



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

Nazir Daf Ches

MISHNA

- If a person says "I am hereby a nazir like the hair on my head" or "like the dust on the earth" or "like the sand of the sea", he becomes a perpetual nazir whereby his nezirus ends every 30 days (i.e. he shaves his head and brings the korbanos) and he begins a new period of nezirus. **Rebbi** says, such a person does not shave his head every 30 days (he does not have perpetually consecutive periods of nezirus), rather perpetually consecutive nezirus are created when a person says "I obligate myself to *nezirus terms* like the hairs on my head" or "the dust of the earth" or "the sand of the sea".
- If a person says "I am hereby a nazir a houseful" or "a boxful", we must investigate to see his true intent. If he says he meant to accept one large nezirus, he is a nazir for 30 days. If he says he was accepting an unspecified nezirus, we view the house or box as if they are full of mustard seeds and he becomes a nazir for the rest of his life.
- If a person says "I am hereby a nazir from here until a particular place", we figure out how many days it takes to travel to that place: if it takes less than 30 days, the person becomes a nazir for 30 days, and if it takes longer than 30 days he becomes a nazir for as many days as it takes to travel that distance.
- If a person says, "I am hereby a nazir like the number of days in a solar year", he becomes a nazir for as many periods of nezirus as there are days in the solar year. **R' Yehuda** said, this scenario once happened and when the person completed these periods of nezirus, he died.

GEMARA

- **Q:** Why don't we view the box as if it is full with melons and in that way save the person from being a nazir forever? **A:** **Chizkiya** said, the Mishna follows the view of **R' Shimon**, who says that a person can be understood to mean even a very stringent outcome, as in the case of a questionable nezirus. This argues on **R' Yehuda** who says that we do not assume a person would do this, and we therefore say that questions regarding nezirus are dealt with leniently. **R' Yochanan** said, our Mishna can even follow **R' Yehuda**, because **R' Yehuda** argued in a case where it was a question whether the nezirus ever took effect. However, in the case of our Mishna the nezirus is certainly effective, and it is only a question of how long. In that case, even he would say that we must deal with this stringently.
 - **Q:** According to **R' Yehuda**, after finishing each period of nezirus, it is a question whether the next one should begin, so why are we not lenient and say that we view the box as being full of melons and not of mustard seeds? **A:** **R' Yehuda** holds like **Rebbi** that in this case there is one, long period of nezirus, not perpetually consecutive ones. Therefore, the nezirus is effective and it is only a question of how long the nezirus will last. In that case we are stringent.
 - **Q:** How can we say that **R' Yehuda** holds like **Rebbi**? In our Mishna **R' Yehuda** related an incident that took place to show that the person accepted 365 periods of nezirus on himself, which is in contrast to the view of **Rebbi**! Also, in a Braisa **R' Yehuda** clearly says that if one says "I am hereby a nazir like the number of piles of figs in the crop" or "the number of paths in the field during shmitta" (both, examples of uncountable numbers) he becomes a nazir of perpetually consecutive periods of nezirus! **A:** In the last case of our Mishna and in this Braisa the person said "like the number", and that is why we say he has accepted consecutive terms of nezirus. If not for that, he would say that it would be one long period of nezirus.

- **Q:** There is a Braisa in which **Rebbi** clearly does not make a difference between a case where the person said “like the number” and where he did not!? **A: R’ Yehuda** holds like **Rebbi** that a Neder of nezirus that makes reference to a number of items (e.g. the mustard seeds) creates one long period of nezirus, and he disagrees with him regarding whether there is a difference if the person says “like the number”.
- A Braisa says, if a person says “I am hereby a nazir for the rest of my life” or “I am hereby a permanent nazir”, he becomes a permanent nazir. However, if he places a finite limit of even 100 or 1,000 years, he is not a “permanent nazir”, but is instead a nazir forever (he may never cut his hair).
- A Braisa says, if one says “I am hereby a nazir and one” he becomes a nazir for 2 periods of nezirus. If he adds “and more” to the previous statement, he must keep 3 periods of nezirus. If he adds “and again”, he must count 4 periods.
 - **Q:** This seems obvious!? **A:** We would have thought that “and again” should make him add periods equal to whatever he was obligated up until that point. The Mishna teaches that he need only add one more period of nezirus.
- A Braisa says, **Sumchos** says, if a person says “I am hereby a nazir” and adds the word “hein”, that means one period of nezirus. Adding the word “digon” means two periods. Adding the word “trigon” means 3 periods. Adding the word “tetragon” means 4 periods. Adding the word “pantigon” means 5 periods of nezirus.

HADRAN ALACH PEREK KOL KINUYE!!!