

אֵלֶּיָא לְבַר פְּדָא קְשִׁיָּא!

However, according to bar Padda this is difficult.<sup>N</sup> Why doesn't he shave his hair on the thirtieth day of each term of naziriteship?

אָמַר לָךְ בַּר פְּדָא, אֵימָא סִיפָא: וְאֵם גִּילַח אֶת הָרִאשׁוֹנָה לְיוֹם שְׁלֹשִׁים – מְגִלַּח אֶת הַשְּׁנִיָּה לְיוֹם שְׁשִׁים. אֵלֶּיָא, סִיפָא – מִסִּיפָא לֵיהּ, רִישָׁא – בְּאוֹמַר “שְׁלִימִים”.

The Gemara answers: **Bar Padda could have said to you: Say the latter clause of the mishna: And if he shaved his hair for the first term on the thirtieth day, he shaves his hair for the second term on the sixtieth day.** This demonstrates that the periods of naziriteship really last only twenty-nine days. **Rather, the latter clause of the mishna supports his opinion**, whereas the **earlier clause** of the mishna, which teaches that he shaves his hair on the thirty-first and sixty-first days, is referring to **one who says** that his naziriteship will be for thirty **complete** days.<sup>N</sup>

וְלִרְבִּי מַתְנַן קְשִׁיָּא סִיפָא! אָמַר לָךְ רַב מַתְנַן, בְּדִקְתֵּי סִיפָא: יוֹם שְׁלֹשִׁים עוֹלָה לְכָאן וּלְכָאן.

The Gemara now asks: **And according to Rav Mattana, the latter clause of the mishna is difficult.** The Gemara answers that **Rav Mattana could have said to you that it is as the latter clause teaches: The thirtieth day counts for both this and that**, i.e., it is considered both the last day of the first term of naziriteship, as well as the first day of the second term.

מַאי הִיא – מְקַצֵּת הַיּוֹם כְּכוֹלֵוּ? הָא אָמְרָה חֲדָא זִימְנָא! מַהוּ דְתִימָא: הֲנִי מִיְלִי לְעֵנֵן חֲדָא נְזִירוֹת, אֲבָל לְשִׁתֵּי נְזִירוֹת – לָא, קָא מְשַׁמַּע לָן.

The Gemara asks: **What is the novelty of the latter clause of the mishna?** Is it that the legal status of **part of the day is like that of an entire day**? **But didn't he already say this once<sup>N</sup>** in an earlier clause in that mishna, as explained above? The Gemara answers: The latter clause was necessary; **lest you say that this principle applies only with regard to one term of naziriteship, but with regard to two terms of naziriteship, no,**<sup>N</sup> this principle does not apply, the *tanna* therefore **teaches us** that part of the day is like that of an entire day, even to allow counting the beginning of the day as the last day of one term of naziriteship and the end of the day as the first day of another term of naziriteship.

#### NOTES

However according to bar Padda this is difficult – אֵלֶּיָא לְבַר פְּדָא קְשִׁיָּא: Since bar Padda holds that an unspecified term of naziriteship lasts only twenty-nine days, the nazirite should be permitted to shave his hair on the thirtieth day. The remainder of that day would then count as the first day of his second term, and he should be permitted to shave his hair again on the thirtieth day of that term, which is the fifty-ninth day since the onset of his first term of naziriteship (Commentary on *Nazir*). Rabbeinu Azriel, cited in *Shita Mekubbetzet*, explains that the difficulty stems from the *halakha* that he shaves his hair for the first term of naziriteship on the thirty-first day. Although bar Padda holds that the Sages decreed that one must wait until the thirty-first day to shave his hair *ab initio*, this decree should not apply in this case, in order not to postpone the beginning of the second term of naziriteship (*Leket HaKotzerim*).

Is referring to one who says that his naziriteship will be for thirty complete days – בְּאוֹמַר שְׁלִימִים: An alternative version of the text reads: He is considered like one who says that his naziriteship will be for thirty complete days. The difference between the two versions is that if the individual explicitly stated that he would be a nazirite for thirty complete days, he is prohibited from shaving his hair before the thirty-first day by Torah law. If it is considered as though he made this statement, he is prohibited to do so by rabbinic decree.

