



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Nazir Daf Hey

- **Q:** How do we know that a permanent nazir may cut his hair from time to time? **A:** A Braisa says, **Rebbi** says that Avshalom was a permanent nazir, and the pasuk says regarding him that “at the end of 40 years” Avshalom asked Dovid for permission to bring a korbon for his neder (presumably for his nezirus), and we see he would cut his hair every 12 months based on the pasuk that says that he would cut his hair “v’haya mikeitz yamim layamim”, and through a gezeirah shava on the word “yamim” from the parsha of redeeming a house in a walled city we learn that this refers to a period of 12 months. **R’ Nehorai** says Avshalom cut his hair once every 30 days. **R’ Yose** says he cut his hair every Friday, which was the norm for princes to do.
  - **Q:** We find that **Rebbi** himself say that the word “yamim” regarding a house in a walled city refers to 2 days, not 12 months!? **A:** The pasuk says that he cut his hair “when the hair got heavy on him”. That does not happen after 2 days, so it must refer to the time period of 12 months, which is the outer limit time period to redeem such a house.
  - **Q:** A pasuk says “vayehi mikeitz shenasayim yamim”, and yamim there means 2 years!? **A:** We do not learn the word yamim when it is stated alone, from the word yamim when it is stated along with the word “shenasayim” (2 years).
  - **Q:** A pasuk says “chodesh yamim”, which shows that yamim refers to 30 days!? **A:** We do not learn the word yamim when it is stated alone, from the word yamim when it is stated along with the word “chodesh”.
  - **Q:** A pasuk (which discusses how the girls would cry for the daughter of Yiftach Hagiladi 4 times a year) says “yamim yamima”, which presumably refers to 3 months (4 times a year evenly distributed means they did so every 3 months)!? **A:** We do not learn the word yamim when it is stated alone, from the word yamim when it is stated along with the word “yamimah”.
    - **Q:** We learn from a Braisa of **R’ Yishmael** that words do not have to be exactly the same in order to serve as a basis of learning one from the other!? **A:** That is true when there are no words that are more similar which can serve as the basis for learning. However, when there is a more similar word, that is the word that must be used.
    - **A:** We can also answer that the 4 times may not have been evenly spread out over the year. Therefore, the words “yamim yamimah” do not necessarily refer to a period of 3 months.
  - **R’ Nehorai** said that Avshalom would cut his hair every 30 days. He learns this from Kohanim, who cut their hair every 30 days. They do so, because beyond that amount of time is considered to be long hair that is “heavy on him”. For that same reason this nazir may cut his hair every 30 days.
  - **R’ Yose** said he cut his hair every Friday. Based on this, the only difference between Avshalom and his brothers (the other princes) was that he would not cut his hair for an Erev Yom Tov that fell during the week, and they would. We can also say another difference was that his brothers could cut their hair Friday morning, whereas he would have to wait for Friday afternoon.
  - **Q:** What is the “40<sup>th</sup> year” mentioned in the pasuk a reference to? **A:** **R’ Nehorai in the name of R’ Yehoshua** said, it was the 40<sup>th</sup> year after Klal Yisrael made the request to have a king.
    - A Braisa says, the year they asked for a king was the 10<sup>th</sup> year of the leadership of **Shmuel Hanavi**.

## MISHNA

- Standard nezirus is for a period of 30 days.

## GEMARA

- **Q:** How do we know this? **A: R' Masna** said, the pasuk regarding a nazir says "kadosh yihiyeh", and "yihiyeh" is the gematriya of 30. **A2: Bar Pada** said, we learn this from the fact that the Torah states the word nazir, nizro, or the like, 29 times.
  - **Q:** Why doesn't **R' Masna** learn like **Bar Pada**? **A:** He says that a number of these words are needed for other darshos, and as such cannot be used for this purpose as well.
    - **Bar Pada** says, although some are used for a drasha, since there are some that are not used for other drashos, they must be there to teach that the number of days in a standard nezirus should be learned from the number of times that these words are mentioned in the Torah, and this even includes instances where the word is used for another drasha.
  - **Q:** According to **Bar Pada** a standard nezirus should only be 29 days, and yet our Mishna says it is 30 days!? **A:** In truth it is only 29 days, because on the 30<sup>th</sup> day he cuts his hair and brings his korbanos. Since he does so on the 30<sup>th</sup> day, the Mishna refers to it as a 30 day nezirus period.
    - **Q:** A Mishna says that the nazir cuts his hair on the 31<sup>st</sup> day!? **A:** The Mishna ends off that if he cuts his hair on the 30<sup>th</sup> day he is yotzeh, so we see that the true nezirus period is for 29 days. The first part of the Mishna is saying that the **Rabanan** treated the neder as if the person said he would be a nazir for a complete 30 days, and therefore he should not cut his hair until day 31.
      - **Q:** According to **R' Masna**, how could the end of the Mishna say that he is yotzeh if he cut his hair on the 30<sup>th</sup> day? **A:** He holds that a partial day is equivalent to the whole day.
      - **Q:** A Mishna says, if a person makes a neder to be a nazir for 30 days and he then cuts his hair on the 30<sup>th</sup> day he is not yotzeh. According to **R' Masna**, since a partial day is equivalent to a full day he should be yotzeh!? **A:** The case is where the person specifically made the neder to be a nazir for 30 *complete* days.