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Nazir Daf 16

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Mishnah

One who said, “I am hereby a *nazir*,” shaves his head on the thirty-first day. If he shaves on the thirtieth day, he has discharged his obligation. If one says, “I am hereby a *nazir* for thirty days,” and he shaves his head on the thirtieth day, he has not discharged his obligation. If one made himself a *nazir* for two consecutive terms, he should shave on day thirty-one for the first *nezirus*, and on day sixty-one for the second *nezirus*. But if he shaved on the thirtieth day for the first term, he may shave on the sixtieth day for the second term. If he shaved on day fifty-nine, he has discharged his obligation. (See *Daf 5b and 6a* for the explanation of this Mishnah according to *Bar Pada* and *Rav Masna*.)

Rabbi Papayas testified regarding a person who made himself a *nazir* for two consecutive terms, that if he shaved after the first period on the thirtieth day, he shaves after the second on the sixtieth. If he shaves on the fifty-ninth day instead, he has discharged his obligation, as the thirtieth day counts as the first day of his second *nezirus* period.

If someone says, “I am hereby a *nazir*,” and he becomes *tamei* on the thirtieth day, he has forfeited all of his previous days. [See argument on 5b whether or not this is a Biblical law or not.] Rabbi Eliezer says: He forfeits only seven days. If he says, “I am hereby a *nazir* for thirty days,” and then he becomes *tamei* on the thirtieth day, he has forfeited all the previous days.

If he says, “I am hereby a *nazir* for one hundred days,” and then he becomes *tamei* on the one-hundredth day, he has forfeited all the previous days. Rabbi Eliezer says: He has forfeited only thirty days. If he becomes *tamei* on the next day (*the one hundred and first day from his proclamation*), he has forfeited thirty days. Rabbi Eliezer says: He has forfeited only seven days. (16a2 – 16a3)

Explaining Rabbi Eliezer

The Mishnah had stated: If someone says, “I am hereby a *nazir*,” and he becomes *tamei* on the thirtieth day, he has forfeited all of his previous days. Rabbi Eliezer says: He forfeits only seven days.

The *Gemora* explains: Rabbi Eliezer holds that as long as the *nazir* is after his “full” *nazir* period (*that Rabbi Eliezer holds is practically twenty-nine days*) when he becomes *tamei*, he must wait only another seven days. Accordingly, in the *Mishnah’s* case where he proclaims that he is a *nazir* for thirty days and then becomes *tamei* on the thirtieth day, Rabbi Eliezer agrees that he has forfeited all the previous days. [This is because he explicitly included the thirtieth day in his *nezirus*.]

If he proclaims that he is a *nazir* for one hundred days and then becomes *tamei* on the one-hundredth day, he has forfeited all the previous days. Rabbi Eliezer says: He has only forfeited thirty days. This is all in accordance with how it was discussed (5b) according to the opinions of *Bar Pada* and *Rav Masna*. [The *Gemora* asked on *Bar Pada* from a *Mishnah* below (16a): One who said, “I am hereby a *nazir*,” shaves his head on the thirty-first day. The

Gemora answered: Bar Pada could say that you should look at the latter part of that *Mishnah*, which states: If he shaves on the thirtieth day, he has discharged his obligation. This part of the *Mishnah* supports Bar Pada (that he is a *nazir* for only twenty-nine days), and the first part of the *Mishnah* (which states that he shaves on the thirty-first day) is because of a Rabbinic decree, as if he said, "I am hereby a *nazir* for thirty days" (if one would say, "I am hereby a *nazir* for thirty days," he would be a *nazir* for a complete thirty days and shave on the thirty-first because we assume that a person uses complete numbers; therefore, even if he just says, "I am hereby a *nazir*," he is also a *nazir* for thirty days; this *halachah* is only Rabbinic in nature; Biblically, he is a *nazir* for twenty-nine days, and he may shave on the thirtieth day). The *Gemora* asked: The latter part of the *Mishnah* is difficult according to Rav Masna (for according to him, there should not be any allowance to shave on the thirtieth day)! The *Gemora* answered: Rav Masna will say that this *Tanna* holds that part of a day is like the entire day (and therefore, he may shave on the thirtieth day; Rabbinically, he is required to wait for the thirty-first day).] (16a3 – 16b1)

