

This month's Daf Digest is dedicated in memory of
Rivka Yenta bas Asher Anshel & Yosef ben Chaim haCohen Weiss on 8 and 14th of Elul
By Mr. and Mrs. Manny Weiss

OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah teaches that a vow of nezirus accepted with equivalent terms or partial declarations is binding. Different examples of equivalent terms that constitute a vow of nezirus are presented.

2) The placement of Masseches Nazir

The Gemara wonders about the placement of Masseches Nazir in Seder Nashim.

The Gemara explains, based on a pasuk, the connection between nazir and matters related to adultery.

3) Clarifying the Mishnah

It is noted that the Mishnah begins with the topic of equivalent terms and proceeds to cite examples of partial declarations.

Rava suggests that the Mishnah is missing a section and records the full version of the Mishnah.

The Gemara continues to wonder why the Mishnah does not begin by citing examples of incomplete declarations.

It is suggested that it is the style of Tannaim to explain the last case first.

Numerous examples of the principle are cited.

This principle is challenged from numerous Mishnahs where the Tanna explains the first case first.

The Gemara suggests a pattern to explain when the Tanna explains the first thing first and when he explains the last thing first.

In light of this pattern the Gemara suggests a new reason why our Mishnah is structured the way that it is.

4) "I will be"

The Gemara wonders how the Tanna knows that the declaration, "I will be" indicates a pledge to be a nazir.

Shmuel suggests an explanation.

The Gemara questions whether it can be inferred that Shmuel maintains that partial declarations (ידיים שאין מוכיחות) are not valid.

The Gemara rejects this inference and further clarifies the circumstances necessary for a declaration of "I will be" to be a pledge of nezirus.

5) "I will be handsome"

The Gemara wonders how the Tanna knows that the declaration, "I will be handsome" indicates a pledge to be a nazir.

Shmuel gives the circumstance where the declaration "I will be handsome" is a pledge of nezirus. ■

Distinctive INSIGHT

The connection between Nazir and Sotah

כל הרואה סוטה בקלקולה יזיר עצמו מן היין

Our sages have learned a lesson from the proximity of the laws of the Sotah with the laws of the Nazir. They say (Sotah 2a), "Anyone who sees the tragic ruination of the Sotah should accept upon himself to abstain from wine (declare a state of Nazir upon himself)." It is wine that brought the woman to a state of self-destruction through her illicit conduct. An observer would then naturally develop an abhorrence for wine.

Although this insight of our sages is correct and true, nevertheless, the state of becoming a Nazir is in and of itself a profound and meaningful condition. This holy effort of becoming a Nazir must be appreciated even without its association with those who observe the downfall of a Sotah woman.

The Torah introduces this topic by saying "When a man - "ish" - declares upon himself to be a Nazir." This condition is one which is adopted by a complete man, one who is strong and not weakened by the need to impose artificial restraints upon himself. "ki yafli" - This person accepts the Nazir condition to accomplish wonderful achievements and to climb to sublime heights. "To be a Nazir before Hashem" - This situation is one which is for the sake of Hashem, and not merely a sign of fear and of one hiding from the yetzer hara.

The proof that a Nazir is not exclusively one who is escaping from his inability to control his yetzer is that the restrictions also apply to "the seeds and skins of the grapes." These items do not contribute to a condition of intoxication, yet they are also prohibited. This shows that the laws of the Nazir are not designed only for the poor soul who witnessed the Sotah and who now needs assistance in escaping his yetzer hara. Still, one might argue that the seeds and skins of grapes are an extension of the restriction against grapes themselves, and the issue is purely to avoid intoxication. Nevertheless, the Torah then adds that a Nazir must also refrain from coming in contact with the dead. Clearly, when faced with the inevitability of death, one is driven to contrition, and not to a state of frivolity, yet the Nazir is restricted. Obviously, the point of becoming a Nazir is not only due to providing a means for the frail of spirit to strengthen themselves, but it is a condition of holiness. Furthermore, the Nazir is prohibited from cutting his hair. The message may again be that during this process, he is in a holy state, like an animal which is designated for a korban which cannot be sheared. ■

This week's Daf Digest is dedicated by
The family of
מרת חנה בת ר' דוד, ע"ה רובין
Mrs. Ann Ruben o.b.m.

HALACHAH Highlight

Parameters of hiddur mitzvah

כדתניא "זה א-לי ואנוהו" אנאה לפניו במצות

As it was taught in a Baraisa, "This is my G-d and I will beautify Him."