But didn't he already say this once – הָא אָמְרָה חֲדָא זִימְנָא: The commentaries point out that according to bar Padda as well, this statement of the mishna does not seem to teach anything new, as he already explained (5b) that the case in the mishna is where the individual stated that he was becoming a nazirite for thirty complete days. *Tosafot* explain the novelty for bar Padda as follows: Although he does not accept the principle that part of a day is like the entire day with regard to the end of naziriteship, as far as the beginning of naziriteship is concerned, even he agrees that part of the day is like an entire day. Consequently, after the nazirite shaves his hair upon concluding his first term of naziriteship, the remainder of the day counts as the first day of his second term. This is similar to any case where one takes a nazirite vow, as the day on which the vow is taken is considered the first day of naziriteship, even if one took the vow after the day began.

But with regard to two terms of naziriteship, no – לְשִׁתֵּי נְזִירוֹת – לָא: The logic here is that once part of the day is considered like the entire day, the entire day is counted toward a particular term of naziriteship, and ostensibly it cannot be counted again for a second term of naziriteship.

I too rely on this – אָנא נמי אָהא סְמְכִי – When the mishna states that the thirtieth day counts as part of his tally, it means that it is counted as part of the second term of naziriteship. Consequently, it is clear that the first term lasted only twenty-nine days. It is obvious to bar Padda that one cannot use the principle that part of a day is like an entire day and count one day for both terms of naziriteship (*Tosafot*; Rosh).

Granted according to Rav Mattana it works out well – אָנא נמי אָהא סְמְכִי: The early commentaries ask: Doesn't this mishna also present a difficulty with regard to the opinion of Rav Mattana? If he maintains that part of the day is like the entire day, the naziriteship should be considered completed after the beginning of the day. Why, then, would the nazirite have to start his term again? They answer that although part of a day is like the entire day, so that a nazirite can bring his offerings and shave his hair on the thirtieth day, the naziriteship is not considered to have ended until he actually brings his offerings. The case here is one where the nazirite became impure before he brought his offerings (*Tosafot*; Rosh; see Meiri).

Rabbeinu Todros, cited in *Shita Mekubbetzet*, indicates that even Rav Mattana agrees that the *halakha* that one who becomes impure on the thirtieth day must start his naziriteship anew is by rabbinic law, but not by Torah law. It is explained in the Commentary on *Nazir* that Rav Mattana stated that part of a day is like the entire day only according to the opinion of Rabbi Eliezer (see 6b). The first *tanna* in the mishna, who disagrees with Rabbi Eliezer, does not accept this principle.

תַּנּוּ: אִם גִּילַח יוֹם שְׁלֹשִׁים חָסַר אֶחָד – יִצָּא, שְׁלֹשִׁים שְׁלֹשִׁים עוֹלָה לּוֹ מִן הַמִּנּוּן. בְּשִׁלְמָא לְרַב מַתְנָא – נִיחָא, אֲלֵא לְבַר פְּדָא לְמַה לִּי? הָא אָמַר שְׁלֹשִׁים חָסַר אֶחָד!

אָמַר לָךְ: אָנא נמי אָהא סְמְכִי.

תַּנּוּ: מִי שְׁאָמַר "הֲרִינִי נֹזֵיר." נִטְמָא יוֹם שְׁלֹשִׁים – סוּתַר אֶת הַכֹּל. בְּשִׁלְמָא לְרַב מַתְנָא – נִיחָא, אֲלֵא לְבַר פְּדָא קָשְׁיָא!

The Gemara raises another question. **We learned** in the mishna (16a): **If he shaved his hair on day sixty less one**, i.e., on the fifty-ninth day after he vowed to observe two consecutive terms of naziriteship, **he has fulfilled his obligation, as the thirtieth day counts as part of his tally.** **Granted**, according to Rav Mattana this **works out well**, since the mishna is stating that the thirtieth day can be counted for both terms of naziriteship due to the principle that part of a day is like an entire day. **However, according to bar Padda, why do I need the mishna to state that the thirtieth day counts in his tally? Didn't he say that an unspecified term of naziriteship is for thirty days less one?** It is obvious that the thirtieth day counts for the second term of naziriteship.

