



## Nazir Shimson

This week we began *Masechet Nazir*. A *nazir* vow is where one is thereby prohibited from cutting their hair, becoming *tameh* from *tumah* that emanates from a corpse (*tameh met*), and consuming grape products. The assumed duration of the *neder* is thirty days unless one stipulated a longer time.

The second *Mishnah* discusses another type of a *Nazir* – *Nazir Shimshon*. *Shimshon* was one of the *Shoftim* and known for being a *nazir* from birth. *Shimshon* however was not a regular *nazir*, as the *Mishnah* explains. Firstly, *Shimshon* was a *nazir* from birth and it continued for duration of his life. Furthermore, *Shimshon* could become *tameh met*.

The *Mishnah* teaches that if one says, I am like *Shimon*, the son of *Manoach*, the husband of *Dalilah*, like the one who uprooted the doors of *Azah*, or like the one whose eyes were gouged out by the *Plishtim*, then he becomes a *Nazir Shimshon*. The *Gemara* explains that the *Mishnah* is according to the opinion of *R' Yehuda*. *R' Shimon* however disagrees and argues, "if one said I am a *Nazir Shimon*, he has said nothing [and it has no effect] for we do not find that *Shimon* accepted upon himself to be *nazir*". The *Tosfot* notes that *Shimshon* was a *nazir* from birth. Recall that when making a *neder* in general, the *neder* needs to be associated with something that can be voluntarily adopted (*davar ha'nadur*). For example, making a *neder* than an object is forbidden like a *korban* would work, while making a *neder* that an object is forbidden like non-kosher food would not. Consequently, according to *R' Shimon*, in this case associating the *nazir* oath with *Shimshon* who was a *nazir* from birth would not work. It would appear then that *R' Shimon* disagrees with the concept of *nazir Shimshon*.

The *Rashash* (*Nedarim* 19b) however argues that the *Tosfot*'s rationale is only true if one said, "I am like *Shimshon*". If however one said "I am a *nazir* like *Shimshon*" then even *R' Shimon* would agree that he would be a *nazir Shimshon*. This is because terming it this manner is not making himself like

*Shimshon*, but rather accepting a *nazir* oath of the *Shimshon* type – a unique type of *nazir* that can become *tameh met*.

We find these two ways of understanding *R' Shimon* in the *Chazon Yechezkel*. The *Tosefta*, when citing the *R' Shimon*'s opinion writes that he argue if one states, "I am like *Shimshon*". The *Gra*, comments that the *Tosefta* should read "I am a *nazir Shimshon*". The *Chazon Yechezkel* explains that there is a significant difference between these two readings. He explains if the text of the *Tosefta* was only "I am like *Shimshon*", one might think that the *R' Shimon* only disagrees in that case, as the *Rashash* maintains above. If however, as the *Gra* reads it, *R' Shimon* argues if one said "I am a *nazir Shimshon*" then it would mean that *R' Shimon* discounts the entire category. Citing the *Shita Mekubetzet*, he explains that *Shimshon* became *tameh met* and *R' Shimon* maintains one cannot accept a *nazir* oath while only accepting some of the prohibitions. The case of *Shimshon* was different, he was not a truly a *nazir*. The *Malach* simply told *Manoach* through prophecy that his future son was chosen by *Hashem* and that the son should be kept away from wine and not cut his hair.<sup>1</sup>

According to the second understanding we have difficulty. The *Gemara* explains that *R' Shimon*'s issue is that *Shimshon* did not take the oath. It appears the issues with taking an oath to be like *Shimshon* is that it is not a *davar a nadur*, like the *Rashash* maintains. The *Chazon Ish* (EH 137:3) answers that *R' Shimon* maintains that *Shimshon* was a unique case in history.<sup>2</sup> Had he drank wine, he would not have violated one of the prohibitions of *nazir*, but rather gone against the instruction of a *navi*. Nevertheless, if someone could associate his *neder* with something prohibited and not only a *davar ha'nadur*, then *R' Shimon* would agree that one could make themselves *assur* like *Shimshon* was. Since however one cannot, *R' Shimon* maintains one can never make a *neder* to be a *nazir Shimshon* nor to be like *Shimshon*.

*Yisrael Bankier*

<sup>1</sup> According to this second understanding, we can appreciate that the *R' Yehuda* and *R' Shimon* argue about whether there is a unique category of *nazir* called *nazir Shimon* with *R' Yehuda* maintaining it is a *halacha le'moshe mi'sinai*. However according to the *Rashash*'s understanding, how can *R' Yehuda* disagree. The fact that a *neder* only works when associated with a *davar ha'nadur* is accepted by everyone. See the *Tosfot Yom Tov* that raises this question on the opinion of the *Rambam* and cites two answers found

in the *Kesef Mishnah* - the *Ri ben Lev* and the *Kesef Mishnah*'s own. The *Chazon Ish* however lists this as one of the difficulties with this understanding.

<sup>2</sup> The *Chazon Ish* also maintains this understanding of *R' Shimon*'s position and raises a number of difficulties on the position of the *Rashash*. See inside for more details.

## Revision Questions

נדרים י"א:ח-י"ב

- If a man made a *neder* against giving any benefit to his son-in-law, how can he give a gift to his daughter? (י"א:ח)
- What is learnt from the following *pasuk*: (י"א:ט)  
"וַיִּנְדַּר אֶלְמָנָה וְגֵרוּשָׁה... יָקוּם עֲלֶיהָ" (במדבר ל':י)
- If a woman made a *neder*, then on the same day, divorced and remarried the original husband, can he *meifer* the *neder*? (י"א:ט)
- Complete the following principle: (י"א:ט)  
זה הכלל: כל שיצאת לרשות עצמה \_\_\_\_\_
- What are the nine categories of "na'arah" whose *nedarim* are confirmed? (י"א:י)
- Can a husband *meifer* a *neder* whose condition (but not effect) falls under the category of *beino u'veina*? (י"א:י"א)
- Which three women were initially divorce without a *ketubah* and why did the law change? (י"א:י"ב)

נזיר א' – א' – ב' ב'

- Is someone a *nazir*, if he saw a *nazir* walk past and he said "I am like him"? (א':א)
- What phrase is debated between *R' Meir* and the *Chachamim* in the first *Mishnah* as acceptance of being *nazir*? (א':א)
- 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)

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10 minutes before *Mincha*  
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## Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
15 July ג' אב	16 July ד' אב	17 July ה' אב	18 July ו' אב	19 July ז' אב	20 July ח' אב	21 July ט' אב
Nazir 2:3-4	Nazir 2:5-6	Nazir 2:7-8	Nazir 2:9-10	Nazir 3:1-2	Nazir 3:3-4	Nazir 3:5-6

