



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

### Nazir Daf Zayin

#### MISHNA

- If a person says, "I am hereby a large nazir" (i.e. a nazir for one long period of nezirus), or "a small nazir" (for a short period), or even if he says "I am hereby a nazir from here until the end of the world", he becomes a nazir for 30 days.

#### GEMARA

- **Q:** When he says he will be a nazir "until the end of the world", it seems that he wants to be a nazir for the rest of his life, so why is he only a nazir for 30 days!? **A:** He means to say that keeping the restrictions of a nazir for 30 days is as difficult to me as a lifetime of nezirus.
  - **Q:** A Mishna says, if a person says "I am hereby a nazir from here until a certain place", we see how long it takes to travel to that place. If it is less than 30 days, he becomes a nazir for 30 days. If it is more, he becomes a nazir for as long as it takes to get to that place. In this Mishna why do we not say like we just explained, that he means to say that a nezirus of 30 days is as difficult to him as the time it takes to travel to that place!? **A:** **Rava** said, the Mishna is discussing where the person made the neder after having begun the travel. That tells us that he meant to accept nezirus for as long as it takes to actually travel.
    - **Q:** We will learn that when a neder of nezirus is made with reference to something consisting of many parts, then we assume he has accepted a separate nezirus for each of those parts. If so, in this case we should say that he has accepted a separate nezirus for each and every "parsah" of the trip!? **A:** **R' Pappa** said, the Mishna is discussing a place where they do not measure by parsah, and the neder was therefore not meant with regard to parsos.
    - **Q:** There should be a separate nezirus period for each night that he had to spend on this journey!? A Mishna says that if one accepts nezirus "as the dust on the earth" or "the hair on my head" or "the sand on the sea", he has 30 day periods of nezirus for the rest of his life (each piece of dust, hair, or sand creates a 30 day period of nezirus). The same should be with the nights that he spent traveling!? **A:** When the reference point for the nezirus cannot be known (e.g. how many pieces of sand there are, etc.) then we assume he meant that he should be a nazir for 30 day periods forever. However, when the reference point is known (e.g. how many days it takes to travel to that particular place) we assume that he meant that there should be one period of nezirus for that many days. **A2: Rabbah** said, the cases of the Mishna (dust, hair, sand) are each separate and distinct entities (each hair is separate and distinct) and that is why each piece creates a separate nezirus. However, time is not separate, and therefore a number of days do not create separate periods of nezirus.
  - **A: Rava** said, the reason why in our Mishna he is a nazir for only 30 days is because the case is that he said "I am a nazir for one standard term, lasting until the end of the world". He clearly means to say that the nezirus should last 30 days, and he is saying that to him that is as difficult as if it were to last forever.

#### MISHNA

- If a person says "I am hereby a nazir and one day" or "and one hour" or "I am hereby a nazir one and a half", he becomes a nazir for two 30 day periods, which are observed one after the other.

#### GEMARA

- **Q:** Why do we have to give so many examples? **A:** If we would just say that first case we would say that since there is no nezirus of one day, he becomes a nazir for an entire second period. However, when he says he is a nazir and one hour, maybe he just means to make the nezirus a period of 31 days. The Mishna teaches that there too, there is a second period of nezirus. Also, if we would have the second case, we would say since a period of nezirus must be for full days (e.g. 31 days, 45 days, etc., but not for 31 and a half days) that is why when he adds an hour we say it adds a full period of nezirus. However, when he says he will be a nazir for “one and a half”, maybe it means that he wants the nezirus to last for 45 days. The Mishna teaches that there too we say there is a full second period of nezirus.

#### MISHNA

- If a person says “I am hereby a nazir for 30 days and one hour” he becomes a nazir for 31 days, because there is no such thing as a period of nezirus measured in hours.

#### GEMARA

- The Mishna seems to say that if someone accepts a nezirus for 31 days, he becomes a nazir for 31 days. **Rav** says, that is only if he accepts nezirus for “31 days”. However, if he accepts nezirus for “30 days and one day” he becomes a nazir for two periods of nezirus.
  - When **Rav** says that his extra words have halachic ramifications, he is following the view of **R’ Akiva**, who says regarding a sale that if the seller uses additional words we assume he meant something more by saying them, and it makes a difference in what we consider to have been sold.