The Gemara answers: Bar Padda could have said to you: **I too rely on this.**<sup>N</sup> This is my proof for the principle that an unspecified naziriteship lasts for twenty-nine days.

The Gemara continues to ask: **We learned** in the mishna (16a): In the case of **one who said: I am hereby a nazirite**, if he became ritually impure on the thirtieth day, it negates the entire tally, and he must start his naziriteship afresh. **Granted**, according to Rav Mattana it **works out well**,<sup>N</sup> since he became impure before the conclusion of his naziriteship. **However, according to bar Padda it is difficult**, as the term of naziriteship ended at the conclusion of the twenty-ninth day, and one who becomes impure after completing his term does not have to observe a new term of naziriteship.

## Perek I

### Daf 6 Amud b

אָמַר לָךְ בַּר פְּדָא, אִימָא סִיפָא: רַבִּי אֱלִיעֶזֶר אוֹמַר: אִינוּ סוּתַר אֲלֵא שְׁבַעֵה. אִי סִלְקָא דְעֵתָךְ שְׁלֹשִׁים בְּעֵינֵן – נִסְתוּר כּוֹלְהוּ.

קָסְבַר רַבִּי אֱלִיעֶזֶר: מִקְצַת הַיּוֹם כּוֹלְהוּ.

The Gemara answers: **Bar Padda could have said to you: Say the latter clause of that mishna: Rabbi Eliezer says:**<sup>N</sup> **It negates only seven days.**<sup>N</sup> **If it enters your mind that we require thirty days for a term of naziriteship, the nazirite should negate all of them**, since he is still in the middle of his naziriteship. This proves that an unspecified naziriteship is only twenty-nine days long.

The Gemara responds that Rav Mattana can explain Rabbi Eliezer's opinion as follows: This does not prove that an unspecified term of naziriteship is less than thirty days, as **Rabbi Eliezer holds that the legal status of part of the day is like that of an entire day**, and it is viewed as though the nazirite has completed his term of naziriteship at the start of the thirtieth day.

## NOTES

Say the latter clause of that mishna: Rabbi Eliezer says, etc. – אִימָא סִיפָא, רַבִּי אֱלִיעֶזֶר אוֹמַר וכו': This seemingly indicates that bar Padda holds in accordance with the minority opinion of Rabbi Eliezer. Why would he accept the minority opinion rather than the opinion of the majority of the Rabbis? They answer that, according to bar Padda, the Rabbis agree with Rabbi Eliezer that an unspecified naziriteship lasts twenty-nine days. They disagree only with regard to the *halakha* of one who becomes impure on the thirtieth day. According to the Rabbis, there is a rabbinic decree requiring the nazirite to begin his term anew, lest there be confusion in a case of one who accepts a term of thirty complete days of naziriteship, in which case if he becomes impure on the thirtieth day he must begin his term again by Torah law (*Tosafot*). Rav Mattana is of the opinion that, according to the Rabbis, the nazirite must start his term anew according to Torah law.

It negates only seven days – אִינוּ סוּתַר אֲלֵא שְׁבַעֵה: In other words, none of the days of his naziriteship are invalidated, but he must wait seven additional days until the completion of his term. Two explanations for this are offered in the Commentary

on *Nazir*. One explanation is that since he must shave his hair due to his impurity, he must wait another seven days for his hair to grow a little so that the end of one hair can be bent over to the root of another, to enable him to shave his hair for the completion of his term. The second explanation is that the nazirite cannot bring his offerings during these seven days because he is impure. He must therefore wait seven days until he becomes pure and can bring his offerings. This second explanation is also cited by *Tosafot*, the Rosh, and the Meiri. The Rosh and the Meiri add that although an impure person can have someone else bring his offerings on his behalf, this is not possible in the case of a nazirite because the verse states: "And he shall put them upon the hands of the nazirite" (Numbers 6:19). This indicates that the nazirite must bring his offerings himself, which he cannot do when he is impure.

Rabbi Eliezer uses the word negates, although none of the days of naziriteship are actually negated. Rabbeinu Peretz explains that this is in order to parallel the word choice employed by the first *tanna*. Alternatively, since he must keep the *halakhot* of naziriteship for an extra seven days, in practice it is as though the last seven days of naziriteship were invalidated.

