



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

Nazir Daf Mem Vuv

MISHNA

- He would cook the Shelamim or overcook it. The Kohen would then take the front leg of the Shelamim ram, one matzah from the basket, and one matzah wafer, and put them onto the nazir's palms and wave them. When that is done the nazir may drink wine and become tamei to meisim. **R' Shimon** says, as soon as the blood of one of the korbanos is offered on the Mizbe'ach the nazir becomes mutar to drink wine and become tamei to meisim.

GEMARA

- A Braisa says, the pasuk says "v'achar yishte hanazir yayin". **R' Eliezer** says this means after the entire process is done (like the **T"K** in our Mishna). The **Chachomim** say after one thing (the offering of one of the bloods) is done (like **R' Shimon** in our Mishna).
 - The view of the **Rabanan** is based on a gezeirah shava of pesukim. Here the pasuk says "v'achar yishte hanazir yayin" and the earlier pasuk says "achar hisgalcho es nizro". Just as there it refers to after doing "one thing", the same is regarding the time it becomes mutar to drink wine.
- **Rav** said, the waiving required of the nazir is essential to remove his nezirus restrictions.
 - **Q:** Who was this said according to? It can't be according to the **Rabanan**, because they say that the restrictions are lifted even before the shaving of the hair!? If it was said according to **R' Eliezer**, this would be obvious, because he says the entire process must be done before the restrictions are lifted!? **A:** We would think that since regarding other korbanos the waving processes are never essential, it should not be essential here either, even according to **R' Eliezer**. He therefore teaches that regarding nazir it is essential.
 - **Q:** A Braisa says, the pasuk of "zos toras hanazir" teaches that the same halachos apply to a nazir with palms and a nazir who doesn't have palms. This would seem to teach that the waiving process is not essential!? **A:** It does not mean to compare the two, as we see a Braisa says that "zos toras hanazir" applies to a nazir who has hair and a nazir who is completely bald. Would that mean that shaving the hair is not essential? Of course not! A Braisa even says that a bald nazir according to **B"S** can never have his restrictions lifted, because he can never shave his hair, while **B"H** say that he passes a razor over his head and through that becomes released! We see it is essential. The same would be the explanation of the first Braisa, that even a nazir with no palms must do the waiving by using his arms, etc.
 - **Q: Another version** asks, who did **Rav** say his statement according to? According to **R' Eliezer** this would be obvious, and according to **Rabanan** it would not be essential!? **A:** The Gemara says that even according to the **Rabanan** the waiving must be essential, because the Braisa compares a nazir with palms to a nazir without palms which teaches that waiving is essential in all cases.
 - **Q:** A Braisa compares a bald nazir to a nazir with hair. A Braisa explains that **B"H** would require a razor to be passed over his head. We see that actual shaving is not essential, so why would waiving be essential!? **A:** **R' Avina** said, **B"H** mean that he must pass a razor over his head and shave off hair, and since he cannot, he can never be released from his restrictions, because shaving is essential. Similarly, the earlier Braisa also means that waiving is essential.

MISHNA

- If he shaved his head after offering the first korban and it was found to be a passul korban, his shaving is passul as well and his korbanos do not count towards his obligation.
- If he shaved after the chatas, and the chatas was offered with intent for another korban, but his other korbanos were then brought with proper intent, his shaving is passul and the korbanos do not count for his obligation.
- If he shaved after the olah or the shelamim were brought not for their own sake, and the other korbanos were then brought for their own sake, his shaving is passul and the other korbanos do not count for his obligation. **R' Shimon** says the korban brought not for its own sake is passul, but the other korbanos do count for his obligation.
- If he shaved after bringing all 3 korbanos and one of them was valid, the shaving is valid and the korbanos that were passul need to be brought again.

GEMARA

- **R' Ada bar Ahava** said, from the Mishna we see that **R' Shimon** holds that if a nazir shaves his head after bringing a voluntary shelamim, he has fulfilled his shaving obligation (although he would have to bring another shelamim for the sake of the nezirus). This is based on the pasuk that says he is to put the hair on the fire beneath the pot of the "zevach shelamim", and does not say "shelamav" (*his* shelamim).