Mishnah

If a person proclaimed that he is a *nazir* when he happened to be in a cemetery, even if he stayed there for thirty days, those days do not count towards his vow. Additionally, he does not bring a *korban* for breaking his vow by being in the cemetery when he made the vow. If he left the cemetery after making the vow and then went in again, the days he kept are counted and he must bring a *korban* for becoming *tamei*. Rabbi Eliezer says: Not for that day, as the verse says "and the first days will fall," implying that he has to have first days, and only then does this infraction have this effect. (16b1)

Vow of Nezirus in a Cemetery

It was taught: What is the law if someone makes a vow of *nezirus* when they are in a cemetery? Rabbi Yochanan

says: The *nezirus* is effective. Rish Lakish says: The *nezirus* is ineffective. Rabbi Yochanan understands that the *nezirus* waits to take effect until he leaves the cemetery, at which time it becomes effective. Rish Lakish counters that it only is valid if he makes this vow after he leaves the cemetery.

Rabbi Yochanan asked Rish Lakish a question from our *Mishnah*. Our *Mishnah* said: If a person proclaimed that he is a *nazir* when he happened to be in a cemetery, even if he stayed there for thirty days, those days do not count towards his vow. Additionally, he does not bring a *korban* for breaking his vow by being in the cemetery when he made the vow. This implies that although he does not bring a *korban* for being *tamei*, the vow of *nezirus* takes effect!

Rish Lakish answered: The *Mishnah* means that he is not included in being prohibited from becoming *tamei*, nor does he have any connection with bringing the *korban* of a *nazir* (he is not a *nazir* at all). (16b2)

INSIGHTS TO THE DAF

Thirty Complete Days

The *Mishnah* had stated: If one says, "I am hereby a *nazir* for thirty days," and he shaves his head on the thirtieth day, he has not discharged his obligation.

According to Bar Pada, this *halachah* is understandable. For since he explicitly said that he will be a *nazir* for thirty days, his *nezirus* is for thirty days, and Bar Pada does not hold that a partial day is regarded as a complete day. This is why he would be required to take his haircut on the thirty-first day. However, according to Rav Masna, his haircut should be valid, for he holds that part of a day is like the entire day!

The *Gemora* (5b) answered: The *Mishnah* is referring to a case where he said, “I am hereby a *nazir* for thirty complete days.” The Rosh explains that everyone would agree that a partial day is not regarded as a day in a case where he explicitly said “complete days.”

Tosfos explains differently: One who says, “I am hereby a *nazir* for thirty days” is regarded as if he said, “I am hereby a *nazir* for thirty complete days.” The reason is as follows: Since it has been established that a standard *nezirus* is for thirty days, why would he say “for thirty days”? It would have been sufficient for him to have said, “I am hereby a *nazir*!” By the fact that he added, “for thirty days,” this indicates that he wishes to be a *nazir* for thirty complete days.

The Keren Orah and the Brisker Rav explain the *Gemora* according to the Rambam: We do not use the principle of “a partial day is regarded as an entire day” in any case where the person mentions a specific number. If he accepts *nezirus* upon himself without specifying a number, we would say that a partial day is regarded as an entire day. However, in this case, he specified an amount, and therefore, the principle is not applicable.

DAILY MASHAL

Yosef's Hair Cutting

When Yosef was summoned to Pharaoh to interpret his dreams, it is written [Breishis 41:14]: *and he shaved and changed his clothes, and he came to Pharaoh.* Onkelos translates the word “shaved” as “*vesaper.*” It is noteworthy that every other place in the Torah, Onkelos translates it as “*yegalchinei.*” What is the explanation behind this?

The Rogatchover Gaon answers: It is written [ibid. 49:26]: *May they come to Yosef's head and to the crown of the head of the one who was separated from his brothers.*

Rabbi Levi understands this verse to mean that Yosef was a *nazir*. And so we find that from the day that Yosef was separated from his brothers, he did not taste any wine.

Onkelos is therefore troubled: How could it be that Yosef the *nazir* shaved before he came to Pharaoh? A *nazir* is forbidden to cut his hair! Onkelos answers that here it was not an actual *giluach* (*hair cutting*). His hair was trimmed without the use of a razor, and this is permitted for a *nazir* to do.