And if it enters your mind that Rabbi Eliezer holds, etc. – וְאִי סֵלְקָא דְעֵתְךָ סָבַר רַבִּי אֱלִיעֶזֶר וְכוּ'. The Gemara can be understood as challenging the opinions of both Rav Mattana and bar Padda. According to Rav Mattana, Rabbi Eliezer holds that part of the day is like the entire day. Consequently, Rabbi Eliezer should hold that the nazirite must keep the *halakhot* of naziriteship for only seven more days. According to bar Padda, Rabbi Eliezer holds that part of the day is not like the entire day. Therefore, Rabbi Eliezer should hold that the entire term of naziriteship is negated (*Tosafot*). However, the Meiri explains that this is a question directed solely against Rav Mattana. It is possible that the Meiri had a different version of the Gemara text.

He became impure on the day of the completion, etc. – נִטְמָא בְּיוֹם מְלֵאת וְכוּ'. This answer apparently adopts the opinion of bar Padda that Rabbi Eliezer denies that part of a day is like the entire day. Conversely, according to Rav Mattana, since Rabbi Eliezer holds that part of a day is like the entire day, the nazirite should not have to keep any additional days of naziriteship. Some explain that according to Rav Mattana, the case is where the individual explicitly stated that his term of naziriteship would last one hundred complete days (*Tosafot*; Rosh). Alternatively, since there is a verse that indicates that one who becomes impure on the day of the completion of his naziriteship must keep an additional thirty days of naziriteship, this applies even according to Rav Mattana, despite the fact that part of a day is like the entire day (*Tosafot*, citing Rabbeinu Peretz).

There is no significant growth of hair, etc. – אֵין גִּידוּל – שְׁעַר וְכוּ'. The Rosh explains that Rabbi Yoshiya expounds the verse in precisely the same manner as does Rav Mattana and derives that a significant growth of hair takes thirty days. This is based upon the first part of the verse: "He shall be [yihye] holy," as the numerical value of the word *yihye* is thirty (see 5a). However, it is explained in the *Likkutei Halakhot* that the *halakha* is derived from the phrase "let the locks of the hair of his head grow long," and it is logical that this is referring to a period of at least thirty days.

Rav Mattana could have said to you, everyone, etc. – אָמַר לָךְ רַב מַתְנָא, כּוּלֵי עֲלָמָא וְכוּ'. According to bar Padda, however, there is no choice but to say that the minimum term of naziriteship is a matter of dispute between *tanna'im*, and he agrees with the opinion of Rabbi Yonatan (*Tosafot*). The commentaries ask: How can bar Padda agree with Rabbi Yonatan when the latter himself said that the verse is referring to thirty days? Rabbeinu Azriel, cited in *Shita Mekubbetzet*, answers that according to Rabbi Yonatan the nazirite must shave his hair on the thirtieth day, upon the completion of his twenty-nine-day term of naziriteship. Rabbeinu Peretz explains that according to bar Padda's understanding of the opinion of Rabbi Yonatan, the term of naziriteship lasts twenty-nine complete days and continues on the thirtieth day, until the nazirite shaves his hair and brings his offerings (Rabbeinu Peretz).

תַּנּוּ: "הֲרִינִי נְזִיר מֵאָה יוֹם". נִטְמָא יוֹם מֵאָה – סוֹתֵר אֶת הַכֹּל, רַבִּי אֱלִיעֶזֶר אוֹמֵר: אֵינוֹ סוֹתֵר אֶלָּא שְׁלֹשִׁים יוֹם. וְאִי סֵלְקָא דְעֵתְךָ סָבַר רַבִּי אֱלִיעֶזֶר מִקְצַת הַיּוֹם כְּכוּלּוֹ – נִסְתַּר שְׁבַע, וְאִי לֹא סָבַר מִקְצַת הַיּוֹם כְּכוּלּוֹ – לִיסְתַּר כּוּלְהוּ!

