



OVERVIEW of the Daf

1) Clarifying the Baraisa (cont.)

The Gemara concludes its unsuccessful challenge to R' Yonason's exposition in the Baraisa.

2) **MISHNAH:** The Mishnah presents different declarations that all amount to a standard nezirus of thirty days.

3) Clarifying the Mishnah

The Gemara questions why a declaration, "I will be a nazir from here until the end of the world" is only a thirty day nezirus.

The Gemara explains the deeper meaning of this declaration.

This explanation is challenged.

Rava unsuccessfully attempts to resolve this challenge.

R' Pappa suggests an explanation.

R' Pappa's explanation is unsuccessfully challenged.

Rabbah explains the meaning of a declaration of nezirus that is "like the hair on my head."

This explanation is unsuccessfully challenged.

Rava offers an alternative explanation why a declaration, "I will be a nazir from here until the end of the world" is only a thirty-day nezirus.

4) **MISHNAH:** The Mishnah lists different declarations that result in an obligation to keep to terms of nezirus.

5) Clarifying the Mishnah

The Gemara explains the necessity for the Mishnah to present three different examples.

6) **MISHNAH:** The Mishnah presents a declaration that teaches that one cannot be a nazir for a period measured by hours.

7) Clarifying the Mishnah

Rav notes a difference between a declaration for "Thirty-one days" and a declaration for "Thirty days and one day." The difference being, in the former case he is a nazir for thirty-one days whereas in the latter case he is a nazir for two terms.

It is noted that Rav's position is similar to R' Akiva's who interprets extra words. ■

Distinctive INSIGHT

When do we add a day, and when do we double the nezirus?

הריני נזיר שלשים יום ושעה אחת נזיר שלשים ואחד יום, שאין נזירות לשעות

Tosafos contrasts two cases and tries to explain the difference between them. One case is that of the Mishnah (7a), where a person says, "I will be a nazir, and also for an hour." In this case, the halacha is that he must observe two complete terms of nezirus. The other case is in the Mishnah (7b) where he says, "I will be a nazir for thirty days and one hour." The halacha in this case is that he must be a nazir for thirty-one days. The additional hour which the person mentions must be applied to a full extra day of being a nazir, as observance of nezirus is not done in intervals of hours, only days. Why must the person observe two full periods of nezirus in the first case, but only thirty-one days in the second case?

Tosafos explains that in the first case, the person clearly said he would be a nazir, and he immediately mentions the reference to an extra hour next to the word "nazir." It is therefore as if he said "I will be a nazir, and a nazir for an hour." Although the second nazir period mentioned is only for an hour, we require that it not be less than thirty additional days. In the second case, he interrupted the word נזיר and the additional hour with the words שלשים יום. Here, we associate the additional hour with the mention of the thirty days, and we expand his observance to a thirty-first day.

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REVIEW and Remember

1. What is the correct method of calculating a year?

2. Explain the principle כל מילתא דאית ביה קיצותא לא קתני.

3. Why does the Mishnah give three examples of declarations that create an obligation to observe two nezirus terms?

4. What is R' Akiva's position regarding superfluous language?

HALACHAH Highlight

Taking a vow of nezirus for less than thirty days

הריני נזיר ויום אחד ... הרי זה נזיר שנים

"I am a nazir and one day" ... He is a nazir for two terms

Rambam¹ writes that when a person specifies that he will be a nazir for less than thirty days (e.g. he vowed to be a nazir for one or ten or twenty days) he is obligated to observe a thirty-day period of nezirus. The novelty of this ruling is that one may have thought that a vow of nezirus for less than thirty days does not take effect; therefore, Rambam teaches that it results in a standard nezirus. Kesef Mishneh² points to the Mishnah (5a) that rules that a standard nezirus is thirty days as the source for Rambam's ruling. Commentators³ challenge this derivation. The Mishnah only teaches that nezirus must minimally be observed for thirty days but it does not teach that one who vowed to observe nezirus for less than thirty days becomes obligated to observe thirty days of nezirus, perhaps such a vow does not take effect at all.

Some authorities⁴ suggest that our Mishnah is the source for this ruling of Rambam. In our Mishnah the nazir vows to be a nazir and one day and the result of that declaration is that he is obligated to observe two periods of nezirus. This indicates that although he only mentioned observing one day it, nonetheless, produces an obligation to observe a second period of nezirus for thirty days. This proof, however, could be refuted since the emphasis of the Mishnah is that his declaration does not produce one period of nezirus that lasts for thirty-one days; the Mishnah does not say that he will observe

(Insight. Continued from page 1)

Accordingly, Tosafos says that even in the first case, if the person said, "הריני נזיר שלשים ושעה אחת," he would only have to be a nazir for thirty-one days, as the word "שעה" is no longer close to the word "נזיר".

Also, if the person would say, "I am a nazir for thirty, plus one day," he would only observe thirty-one days, just as we find in the case where he added one hour. The reason the Mishnah illustrates its case with an additional hour rather than an additional day is that the end of the earlier Mishnah gives the case of a double nezirus, where he said "I will be a nazir, and an hour." ■

a total of sixty days.

One source that is cited is a Mishnah (8a) that rules that a person who makes a vow to be a nazir "from here until such-and-such a place," if the distance is less than a thirty-day trip he is obligated to observe nezirus for thirty days. Clearly even though his commitment was for less than thirty days he, nonetheless, observes a full thirty days of nezirus. Furthermore, one of the differences between nedarim and nezirus, explains Sifrei, is that one who vows to be a nazir for a day is nonetheless obligated to observe nezirus for thirty days. The rationale for this ruling is that thirty days is an essential part of nezirus and it has nothing to do with the nazir's commitment, therefore, once a vow of nezirus was taken, it automatically produces a thirty-day nezirus⁵. ■

1. רמב"ם פי"ג מהלי נזירות ה"ב.
2. כס"מ שם.
3. ע' פתח הביאור פי"ג ה"ב ד"ה פירש זמן.
4. פתח הביאור שם.
5. פתח הביאור שם. ■

STORIES Off the Daf

The Movement of Time

"התם לאו משום דמפסקי מהדדי הוא..."

Modern technology creates all sorts of interesting sha'alos. For example, many people fly from Israel to America. Since Israel is about seven hours ahead of New York, fasts end in Israel before they end in New York. When do travelers break their fast who started their fast in Israel and arrived in the U.S. after a full twenty-four hour period has ended but before the local time of sunset? Do they act according

to Israeli time, or U.S. time? The Mishnah Halachos, zt"l, quotes Rav Wosner, zt"l that one ends according to the time zone of departure even though in the place he landed in they are still fasting.

The Rivivos Efraim, zt"l, disagrees, however. "It comes out of the words of Rabbah on Nazir 7 that although time continues to move, halachic obligations are created on a day/night basis. So why wouldn't one fast until nightfall where he is? What difference does it make if where he left from they finished the fast? A fast ends when night falls in one's locality. There must be some mistake in the quote from Rav

Wosner, shlit"a."

Rav Shmuel Dovid HaKohein Friedman, recounts that he personally heard a psak in this matter from Rav Wosner. "In 2006, I was slated to leave Eretz Yisrael on the seventeenth of Tamuz and land in America when the fast was already over in Israel. The night before departure, I went to Rav Wosner, zt"l, and asked if I was obligated to complete the fast in America or not. Rav Wosner's surprising response was, 'Since it is rabbinical and this question is not discussed in any earlier work, you may be lenient and (privately) break the fast when it is over in Israel.'" ■