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Daf Notes is currently being dedicated to the neshamot of

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Mishna

A man shaves (*he may complete his nezirus, i.e. bring the korbanos, using the money that his father set aside for his own korbanos*) on the *nezirus* of his father, but a woman does not. What is the case? A person’s father was a *nazir* who separated money for his *korbanos* without specifying which parts of the money should be used for each *korban*. The father then died. If his son states, “I am a *nazir* on the condition that I will shave using the money of my father,” Rabbi Yosi rules that his father’s money should be used for voluntary offerings and he does not use the money of his father (*for the korbanos of nezirus*). What is the case of someone who does shave on the *nezirus* of his father? Someone who was a *nazir* at the same time as his father, and his father proceeded to separate unspecified money for his *korbanos* and then died, he may use the money to shave (*bring korbanos*) from his father’s *nezirus*.

Why Mention “Only a Son?”

The *Gemora* asks: What is the reason for this (*law that only a son can do so and not a daughter*)? Rabbi Yochanan answers: This is a law Moshe

received from Har Sinai regarding *nazir* (*that was passed down orally but not written in the Torah*).

The *Gemora* asks: This is obvious! There is no reason to assume that a daughter should take the place of the *korbanos* of her father, as a son inherits his father, while his sister does not receive any inheritance!

The *Gemora* answers: The Mishna had to say this in a case where there is only a daughter and no son. One might think that the law Moshe received was that inheritors can bring the *korbanos* of their father. This is why the Mishna had to say that it only applies to a son, not a daughter (*even if she is the only inheritor*).

Do the Rabbanan Agree?

The *Gemora* asks: Do the Rabbanan agree to Rabbi Yosi or not? If you will say they argue, do they argue regarding the beginning or end of the Mishna?

The *Gemora* answers this question from a braisa. The braisa states: What is the case of someone who does shave on the *nezirus* of his father? Someone who was a *nazir* at the same time as his father, and his father proceeded to separate

unspecified money for his *korbanos* and then died, he may use the money to shave (*bring korbanos*) from his father's *nezirus*. [*The braisa now discusses another case.*] A person's father was a *nazir* who separated money for his *korbanos* without specifying which parts of the money should be used for each *korban*. The father then died. If his son states, "I am a *nazir* on the condition that I will shave using the money of my father," Rabbi Yosi rules that his father's money should be used for gift offerings and he does not use the money of his father (*for the korbanos of nezirus*). Rabbi Eliezer, Rabbi Yehudah, and Rabbi Meir argue that this someone who shaves from the *nezirus* of his father. [*This is the reading of the Gemora according to the text of "Rashi."* "Rashi" explains that this proves that the other tannaim argue on both the first and second part of the braisa. They also argue that in the first case the son cannot shave based on the *nezirus* of the father.]

Rabah asked: If the father had two sons who were nezirim, what is the law? Is the law passed down from Moshe that whoever shaves first can use the money, or is it akin to inheritance and they should split the money?

Rava (*similarly*) asked: What if he has two sons, one a firstborn and one a regular son? Do we say this is a law passed down that is not linked to inheritance, and therefore the firstborn cannot just take an amount proportionate to his inheritance? Or do we say that it is linked to inheritance, and he therefore takes an amount proportionate to his inheritance?

Rava continues: If it is linked to inheritance, do we say that he only takes this amount when his father stated that the money should be for his *nezirus* (a term that does not specifically mention *korbanos* and therefore tied to the mundane category of inheritance)? Or do we say that he even takes this amount if his father that this money should be used for the *korbanos* of his *nezirus*?

Additionally, if (*in the case of the Mishna above*) his father is a *nazir* olam and he is a regular *nazir*, or if he is a *nazir* olam and his father is a regular *nazir*, what is the law? Was the law passed down from Moshe only when they were regular nezirim, or even when one of them was a *nazir* olam? Additionally, it is possible to say that this law is only talking about two pure nezirim. Rav Ashi asks: What about a case where one is pure but one is not? The *Gemora* does not answer the question.

WE SHALL RETURN TO YOU, MI SHE'AMAR