לְעוֹלָם לֹא אֲמַרְיִן מִקְצַת הַיּוֹם כְּכוּלּוֹ. אִי הֲכִי לִיסְתַּר כּוּלְהוּ! אָמַר רִישׁ לָקִישׁ: הֵינּוּ טַעְמָא דְרַבִּי אֱלִיעֶזֶר: אָמַר קְרָא "זֹאת תּוֹרַת הַנְּזִיר בְּיוֹם מְלֵאת יָמֵי נְזִירוֹ" הַתּוֹרָה אֲמָרָה: נִטְמָא בְּיוֹם מְלֵאת – הֵן לֹא תוֹרַת נְזִיר.

לִימָא כְּתַנָּא: "עַד מְלֵאת הַיָּמִים".

שׁוּמְעֵנִי מִיעוּט "יָמִים" שְׁנַיִם – תְּלַמּוּד לֹאמַר "קְדוֹשׁ יִהְיֶה גְדֹל פְּרַע". אֵין גִּידוּל שְׁעַר פְּחוֹת מִשְׁלֹשִׁים, דְּבַרִּי רַבִּי יִאֲשִׁיָּהּ.

רַבִּי יוֹנָתָן אוֹמֵר: אֵינוֹ צְרִיךְ, הֲרִי הוּא אוֹמֵר "עַד מְלֵאת הַיָּמִים". אִי אֵלוֹ הֵן יָמִים שְׁצָרִיכִין לְמְלֵאוֹת – הֵוִי אוֹמֵר שְׁלֹשִׁים.

מֵאֵי לָאוּ, רַב מַתְנָא דְאָמַר כְּרַבִּי יִאֲשִׁיָּהּ, וְכֵן פְּדָא דְאָמַר כְּרַבִּי יוֹנָתָן?

אָמַר לָךְ רַב מַתְנָא: כּוּלֵי עֲלָמָא שְׁלֹשִׁים בְּעֵינֵי, וְהָכָא בְּ"עַד" וְעַד בְּכֹלל פְּלִיגִי. רַבִּי יִאֲשִׁיָּהּ סָבַר: "עַד" וְלֹא עַד בְּכֹלל, וְרַבִּי יוֹנָתָן סָבַר: "עַד" וְעַד בְּכֹלל.

The Gemara raises a difficulty with Rabbi Eliezer's opinion. We learned in the mishna (16a): If one says: I am hereby a nazirite for one hundred days, if he became impure on the one hundredth day, it negates the entire tally. He must bring offerings for having become impure, and he then begins his term of naziriteship anew. Rabbi Eliezer says: It negates only thirty days. The Gemara comments: And if it enters your mind that Rabbi Eliezer holds<sup>N</sup> that the legal status of part of the day is like that of an entire day, the nazirite should negate seven days because it is considered as though he became impure after completing his term of naziriteship. And if he does not hold that part of the day is like an entire day, he should negate all of the days, since he became impure during his naziriteship.

The Gemara answers: Actually, we do not say that the legal status of part of the day is like that of an entire day. The Gemara asks: If that is so, then let him negate all of the days. Reish Lakish said that this is the reason of Rabbi Eliezer: The verse states: "This is the law of the nazirite, on the day when the days of his consecration are complete" (Numbers 6:13). The Torah stated: If he became impure on the day of the completion<sup>N</sup> of his term of naziriteship, give him the *halakha* of an unspecified nazirite, and he must recount an unspecified term of naziriteship, which is thirty days.

§ Until this point the Gemara has been attempting to prove whether the *halakha* is in accordance with the opinion of Rav Mattana or bar Padda. The Gemara now suggests: Let us say that this is parallel to a dispute between *tanna'im*, as it is taught in a *baraita*: The verse states: "Until the days are complete, in which he consecrated himself to the Lord, he shall be holy, he shall let the locks of the hair of his head grow long" (Numbers 6:5).

I hear from this: The least amount of days that the plural "days" can indicate is two, implying that one can become a nazirite for a term of two days. Therefore, the verse states: "He shall be holy, he shall let the locks of the hair of his head grow long," and there is no significant growth of hair<sup>N</sup> in less than thirty days. This is the statement of Rabbi Yoshiya.

Rabbi Yonatan says: This proof is not needed, as the verse says: "Until the days are complete." What are the days that require completion? You must say this is referring to the days of a month. Since a lunar cycle lasts for approximately twenty-nine and a half days, some months are twenty-nine days, whereas full months are thirty days. This demonstrates that a term of naziriteship must be at least one month.

