

16.1.4

5a (ולא ימים לשנים) → 7a (משנה ג)



I סתם נזירות שלשים יום: משנה ג

a Source:

i יהיה ד' מתנא (v. 1) – gematria of 30

ii תורה נזיר appears 29 times in the root נזר: בראשית

- 1 challenge: several of these appearances are needed for their own דרשה
 - (a) answer: many are used for דרשות; however, since the others are there for the count, these count as well
- 2 challenge: our משנה stipulates 30 days (not 29)
 - (a) answer: since he shaves on day #30, the תנא used that number (i.e. it isn't 30 full days)
- 3 challenge: later משנה (3:1) rules that if a person takes נזירות he shaves on day #31
 - (a) answer: look at סיפא – if he shaved on the 30th day, that is valid
 - (b) explanation: the רישא is considered as if he said “30 complete days”
 - (c) note: סיפא is a challenge to רב מתנא
 - (i) Defense: היום ככולו
- 4 Challenge (to both): end of 3:1 - if he states הרניני נזיר ל' יום and shaves on day #30, invalid
 - (a) answer: must be a case where he stated “complete days” (and מקצת היום cannot attach)
- 5 challenge: from משנה 3:2 – if he declared two consecutive נזירויות – he shaves on days #31 and #61
 - (a) answer: look at סיפא – if he shaved on day #30, he shaves on day #60
 - (b) explanation: the רישא is considered as if he said “complete days”
 - (c) note: סיפא is a challenge to רב מתנא
 - (i) Defense: היום ככולו
 - (ii) Challenge: already taught (above, #3)
 - (iii) Answer: teaches that מקצת היום can apply to the bridge between 2 consecutive נזירויות
- 6 Challenge: from continuation of 3:2 – if he shaved on day #59 – valid, since the bridge day counts for both
 - (a) Answer: פדא בר פדא used this ruling (and explanation) as his basis
- 7 Challenge: next משנה (3:3) – a נזיר who became טמא on day #30 loses all 30
 - (a) Answer: look at סיפא – ר"א maintains that he only loses the 7 days of טהרה
 - (b) Explanation: evidently, ר"א maintains that נזירות is over after 29 days, and he must wait 7 to bring קרבנות
 - (c) Response (ר' מתנא): ר"א must hold ככולו היום and at the 1st moment of day #30 he was done
 - (d) Challenge: next משנה (3:4) – if he was a נזיר for 100 days and became טמא on last day, ר"א says he loses 30
 - (i) Lemma1: if ר"א holds ככולו היום – should cancel only 7
 - (ii) Lemma2: if ר"א doesn't hold ככולו היום – should cancel all 100
 - (iii) Rather: ר"א doesn't hold ככולו היום – reason for only losing 30 as per דרשה on v. 4 – if he becomes defiled on the day of מלאות, give him minimal נזירות (30 days)
- 8 Suggestion: perhaps יונתן/ר' יאשיה parallel בר פדא/ר' מתנא
 - (a) ד' יאשיה (v. 1) → 30 days learns length of נזירות from נזירות
 - (b) ד' יונתן (v. 4) → could be 29 (lunar month) learns length of נזירות from מלאות
 - (c) (ר' מתנא): all agree to 30; ר' יאשיה understands עד as בכלל עד (non-inclusive), needs גדל פרע to get to 30
 - (d) note: on דרשה ד' יונתן – days that need to be completed can only refer to month, which has a missing piece; the week has nothing missing and a year, which may, isn't reckoned by days (as per v. 5)