



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

Nazir Daf Mem Hey

MISHNA

- What is the process for the head shaving of a tahor nazir? He would bring 3 korbanos – a chatas, an olah and a shelamim. **R' Yehuda** says he would first shecht the shelamim and then shave his head. **R' Elazar** says he would first shecht the chatas and then shave his head, because we find that a chatas is always brought first from a series of korbanos.
 - If he didn't follow the preferred order and shechted any of the korbanos first and shaved his head, he is yotzeh.
- **R' Shimon ben Gamliel** says, if a nazir brought 3 animals for his korbanos and did not specify which animal should be for which korban, the halacha is that the animal fit for the chatas should be brought as the chatas, the one fit for the olah is brought as the olah, and the one fit for the shelamim is brought as the shelamim.

GEMARA

- A Braisa says, the pasuk says that the nazir shaves his head at the "pesach Ohel Moed". This means that he shaves his head after bringing the korban that is shechted at the "pesach Ohel Moed", which is the Shelamim. Maybe it means that he actually should shave his head at the entrance to the Ohel Moed? That can't be, because that would be degrading to the Beis Hamikdash. **R' Yoshiya** says we can learn from a pasuk that he may not shave his head there. A pasuk says it is assur to have steps in the Beis Hamikdash because it is considered degrading, so kal v'chomer that he can't shave his hair there. **R' Yitzchak** says we can learn from a pasuk that his head is not shaven at the entrance to the Ohel Moed. The pasuk says "he should take the hair and put it on the fire". This means the hair cutting must be done right near the place of the fire on which the shelamim will be cooked. Since the shelamim is cooked away from the entrance of the Ohel Moed, the hair cutting must be done away from there as well.
 - **Others** say that **R' Yitzchak** first said the original pasuk refers to the shelamim and teaches that the nazir shaves his head after bringing the shelamim. However, you may ask that maybe "pesach Ohel Moed" refers to the place to do the hair cutting!? The pasuk therefore says he should "take the hair and put it on the fire" to teach that the hair cutting must be done near the fire for cooking the shelamim, which is not done near the entrance to the Ohel Moed.

The Braisa continues, **Abba Chanan in the name of R' Eliezer** says, the pasuk says "v'gilach hanazir pesach Ohel Moed", which teaches that if the doors to the Ohel Moed are not open (i.e. at night) the nazir may not shave his head. **R' Shimon Shezuri** says, the pasuk of "v'gilach hanazir" teaches that this is only for a nazir, but not for a nezirah, because the young Kohanim may have bad thoughts if they were to see her hair uncovered there. They said to **R' Shimon Shezuri**, we see that a sotah has her hair uncovered there and we do not consider this concern! He responded, the nezirah is allowed to be dressed nicely, with makeup, etc., and therefore the concern exists. The sotah is made to look ugly, and therefore the concern does not exist there.

MISHNA

- He would take the hair that was shaved off and throw it into the fire under the pot in which the Shelamim was cooking. If he shaved his head outside Yerushalayim, he would not throw the hair under the pot.
- This is said regarding the shaving of a tahor nazir, however when shaving a tamei nazir the hair is not thrown under the pot. **R' Meir** says the hair from all nazir shavings are thrown under the pot, except when the shaving is done outside of Yerushalayim.

GEMARA

- A Braisa says, after shaving the nazir's head he takes some gravy of the shelamim and puts it on the shaved hair, and then throws it underneath the pot of the shelamim. If he threw it underneath the pot in which the chatas or asham was cooking, he is yotzeh.
 - **Q:** A tahor nazir does not bring an asham!? **A: Rava** said, the Braisa means, if he is a tamei nazir and throws it beneath the asham pot, he is yotzeh.
 - **Q:** How do we know that he is to put gravy onto the hair? **A: Rava** said, the pasuk says "asher tachas zevach hashelamim", which teaches that there should be some of the korbon (i.e. the gravy) underneath the pot as well.
 - **Q:** How do we know that if he threw the hair underneath the pot of the chatas or asham he is yotzeh? **A:** The pasuk says the extra word "zevach", which teaches to include the chatas and the asham.
 - **Q:** The word "zevach" was already used to teach that the gravy should be placed onto the hair!? **A:** If it was only to teach that, the pasuk should have said "rotev". The pasuk instead says "zevach", which can therefore teach both halachos.
 - **Q:** Maybe we should not use it to teach regarding the gravy at all!? **A:** If it was only to teach regarding the chatas and asham the pasuk would have said "shelamim v'zevach". Since the pasuk says "zevach hashelamim", we can learn out both halachos.
- A Braisa says, **R' Meir** said the hair of all nezirim would be thrown under the pot, except for a tamei nazir who shaved his head outside of Yerushalayim, in which case the hair was buried. **R' Yehuda** says, the hair of a tahor nazir was thrown under the pot even if shaved outside of Yerushalayim, and the hair of a tamei nazir was never thrown under the pot. The **Chachomim** said, the only hair that was thrown under the pot was that of a tahor nazir who shaved his head at the Beis Hamikdash, because that is the only one that was done the way it is supposed to be done.