The Gemara suggests: What, is it not the case that Rav Mattana said in accordance with the opinion of Rabbi Yoshiya, who derives the minimum length of a term of naziriteship from the phrase "he shall be holy, he shall let his hair grow long," and therefore a term of naziriteship lasts thirty days, and bar Padda said in accordance with the opinion of Rabbi Yonatan, who derives this *halakha* from the length of a month, and since a month can be twenty-nine days, the minimum length of a term of naziriteship is also twenty-nine days?

The Gemara responds: Rav Mattana could have said to you: Everyone<sup>N</sup> agrees that we require a term of naziriteship to last at least thirty days, and here they disagree with regard to whether "until" means until and including. Rabbi Yoshiya holds that "until the days are complete" indicates that a term of naziriteship must last until, but not necessarily including, the thirtieth day of a full month. Consequently, he derives the minimum length of a term of naziriteship from the phrase "he shall let the locks of the hair of his head grow long." And Rabbi Yonatan holds that the term "until" means until and including the thirtieth day of a full month, and he derives the minimum length of a term of naziriteship from the phrase "until the days are complete."



NOTES

But say it is referring to the seven days of a week – ואימא שבת: Since there are six weekdays and then the week is completed by Shabbat, it can be said that a week requires completion (Tosafot; Rosh).

Perek I

Daf 7 Amud a

NOTES

But say it is referring to a year – ואימא שנה: The length of a regular year in the Jewish calendar can vary between 353 days and 355 days, depending upon how many months in the year are comprised of twenty-nine or thirty days.

Months are calculated to comprise years – חדשים מחשבין: Tosafot explain that even when the lunar year is lengthened in order to keep it balanced with the solar year, it is one month that is added rather than a particular number of days. Since the verse states: "Until the days are complete," it must be referring to a period of time that is measured in days. Others explain that if one takes a vow for a year, his vow remains in effect until the same day of the same month the following year, regardless of whether this period of time is longer or shorter than the 365 days of a solar year (Rosh; Rashi on Megilla 5a).

One short term – אחת קטנה: This can be explained in a manner similar to the Gemara's interpretation of: One long term, i.e., he is referring to the term as short because it is not bothersome for him (Tosafot).

This is what he is saying: It is as though this matter of naziriteship were as lengthy, etc. – הכי קאמר אריכא וכו': Tosafot explain that since it takes five hundred years to walk across the world, had the individual intended to become a nazirite for the amount of time it takes to walk across the world, he would have specified five hundred years. Consequently, it is clear that this individual was referring to the level of difficulty involved in his naziriteship. The Rosh maintains that since his statement can be interpreted in multiple ways, the most lenient interpretation is adopted, in accordance with the general principle that one is lenient with regard to naziriteship. It is explained in the Mishne LaMelekh that the answer of Tosafot is meant to apply even according to Rabbi Shimon, who holds that one must always be stringent with regard to naziriteship.

The commentaries also disagree with regard to the details of the case under discussion. Tosafot explain that the individual said: I am hereby a nazirite from here until the end of the world. However, it is explained in the Commentary on Nazir that this is a case where one said: I am hereby a nazirite for one long term from here until the end of the world. If he did not specify: One long term, he would in fact be a nazirite forever. This issue likely depends on the text of the mishna. According to the version cited in Tosafot, the mishna first mentions the case of one who accepts a long term of naziriteship, then the case of one who accepts a short term, and then it mentions one who says he will be a nazirite from now until the end of the world. The version of the text cited in the Commentary on Nazir first mentions the case of one who accepts a short term of naziriteship, then the case of one who accepts a long term, and then the case of one who says he will be a nazirite from now until the end of the world.

אמר מר: אי אלו הן ימים שצריך לומר אותם – הוי אומר שלשים ואימא שבת! שבת מי איכא חסירותא?

The Gemara now analyzes the baraita that cites the opinions of Rabbi Yoshiya and Rabbi Yonatan. The Master, Rabbi Yonatan, said: What are the days that require completion? You must say this is referring to the thirty days of a full month. The Gemara asks: But say it is referring to the seven days of a week.<sup>N</sup> The Gemara responds: In the case of a week, is there ever a week that is lacking? All weeks are seven days. Conversely, since some months are twenty-nine days and others are thirty days, it can be said that the thirtieth day completes that which was lacking.

