



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

Nazir Daf Chuf Ches

MISHNA

- If a woman was a nezirah and the blood of one of her concluding korbanos was offered on the Mizbe'ach, the husband can no longer be meifer the nezirus (at that point she is no longer assur to drink wine or become tamei). **R' Akiva** says, even if just one of the korbanos was *shechted* (and its blood not yet offered) the husband can no longer be meifer.
 - This machlokes only applies when bringing the korbanos at the conclusion of a tahor nezirus. However, if she is bringing the korbanos of a tamei nazir, the husband can be meifer at any point, because the korbanos bring about the start of a period of nezirus, and he can say that he does not want a wife who is holding back from mutar things like drinking wine, etc.
- **Rebbi** says, he may even be meifer after the offering of the blood of the concluding korbanos if she has not yet shaved her head, because he can say that he doesn't want a wife with a shaven head.

GEMARA

- Our Mishna does not follow **R' Eliezer**, because he holds that the nezirus restrictions continue until the nazir shaves his head. This would mean that **R' Eliezer** would hold that a husband can be meifer until the shaving of the hair (because she has the nezirus restrictions up until that point).
- The machlokes between the **T"K** and **R' Akiva** in our Mishna is based on the following. The **T"K** holds that as soon as the blood of any of the 3 korbanos is offered, the nezirus restrictions are over, therefore giving no reason for the husband to be meifer. **R' Akiva** holds that if we allow hafarah after the shechita it would lead to the shechted animals going to waste (the offering and eating can no longer be done, because he was already meifer). Therefore, we do not allow hafarah once the animal has been shechted.
 - **Q: R' Zeira** asked, a Braisa teaches that if the blood of a korbon is offered with intent for a different korbon, the owner has not fulfilled his obligation, but the korbon may be eaten. If so, according to **R' Akiva** why do we say that the korbon will go to waste? Why can't the korbanos be offered with intent for another korbon, and this will allow them to be eaten and not wasted!? **A:** This is only true for an Olah or a Shelamim. **R' Akiva** is discussing where the *chatas* was shechted, and a chatas offered with a different intent is passul, and therefore does go to waste.

BAMEH DEVARIM AMURIM B'TIGLACHAS TAHARAH...

- The **T"K** says that a man can't be meifer to prevent his wife from shaving her head, because she can always wear a wig, and therefore it is not considered something that is subject to hafarah. **R' Meir** holds that a husband may be disgusted by a wig, and therefore shaving her head is subject to hafarah.

MISHNA

- A man may declare his son to be a nazir, but a woman may not.
 - If the son shaves his head (to show rejection of his father's declaration) or relatives shave the boy's head, or if the son or relatives verbally protest, and the father had already designated specified animals for the son to bring upon the conclusion of his nezirus, the chatas must be left to die, the Olah is to be brought as a voluntary Olah, and the Shelamim is to be brought as a voluntary Shelmaim which may only be eaten for one

day and need not be offered along with the various breads normally brought by a nazir along with his shelamim.

- If the father had designated unspecified money for the korbanos, the money should be used for voluntary olos for the tzibbur.
- If he had designated specified money, the money for the chatas is to be thrown into the Yam Hamelach and would be assur to benefit from but would not be subject to me'ilah; the money for the olah should be used to buy a voluntary olah which would be subject to me'ilah; and the money for the shelamim must be used to bring a voluntary shelmaim which may only be eaten for one day and need not be offered along with the various breads normally brought by a nazir along with his shelamim.