



OVERVIEW of the Daf

1) The authorship of the Mishnah (cont.)

The Gemara continues to explain all the differences that emerge from the dispute between R' Shimon and Rabanan.

2) **MISHNAH:** The Mishnah presents the declarations that make a person into a nazir Shimshon.

3) Clarifying the Mishnah

The Gemara explains the necessity for the Mishnah to cite all the different examples of declarations.

4) **MISHNAH:** The Mishnah enumerates the differences between a nazir Shimshon and a permanent nazir (נזיר עולם).

5) Clarifying the Mishnah

The Gemara wonders how the topic of a permanent nazir came up.

The Gemara answers that a portion of the Mishnah is missing and explains how the full text of the Mishnah should read.

6) Nazir Shimshon

It is noted that the Mishnah that teaches that a nazir Shimshon is not permitted to become tamei but if he does he is not obligated to bring a korban is inconsistent with the positions of R' Yehudah and R' Shimon.

The Gemara declares that the Mishnah follows R' Yehudah and explains the Mishnah's choice of language.

The Gemara suggests that the dispute between R' Yehudah and R' Shimon parallels a dispute between R' Yaakov and R' Yosi.

This parallel is rejected.

The discussion digresses into an analysis of the dispute between R' Yaakov and R' Yosi.

The Gemara returns to explain how R' Shimon interprets the term 'לה' that appears with respect to nazir.

A detail in the Baraisa just cited is explained.

The Gemara inquires for the source that a nazir Shimshon is permitted to become tamei.

After rejecting a number of possible sources the Gemara concludes that it is known from tradition.

7) Permanent nazir

A Baraisa is cited that serves as the source for the existence of the category of a permanent nazir. ■

Distinctive INSIGHT

The nazir who came from the South

אמר שמעון הצדיק מימי לא אכלתי אשם נזיר טמא חוץ מאדם אחד שבא אלי מן הדרום וכו'

Among the details listed in the story of the nazir who became defiled, we find that Shimon Hatzadik mentions that this unique nazir came "from the South". What is the significance of this information?

אבב (#267) explains the reason why, in general, Shimon Hatzadik refused to eat from the asham offering of a nazir who had become defiled. Every time the nazir becomes tamei, he must re-count his period of nezirus. This could occur several times in succession, and a nazir could be forced to observe a seemingly endless amount of days before he might finish his nezirus properly. If this were to happen, the nazir might regret his having become a nazir in the first place, and even the asham offerings he had brought in the meantime would be invalid retroactively. Shimon Hatzadik was concerned that if he would eat from an asham of a defiled nazir, this might be a situation where the nazir would regret his having made a commitment to become a nazir in the first place. Why, then, were things different in this case where the nazir came from the South? Shimon Hatzadik realized that if this person had made a huge effort to come from a far distance, from the South, and bring his offering, this nazir thereby demonstrated that he was the type of person who would be determined enough to finish his nezirus fully.

Ben Yehoyada explains that "coming from the South" refers to the fact that this nazir was a very wise person.

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REVIEW and Remember

1. What causes intoxication besides wine?

2. What are the differences between a nazir Shimshon and a permanent nazir?

3. Explain the principle בעיני דבר הנזיר.

4. How do we know that Shimshon came in contact with corpses?

HALACHAH Highlight

The correct beracha on grape juice from concentrate

אם כן לימא "מיין" מאי "ושכר"

If that were so let the pasuk say, "From wine" why does it add, "And old wine?"

Rav Shlomo Zalman Auerbach¹ was asked about the status of grape juice from concentrate. To make the concentrate, the grape juice is heated with steam until a concentrate equivalent to one-fifth its original volume remains. When it is time to reconstitute the grape juice, four or five parts water are added to the grape juice concentrate restoring the juice to its original volume and taste. Many people make the beracha of בורא פרי הגפן and use this type of grape juice for kiddush and the question is whether those practices are appropriate.

Rav Shlomo Zalman answered that it seems that only the juice that is squeezed from the grape is considered "wine" but not the water that is later added to reconstitute the concentrate. Granted the Gemara² states that in the time of Chazal wine that was not diluted with water wasn't considered wine and even a nazir was punished with lashes if he drank a revi'is of "wine" that was three parts water and one part wine. Nevertheless, since grape juice is a significant beverage only because it is the juice that is squeezed from the grape which is called "wine," therefore, although the

(Insight. Continued from page 1)

The דרום, the south, is symbolic of wisdom, as we find (Bava Basra 25b), "One who wishes to become wise should turn to the south." This is what impressed Shimon Hatzadik in this case, and this is why he decided to eat from his offering. ■

concentrate does not lose its status of wine there is no reason to assume that the four or five parts of water that are added should acquire the status of wine. In conclusion, he rules that the correct beracha on grape juice concentrate is בורא פרי הגפן since the concentrate retains its status as wine and even the additional water does not nullify that status. It is not, however, considered חשוב (significant) and as such one would not make על הגפן after drinking grape juice concentrate nor would it be permitted to use it for kiddush.

Minchas Yitzchok³ also wrote that technically one could make the beracha of בורא פרי הגפן on grape juice from concentrate, but it is subject to the following condition. One must be certain that the manufacturer did not add more water than the grape juice had before it was made into concentrate. Since this information is difficult to ascertain, and taking into account additional technicalities, he advises drinking grape juice made from concentrate only after making a beracha on wine or grape juice that was not made from concentrate. ■

1. שו"ת מנחת ח"א סי' ד'.

2. גמ' שבת ע"ז.

3. שו"ת מנחת יצחק ח"ח סי' י"ד וע"ע בפסקי תשובות סי' ר"ד סעי' י'.

STORIES Off the Daf

Passing the Cup

"לאסור יין מצוה..."

In earlier times, wine usually had no official hechsher. People often made their own and many towns had Jewish and non-Jewish vintners and taverns. Of course, this led to some confusion, since the less learned sometimes bought wine from Muslim neighbors despite the halacha forbidding this. Although this was unusual, it was not unheard of.

Once there was a man who made a vow never to drink wine when unsure of its exact source. Although halachi-

cally one may rely on one witness regarding the forbidden, he didn't want to take any chances.

Once he was slated to go to a simchah where the baalei simchah had asked him to lead the bentching in the past. Since they made their zimun over a brimming cup of wine, this obviously presented some difficulty. He couldn't check where the wine was from since his host was not known to be especially careful about his wine. He wondered whether he may bentch for them if he would pass the cup to another person to drink.

Eventually he asked this question to the author of Yehudah Ya'aleh, zt"l. The gadol answered, "Although I hold

that a nazir may give the wine from the zimun to another as implied on Nazir 4 where the Gemara only discusses wine of Kiddush and Havdalah but not wine of birkas hamazon, your case is different. There the wine is good wine but the nazir may not drink it because of his vow. You made a vow not to drink because of a possible prohibition; how can you give it to someone else?

The Yehudah Ya'aleh concluded, "Since from a halachic standpoint we trust the householder's word that the wine is kosher, I hold that you yourself may drink the wine. When you made the vow this did not include wine of a mitzvah!" ■