ואימא שנה! מי מנינן ליומי? והא רבנן דקיסרי אמרי: מנין שאין מונין ימים לשנים? שנאמר "לחדשי השנה" – חדשים מחשבין לשנים, ולא ימים לשנים.

The Gemara asks further: But say it is referring to a year,<sup>N</sup> which can also be full or lacking. The Gemara responds: Do we count years by days? Didn't the Sages of Caesarea say: From where is it derived that one does not count days toward years,<sup>H</sup> but that years are calculated according to months? As it is stated: "Of the months of the year" (Exodus 12:2). This teaches that months are calculated to comprise years,<sup>N</sup> but days are not counted toward years. Therefore, only a month can be described as being completed by a particular day.

מתני' אמר "הריני נזיר אחת גדולה", "הריני נזיר אחת קטנה", אפילו "מבאן ועד סוף העולם" – נזיר שלשים יום.

**MISHNA** If one said: I am hereby a nazirite for one long term, or: I am hereby a nazirite for one short term,<sup>NH</sup> or even<sup>H</sup> if one said: I am hereby a nazirite from now until the end of the world, in all these cases he is a nazirite for thirty days.

גמ' אמאי? והא "מבאן ועד סוף העולם" קאמר! הכי קאמר: אריכא לי הדא מילתא כמבאן ועד סוף העולם.

**GEMARA** The mishna taught that even one who said: I am hereby a nazirite from now until the end of the world, becomes a nazirite for thirty days. The Gemara asks: Why does he become a nazirite for only thirty days? Didn't he say: From now until the end of the world? The Gemara answers: This is what he is saying: Because of the difficulties it entails, it is as though this matter of naziriteship were as lengthy<sup>N</sup> for me as the time from now until the end of the world.

תנן: "הריני נזיר מבאן עד מקום פלוני" – אומדים כמה ימים מבאן ועד מקום פלוני, פחות משלשים יום – נזיר שלשים יום, ואם לאו – נזיר כמנין הימים. ואימא הכא נמי: אריכא לי הא מילתא כמבאן ועד מקום פלוני!

The Gemara raises a difficulty: We learned in the mishna (8a): If one says: I am hereby a nazirite from here until such and such a place,<sup>H</sup> one estimates how many days it takes to walk from here until such and such a place. If it is a distance of less than thirty days, he is a nazirite for thirty days, since this is the minimum term of naziriteship. And if not, i.e., if it takes more than thirty days to walk that distance, he is a nazirite in accordance with the number of days it takes to walk to that place. But here too, in that mishna, say that the individual intends to accept only a thirty-day term of naziriteship, and he means to say: This matter of naziriteship is as lengthy for me as the time it would take me to walk from here until such and such a place.

HALAKHA

One does not count days toward years – אין מונין ימים לשנים: When the lunar year falls approximately thirty days behind the solar year, the year is declared a leap year. Only a full month may be added to a year to make it a leap year (Rambam Sefer Zemanim, Hilkhhot Kiddush HaHodesh 1:2).

Even, etc. – אפילו וכו': Even if one says: I am hereby a nazirite for an extremely long term, he is a nazirite for only thirty days (Rambam Sefer Hafla'a, Hilkhhot Nezirut 3:1).

I am hereby a nazirite for one short term – הריני נזיר אחת קטנה: If one specifies that he will be a nazirite for less than thirty days, e.g., he says: I am hereby a nazirite for one day, or: I am hereby a nazirite for ten days, he is a nazirite for thirty days, since the minimum term of naziriteship is thirty days (Rambam Sefer Hafla'a, Hilkhhot Nezirut 3:2).

I am hereby a nazirite from here until such and such a place, etc. – הריני נזיר מבאן עד מקום פלוני וכו': If one said: I am hereby a nazirite from here until such and such a place, if he had not yet set out on his journey, then he is a nazirite for thirty days. If he had set out on his journey and the place he mentioned is less than thirty days' walk away, he is a nazirite for thirty days. If the place is farther away than that, he observes one term of naziriteship lasting as long as the number of days of travel (Rambam Sefer Hafla'a, Hilkhhot Nezirut 3:5).