Meaning I will beautify myself in the fulfillment of mitzvos

There is a disagreement whether hiddur mitzvah – beautifying a mitzvah – is a Biblical or Rabbinic enactment¹. Sefer Kapos Temarim² maintains that the primary requirement to beautify a mitzvah is a Torah obligation but the Torah gave authority to the Chachamim to decide when hiddur mitzvah is essential even בדיעבד and when it is required only l'chatchilah. Thus, for example, Chasam Sofer³ writes that hiddur mitzvah for writing a Sefer Torah or lulav and esrog is Biblically mandated and essential to the fulfillment of the mitzvah but concerning other mitzvos it is not essential for the fulfillment of the mitzvah to beautify it.

Shulchan Aruch⁴ cites two opinions regarding the way in which one is obligated to beautify a mitzvah. According to the first version, hiddur mitzvah applies, for example, when one has already purchased an esrog that meets the minimum standard to fulfill the mitzvah and then he finds a larger one. Hiddur mitzvah requires the customer to exchange the small one for a larger one and add up until an additional one-third of its value for hiddur mitzvah. The second opinion maintains that hiddur mitzvah applies when there are two esrogim in front of the customer and one is nicer than the other. Hiddur mitzvah requires the customer to spend up until one-third more to obtain the nicer one. If, however, one already purchased an esrog there is no requirement to exchange for a nicer one.

An interesting related question is whether hiddur mitzvah

REVIEW and Remember

1. Explain the dispute between R' Meir and Chachamim in the Mishnah.
2. When does the Tanna explain the first case first?
3. Why does the Mishnah begin with a case of partial declarations?
4. How does one beautify himself in the fulfillment of mitzvos?

overrides a possible disgrace to a mitzvah object. For example if one took wax candles and attached them to the wall in anticipation of lighting them for the Chanukah lights and before lighting them he obtained olive oil which is a more beautiful way of fulfilling the mitzvah, does he set aside the candles in favor of the olive oil? According to some authorities he should light the wax candles for the mitzvah because hiddur mitzvah does not override the prohibition against disgracing a mitzvah. Other authorities maintain that he should light the olive oil and put aside the candles because the prohibition against disgracing a mitzvah is put aside for hiddur mitzvah. ■

1. עי שדי חמד מעי ז' כלל י"ב.

2. כפות תמרים סוכה כט :

3. חת"ס למס' סוכה פ"ג.

4. שו"ע או"ח סי' תרנ"ו סעי' א'.

5. עי שו"ת שבות יעקב ח"א סי' ל"ז.

6. שו"ת חכם צבי סי' מ"ה ועי שו"ת ריש סי' תרע"ג. ■

STORIES Off the Daf

The Sotah in Her Disgrace

"הרואה סוטה בקלקולה יזיר עצמו מן היין..."

Many yeshivos hire members of staff who follow different derachim. Different bochurim relate to different approaches, so this ensures that each bochur will find a Rav with whom he can identify.

One time this diversity was very apparent. It was parshas Naso and a mashgiach and two magidei shiur spoke about the same topic, each with a different perspective. Rashi brings the Gemara in Nazir 2 that anyone who sees a sotah in her disgrace should become a nazir. Both asked the same question: What does seeing a sotah in her disgrace have to do with becom-

ing a nazir?

The mashgiach said during his weekly mussar shmues, "Seeing a sotah in her disgrace makes sin a little more palatable. This is much as Chazal say that Amalek was like a man who jumps into a boiling bath. Even though the jumper dies from his immersion in scalding water, he cools off the water somewhat and opens the way for others to follow suit. Similarly, when one is confronted with a sotah who clearly sinned, one must do something to guard against sin!"

During seudah shlishis, the magid shiur asked the same question but answered very differently. "The Ramban writes that when one feels inspired one should immediately accept something upon himself. One should not wait, lest he lose the inspiration a moment later. One who sees Ha-

shem miraculously punish a sinner is surely filled with inspiration and amazement... Now is the time to do something to draw nearer to Hashem!"

The second magid shiur had a completely different perspective. He told the bochurim during his chumash shiur: "When Rav Pinchas Epstein, z"l, completed the Mincha Chareiva (also known as the Minchas Yerushalayim), a very deep sefer on Maseches Sota, he brought wine to the beis hamidrash. This was unusual; such a thing was normally reserved only for Purim. Someone asked him why. Rav Epstein answered, 'In Nazir 2, Chazal say that one who sees a sotah in her disgrace must refrain from wine by becoming a nazir. Now that I completed my work on Sotah, the opposite of a Sotah in her disgrace, isn't it fitting to distribute wine?'" ■

