



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

Nazir Daf Vuv

- **Q:** A Mishna says, if someone accepts 2 periods of nezirus upon himself, he shaves his head and brings the korbanos for the end of the first nezirus on day 31, and for the second nezirus on day 61. This makes sense according to **R' Masna**, but is difficult according to **Bar Pada**, because according to him it should be on day 30 (according to him the nezirus period is only for 29 days)!? **A: Bar Pada** will say, look at the next part of the Mishna. The Mishna there says that if he shaved his head for the first nezirus on day 30, then he should shave his head for the second nezirus on day 60. We see that a nezirus is truly over after 29 days. The reason the first part of the Mishna said he must wait until day 31 (meaning that a nezirus is 30 days) is because that case was talking about where the person specifically accepted upon himself a nezirus of 30 complete days.
 - **R' Masna** will say that the later part of the Mishna is teaching that Day 30 is counted as a day for the first nezirus *and* as a day for the second nezirus.
 - **Q:** That is essentially teaching that a partial day has the status of a full day. However, this is something that the Mishna has already taught (based on our understanding in the last Daf)!? **A:** We would have thought that this concept only applies to a single period of nezirus, but not to two consecutive periods of nezirus. The Mishna teaches that it applies there as well.
- **Q:** The Mishna (discussed above) says, if one accepted two periods of nezirus upon himself, and he shaves his head for the second nezirus on Day 59 he is yotzeh, because Day 30 counts for the second nezirus as well (if Day 30 is the first day, then Day 59 is the 30th day). According to **Bar Pada**, who says that nezirus is only 29 days, he should be yotzeh even if Day 30 is *not* part of the second nezirus!? **A: Bar Pada** would say, the Mishna means to say that Day 30 is *only counted for the second* period of nezirus. This means that the first period of nezirus is valid even though it was only 29 days. In fact, this Mishna is the source that a period of nezirus need only be 29 days.
- **Q:** A Mishna says, if a nazir becomes tamei on Day 30, he must redo the entire period of nezirus, because he became tamei within the period of nezirus. According to **Bar Pada** this is incorrect, since Day 30 is beyond the period of nezirus!? **A: Bar Pada** will say to look to at the next part of the Mishna, where **R' Eliezer** says that in this case he must only wait 7 days (in which he will become tahor) before bringing his korbanos (and need not repeat the period of nezirus). We see from here that Day 30 is not part of the nezirus, because if it was, the entire nezirus would have to be repeated.
 - **R' Masna** would say that **R' Eliezer** holds that a partial day is considered to be a full day, and that is why when he becomes tamei on Day 30 it is considered to have happened after the fulfillment of the entire nezirus period.
 - **Q:** The same Mishna says, if someone accepted nezirus for 100 days, and then became tamei on Day 100, **R' Eliezer** says he must repeat nezirus for 30 days. Now, if **R' Eliezer** holds that a partial day is considered to be a full day, then he should only have to wait 7 days to become tahor and then bring the korbanos for his having completed the nezirus!?
 - **Q:** You can't suggest that **R' Eliezer** must hold that a partial day is not considered to be a complete day, because if that were the case the entire 100 days should have to be repeated!? **A: R' Eliezer** holds that a partial day is not considered to be a complete day. He learns from a pasuk that if a nazir becomes tamei on the last day of his nezirus period

he only needs to repeat 30 days of nezirus, even if he had accepted upon himself a longer period of nezirus.

- **Q:** Maybe their machlokes is really the machlokes between **R' Yoshiya** and **R' Yonason** in a Braisa. The Braisa says, the pasuk says "ahd melos hayamim", which says "days" in the plural, meaning a minimum of 2 days. We would think that this would suffice for a period of nezirus. **R' Yoshiya** says, the pasuk says "kadosh yihiyeh gadel perah" to teach that the period must be long enough for "growing hair", which must be a period of 30 days. **R' Yonason** says, the words "ahd melos hayamim" teach that we are referring to days that "need to be filled", which refers to a month, which is sometimes 29 days and sometimes 30 days. Maybe we can say that the machlokes is that **R' Yoshiya** holds nezirus must be 30 days and **R' Yonason** holds it need only be 29 days? **A: R' Masna** will say that all agree that nezirus must be 30 days. The machlokes between them is only whether when the pasuk says "ahd melos" it means until and including the 30th day or not. **R' Yoshiya** holds that it does not mean "until and including", and therefore he needs a different source to teach that a period of nezirus must be for 30 days. **R' Yonason** holds that it means "until and including" and therefore these words can themselves serve as the basis for teaching that a nezirus must be for 30 days.
 - **Q:** Why do we say "ahd melos hayamim" refers to the period of a month, maybe it refers to the period of a week? **A:** A week never has less than 7 days, so there is no need to "fill" a week.
 - **Q:** Maybe it refers to a year, which does differentiate in the number of days from year to year? **A:** A year is calculated by months, not by days. Therefore it can't be said to be "ahd melos hayamim" (the filling of "days") because it is calculated only based on months.