



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

Nazir Daf Chuf Hey

MEIS V'HAYU LO MAOS STUMIN YIPLU L'NEDEVA

- **Q:** There is chatas money mixed in, so how can it be used for voluntary korbanos? **A: R' Yochanan** said, there is a Halacha L'Moshe MiSinai that says that the unspecified money designated for a nazir's korbanos are to be used for voluntary olos of the tzibbur. **Reish Lakish** said, we learn from a pasuk that the leftover of a neder should be used for these voluntarily olos. Nezirus is an example of this neder.
 - **Q:** According to **R' Yochanan** we can understand why the money can be used for this purpose only when the money was unspecified with regard to which korban it would be used for, because that is what was taught by the Halacha L'Moshe MiSinai. However, according to **Reish Lakish** who learns from the pasuk, why doesn't he learn that even money that was specified should be used for this purpose? **A: Rava** said, that cannot be said, because we have a Braisa of **R' Yishmael** that teaches differently. The Braisa learns from a pasuk that the offspring and temurah of olos and shelamim should be brought to the Beis Hamikdash. One would think they should be brought there to be left to die. The pasuk therefore says "v'asisa olosecha habasar v'hadam", to teach that the offspring and temurah should be dealt with as the actual korbanos themselves. We would think that the same should be for the offspring and temurah of a chatas and ashram, so the pasuk says "rak", which teaches that this is only so for an olah and shelamim. **R' Akiva** says we don't need this pasuk, because another pasuk already says "Ashram hu", which teaches that only the original ashram is offered on the Mizbe'ach.
 - **Q:** Why would we think that the offspring or temurah of the olah and the shelamim are left to die? We have a Halacha L'Moshe MiSinai that by a chatas they are left to die, but not by an olah or shelamim!? **A:** If not for the pasuk we would say that the offspring or temurah of a chatas can be left to die anywhere, but the offspring or temurah of an olah or shelamim must be brought to the Beis Hamikdash and left to die there. The pasuk teaches that they are not left to die altogether.
 - **Q:** How could we think that the offspring and temurah of a chatas are not left to die? The Halacha L'Moshe MiSinai teaches that they must be left to die!? **A:** The pasuk teaches regarding an ashram, which is not included in the Halacha L'Moshe MiSinai.
 - **Q:** There is another Halacha L'Moshe MiSinai which says that for any reason that a chatas would have to be left to die, an ashram would have to be left to pasture, get a mum, and be redeemed (but clearly may not be offered on the Mizbe'ach), so why would we need a pasuk to teach this? **A:** The pasuk teaches that if someone goes ahead and offers these on the Mizbe'ach anyway, he would have transgressed an asei.
 - **Q:** According to **R' Akiva**, why is an additional pasuk needed to teach that the ashram is not offered, since we already know this from the Halacha L'Moshe MiSinai, stated above!? **A:** In truth, we learn it from the Halacha L'Moshe MiSinai. The pasuk is needed for the halacha of **Rav**, who said that once the ashram has been relegated to grazing until it gets a mum, if it was then offered as an olah (before it got a mum) it would be a valid olah (even though it should never have been offered in the first place). However, if it was offered as an olah before being relegated to grazing, it would not be a valid olah.