



OVERVIEW of the Daf

1) The length of a standard nezirus (cont.)

The Gemara concludes its challenge to Bar Padda's source for the Mishnah's ruling that the standard nezirus is for thirty days.

Bar Padda defends his position.

That end of that same Mishnah presents a challenge to R' Masna.

R' Masna defends his position and offers an alternative explanation of the Mishnah.

Two more challenges to Bar Padda are recorded.

The discussion concerning the second challenge presents what seems to be an inconsistency in R' Eliezer's position regarding the question of whether part of the day is like the whole day.

The Gemara answers that R' Eliezer rejects the principle that part of the day is like the whole day and Reish Lakish suggests an explanation to what seemed to be the contradictory ruling.

It is suggested that the dispute between R' Masna and Bar Padda parallels a dispute between R' Yoshiyah and R' Yonason.

The Gemara demonstrates that the two disputes are not necessarily parallel.

2) Clarifying the Baraisa

The Gemara unsuccessfully challenges R' Yonason's exposition in the Baraisa. ■

REVIEW and Remember

1. Why does the Mishnah repeat the principle that part of the day is like the whole day?

2. What happens when a person becomes tamei on the thirtieth day of his nezirus?

3. What happens when a person becomes tamei on the hundredth day of his nezirus?

4. What is the point of dispute between R' Yoshiyah and R' Yonason?

Distinctive INSIGHT

*When does Bar Padda not say **מקצת היום ככולו** ?*

לעולם לא אמרינן מקצת היום ככולו

Rav Masna holds that a standard term for nezirus is thirty days, although the last day may be abridged (part of the last day can count as day thirty). Bar Padda is of the opinion that a standard term for nezirus is twenty-nine days. A challenge is presented against Bar Padda from the Mishnah on 16a. There, we find that if a person accepted upon himself two consecutive periods of nezirus, he can shave after having completed each one on days 31 and 61. The Mishnah concludes that if, however, he shaves on day 59 (after having shaved on day 30), he has fulfilled his obligation. This is the ruling of the Mishnah.

According to Rav Masna, the lesson of the Mishnah is simply that day thirty can serve both as the last day of the first nezirus, as well as the first day of the second term of nezirus. Thus, the person can shave on day 30, and also on day 59 (which is the 30th day of the second term when we count day 30 as the first day of that term). However, according to Bar Padda there is no point in telling us that day 30 and 59 are valid days for shaving, as according to him the full term is over after day 29 for each counting! Tosafos and Rabeinu Peretz explain that although the person shaved on day 30 after completing the 29 days of the first term, he can nevertheless again use day 30 itself as the first day of the second term as well. Although Bar Padda does not allow **מקצת היום ככולו**, this is only at the end of a term, when we do not allow it to end prematurely. However, even part of the first day of a nezirus term can be counted as day one.

In any event, the wording of the Mishnah is that "day number 30 can be counted toward the term" seems to indicate that we are using part of day thirty itself. According to Bar Padda, however, the nezirus ended on day 29, and there is no need to use day 30.

The Gemara answers that this Mishnah is the very source from where Bar Padda derives his rule that nezirus is 29 days. This is the reason the Mishnah allows shaving to take place on day 30, and not because we are actually using day 30, even partially, as part of the count. ■

HALACHAH Highlight

Differences between an unspecified period of nezirus and a specified period of nezirus

הריני נזיר ק' יום נטמא יום ק' סותר את הכל ר' אליעזר אומר אינו סותר אלא ל' יום

"I will be a nazir for one hundred days." If he became tamei on the hundredth day he loses all the days. R' Eliezer says that he only loses thirty days

Although a person who takes an unqualified vow of nezirus is obligated to observe nezirus for a period of thirty days, nonetheless there is a difference between explicitly accepting a period of nezirus for thirty days and accepting an unqualified nezirus that results in an obligation to observe nezirus for thirty days¹. When a person vows that he will be a nazir for thirty days, we do not apply the principle of **מקצת היום ככולו**—part of the day is like the whole day. Two reasons are given for this halacha. According to some Rishonim² the reason is that it was unnecessary for him to mention thirty days since a standard vow of nezirus is for thirty days. Therefore, the additional specification indicates that he intended to observe the thirtieth day fully. The second reason³ is that specifying a number is perceived as a vow that obligates the nazir to observe the entire period without the benefit of **מקצת היום ככולו**. The practical difference between these two

approaches is when a nazir specifies a number larger than thirty. According to the first approach, the principle of **מקצת היום ככולו** applies since the number is no longer extra, whereas according to the second approach there is no difference between the number thirty and any other number.

Another difference⁴ relates to R' Eliezer's ruling that a person who becomes tamei on the last day of his nezirus loses only thirty days even though his nezirus period was longer. Tosafos⁵ comments that this ruling applies only when the nazir committed to observe a specified number of days, but if he accepted an unqualified period of nezirus and became tamei on the last day he loses only seven days. The rationale for this distinction is that when a person specifies the number of days of his nezirus he is obligated to observe those days by virtue of a vow, but the days observed for an unspecified nezirus result from his nezirus commitment rather than from a vow. Therefore, if he becomes tamei on the last day of a specified nezirus it is treated as if he became tamei in the midst of his nezirus, but if he became tamei on the last day of an unspecified nezirus it is not considered as though he became tamei in the midst of his nezirus since we can apply the principle of **מקצת היום ככולו**. ■

1. ע' פתח הביאור בספר פתחי נזיר פי"ג הי"א ד"ה הרי זה.
2. ע' פתח הביאור שם פי"ד הי"א ד"ה אמר הריני.
3. ע' פתח הביאור שם.
4. ע' פתח הביאור פי"ג הי"א ד"ה הרי זה.
5. תוס' סד"ה אמר ריש לקיש. ■

STORIES Off the Daf

Hair-Raising Questions

"אין גידול שער פחות משלושים יום..."

Although a Nazir grows his hair for at least thirty days, we usually consider overgrown hair to be a chatzitza that invalidates the placement of one's tefilin. But what is one to do with someone who is trying to do teshuvah but has long hair? How can one explain tactfully that this is a serious problem?

Rav Shmuel Huminer, zt"l, of Yerushalayim once noticed a very sincere ba'al teshuvah who was obviously proud of his long hair, which was then all the rage in the secular world. Rav Huminer offered to learn halacha with him so that he would know what to do.

The two started a regular seder. When they got to the part that discusses that long hair is a chatzitza to tefilin, the young man was shocked. "My hair is a chatzitza!?" he exclaimed.

The next day he showed up to their seder with a short haircut.

One of Rav Huminer's children asked him, "But why didn't you just tell him that his hair is a chatzitza?"

The gadol answered, "I was afraid he would take it personally and be put off. When we learn it inside, it is clearly not personal and will not offend him."

Of course, sometimes a direct approach is appropriate. A well-known outreach Rabbi from Yerushalayim was once taking a walk with a fairly new student who sported a very long braid. During a pause in their heartfelt talk, the young man asked, "Rabbi, I get a lot

of flak from people about my hair. But tell me the truth: what does Hashem really think of my hair?"

The Rabbi smiled and said, "Hashem? You really want to know what He thinks?"

"Yes, of course!"

The Rabbi shouted in a way that also conveyed humor, "He hates your hair! Cut off that braid!"

Fortunately, the Rabbi understood his talmid enough to know that the young man had merely been looking for a final push to adopt a more frum appearance! Caught once in a similar circumstance, Rav Huminer merely grabbed the young seeker by the side-locks and cried joyfully, "Ah! Such beautiful peyos." The young man understood on his own that the rest of it would have to go! ■