the presence of the person for whom the nezirus is being accepted (Reuven accepts nezirus when Levi will have a son, and Shimon then says “and I”, but Levi is not there)? Do we say that in that case he still means to accept nezirus when Levi has the son, or maybe he means to accept nezirus when he has the son? **A: TEIKU.**

MISHNA

- If someone says “I am hereby a nazir, and I will again be a nazir when I have a son”, and he began counting days of nezirus for his first acceptance, and in middle of that term of nezirus a son was born to him, he completes his own term of nezirus and then begins a new nezirus for the birth of his son.
- If he says “I am hereby a nazir when I have a son, and I am also hereby a nazir”, and he started counting for his own term of nezirus and has a son born during that term, he must set aside his own nezirus term, keep the nezirus for the birth of his son, and then resume and complete the nezirus of his own.