



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

### Nazir Daf Chuf Vuv

- The Gemara earlier quoted **R' Yochanan**, who said that there is a Halacha L'Moshe MiSinai that teaches that leftover money that was designated in an unspecified way for the korbanos of a nazir, are to be used for voluntary olos of the tzibbur.
  - **Q:** There are other cases besides nazir that have this halacha as well!? A Braisa says that excess unspecified money that was designated for bird korbanos of a person who has died should be used for voluntary korban olos of the tzibbur!? **A:** The Gemara answers, that the Halacha actually includes the case of the Braisa as well. The mention of nazir in the Halacha means to exclude the case of the following Braisa. The Braisa says, if someone was chayuv a chatas and then obligated himself to bring an olah, if he separated money "for my obligations", the money may not be used for either obligation (these are 2 separate and distinct obligations, unlike the obligations of a nazir, metzora, etc., where it is one obligation). If this person died, leaving over this unspecified money, the money must be thrown into the Yam Hamelach.
- **R' Ashi** said, "unspecified money" is only when a person designates money for "my obligations". However, if he says the money should be for "my chatas, my olah, and my shelamim", even though he didn't specify which money should be for which korbon and stated it as a general statement on all of the money, that is considered money that was "specified" and would not be subject to the Halacha L'Moshe MiSinai.
  - **Others** say that **R' Ashi** said that even the statement that the money is "for my obligation" would be considered as specified money, because that would be understood as reference to his chatas.
- **Rava** said, if one designated money without specifying for the various korbanos, and he then separated money for his chatas from that unspecified money, the remaining money (which contains money for the olah and shelamim) is not subject to the Halacha L'Moshe MiSinai (which would require it to be used for voluntary olos of the tzibbur), because the Halacha only applies when there is chatas money mixed in there as well.
  - A Braisa says like **Rava**, that if there is no chatas money mixed into the unspecified money, the money is not subject to the Halacha, and would therefore not be used for voluntary olos of the tzibbur.
- **R' Huna in the name of Rav** said, the Halacha L'Moshe MiSinai only applies to unspecified *money* that was designated for the nazir korbanos. However, if an animal was designated to be sold and the proceeds used for the nazir korbanos, it would be considered "specified", and therefore not subject to the Halacha.
  - **R' Nachman** said, this is only if the animal that was designated did not have a mum. If it did, it would be considered as unspecified.
  - The Gemara says, metal bars are not considered unspecified money, and are therefore not subject to the Halacha. **R' Nachman bar Yitzchak** said that they are considered unspecified money, but a stack of beams would not be considered as unspecified money.