



## OVERVIEW of the Daf

### 1) Permanent nazir (cont.)

The Gemara finishes citing the Baraisa that contains the source for the permanent nazir.

The reasoning behind Rabbi's position that the interval between haircuts for a permanent nazir is twelve months is explained.

Different alternative explanations of those pesukim are suggested and rejected.

The reasoning behind R' Nehorais's position that the interval between haircuts for a permanent nazir is thirty days is explained.

R' Yosi's position that the permanent nazir cuts his hair every Friday is analyzed.

The reference to forty years mentioned in the context of Avsholom's nezirus is explained.

2) **MISHNAH:** The Mishnah rules that a standard nezirus is for thirty days.

### 3) The length of a standard nezirus

The Gemara inquires about the length of the standard nezirus.

R' Masna and Bar Padda suggest different sources for the source that the standard nezirus is for thirty days.

The Gemara explains why each Amora does not accept the other's source.

Bar Padda's opinion is unsuccessfully challenged from our Mishnah.

Bar Padda's opinion is unsuccessfully challenged from

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## Distinctive INSIGHT

*Why is a standard nazir time unit thirty days?*

סתם נזירות שלשים יום

**W**hy is the standard time for the observance of a period of nezirus designed to be thirty days?

Rema (Toras Haolah) writes that the purpose of conducting a period of nezirus is to help someone who had witnessed the disgrace and downfall of a sotah to strengthen himself so that the terrible trauma of being exposed to such an event would not have a deleterious effect upon him. The way to successfully do this would be to extend his limits to an extreme and abstain from physical pleasures for a while, after which his routine would gravitate back to a balanced middle ground. We see, explains Rema, that in many situations, one's nature and habitual conduct are altered after a period of thirty days. For example, if we want to change our speech habits in davening, and be sure that we have become accustomed to saying **משיב הרוח** as the seasons change, we rely upon the fact that one's habit of saying this phrase properly has changed after thirty days. Also, in regard to certain civil obligations, a person is considered a member of his new city after residing there for thirty days. This time period establishes a new pattern, and a person's status is evaluated according to the newly-adopted situation.

So, too, is the time period used in regard to abstinence from pleasures. It takes a thirty-day unit of time to determine a change in habit and routine, and this is when a person's character will be affected.

This also explains, Rema concludes, why the Torah declares "קדש **יהיה**" using the future tense. The objective of what the nazir hopes to accomplish will finally be attained after **יהיה**—after the thirty days have elapsed.

The Chofetz Chaim notes that this halacha is indicated by means of a gematria, a numerical hint in the letters of the word "יהיה". We should be impressed, he says, that if a simple gematria results in several pages of discussion in the Gemara, how much more so must we heed every word and sentence throughout the Torah and give our full attention to the lessons that are contained within them! ■

## REVIEW and Remember

1. How often is a permanent nazir permitted to cut his hair?  
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2. What is the source that a standard nezirus is for thirty days?  
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3. Why did the Gemara think that our Mishnah refutes Bar Pada's opinion?  
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4. When is a nazir allowed to perform the concluding rituals?  
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# HALACHAH Highlight

## The nazir who becomes tamei on the thirtieth day

אמר ר' מתנא אמר קרא "קדוש יהיה" יהיה בגמטריא תלתין הוּ  
בר פדא אמר כנגד ז'יר נזרו האמורים בתורה ל' חסר אחת

R' Masna says: The pasuk states, "It shall be holy" the word יהיה in gematria is thirty. Bar Pada says that it corresponds to the number of times the word ז'יר and נזרו appear in the Torah which is twenty-nine.

Bar Pada and R' Masna disagree whether the thirty-day period of nezirus is Biblically mandated or Rabbinically enacted. R' Masna holds that Biblically the period of nezirus is for thirty days and Bar Pada maintains that Biblically nezirus is only for twenty-nine days and it is by virtue of a Rabbinic enactment that it is observed for thirty days. The Gemara explains that there is not a practical difference between these two positions. Everyone agrees that the korbanos concluding the nezirus cannot be brought on the twenty-ninth day and even if they were offered it does not fulfill the obligation. According to R' Masna it cannot be brought because the period of nezirus was not completed and even according to Bar Pada korbanos brought on the twenty-ninth day do not fulfill the nazir's obligation since he rejects the principle of **מקצת היום ככולו** — part of the day is like the whole day. Furthermore, according to all opinions if the korban was brought on the thirtieth rather than the thirty-first it fulfills the nazir's obligation. According to Bar Pada the thirtieth is the ideal time and even ac-

(Overview. Continued from page 1)

another Mishnah.

Another part of that same Mishnah is presented as a challenge to R' Masna.

R' Masna defends his position.

Another unsuccessful challenge to R' Masna is recorded.

A Mishnah is cited that will challenge Bar Padda's position. ■

According to R' Masna the korbanos fulfill the obligation since he accepts the principle of **מקצת היום ככולו**.

Sefer Pischei Nazir<sup>1</sup> cites Rishonim who note that there is a practical difference between these two opinions. If the nazir became tamei on the thirtieth day he is required, according to both opinions to start counting his nezirus again, but there will be a difference whether he is obligated to bring a Korban Tumah. According to Bar Padda, since the tumah only effected his nezirus on a Rabbinic level he would not bring a korban whereas according to R' Masna his nezirus was broken on a Biblical level and he will be required to offer the korbanos for having become tamei. Similarly, there will be a difference of opinion whether he is required to cut his hair for the tumah he contracted. According to R' Masna he is required to cut his hair for the tumah, in addition to the haircut he will take when he completes his nezirus in a state of taharah, whereas according to Bar Pada he will not cut his hair for the tumah. ■

1. ספר פתחי נזיר בפתח הביאור פי"ג הי"ב ד"ה ודבר זה. ■

# STORIES Off the Daf

## Counting a week's worth of days

"מקצת היום ככולו"...

The marriage took place shortly before sunset, and the local custom was not to say tachanun during the entire week of sheva brochos. On the sixth day after the marriage, one of the guests announced that they should say tachanun. A certain talmid chacham loudly disagreed.

He argued, "The Magen Avraham writes that in places where the custom is to avoid reciting tachanun during

the sheva brochos, they don't say it for a full six days after the wedding even though in actual fact, the end of the sixth day after the wedding is really the eighth day. He reasons that since marriages are preformed close to sunset, the day of the wedding doesn't count."

"But the Kenesses Yechezkel, zt"l, argues that the seven days of feasting cannot be counted as twenty-four-hour days!" another talmid chacham dissented. "According to this we should disregard the Magen Avraham and say tachanun."

After much argument, this question was posed to Rav Yitzchak Elcho-

non Specter, zt"l. He answered, "It seems difficult to understand the Magen Avraham from Nazir 5. There we find that a nazir's vow lasts for thirty days from a verse, yet the gemara states that a part of his thirtieth day is like a complete day. If regarding the Torah obligation of thirty days of nezirus we use the principle of miktzas hayom k'kulo, why should not we apply this rule to the small amount of time from their wedding until the sunset to count as a full day?"

[See Be'er Yitzchak, Orach Chaim, siman 23 for more elaboration and a possible response to this question.] ■

