



## OVERVIEW of the Daf

### 1) Consuming the grapevine (cont.)

After repeating the dispute between Rabanan and R' Elazar in the Baraisa the Gemara inquires how R' Eliezer ben Azaryah from the Mishnah will explain the specification mentioned in the Baraisa.

According to one approach R' Eliezer ben Azaryah will hold like R' Elazar whereas according to a second approach the Gemara explains how he could even hold like Rabanan.

An inquiry is made whether R' Elazar expounds pesukim using the specification-generalization-specification method - פרט וכלל ופרט.

R' Avahu cited one instance where R' Elazar would accept an exposition based on the specification-generalization-specification method.

Rava offers another instance where R' Elazar would accept an exposition based on the specification-generalization-specification method.

R' Yehudah of Diskarta asks Rava why he didn't choose an earlier example of this type of exposition.

Rava responds to the challenge but R' Yehudah of Diskarta rejects the response.

### 2) Generalization-specification-generalizations and specification (Continued on page 2)

## REVIEW and Remember

1. Why is the word חרצנים in the plural and the word זג in the singular?
2. Cite two examples of the פרט וכלל ופרט principle?
3. What is the source for the hermeneutical principal of כלל ופרט וכלל?
4. What is the difference between כלל ופרט and a מיעוט וריבוי?

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 לע"נ מרת רחל בת ר' יוסף הכהן, ע"ה

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## Distinctive INSIGHT

### The restrictions for a Nazir

כדרך שפרט לך בנזיר מחרצנים ועד זג

HaRav Shimshon Raphael Hirsch explains that the basic meaning of the Hebrew root word "נ-ז-ר" is to keep separate and aloof. Yet, many of the actual halachos do not seem to reflect this theme. The restriction from wine is not limited to its intoxicating effects. It applies to vinegar and even the skins and pits of the grape. Furthermore, the prohibition of touching a dead body, or of cutting one's hair seems to have little to do with abstention or asceticism.

The essence of its meaning is encapsulated in the Torah's declaring that "all the days in which he is a Nazir, he is holy to Hashem" (Bamidbar 6:8). Amos (2:11) also classes prophets and Nezirim together, stressing the existence of both of them as a fact of special Divine preference.

Therefore, the separation of the Nazir refers not to any isolation or withdrawal from society, but rather to what distinguishes him as he takes an active role in it. Just as the word "Nezer" (Bamidbar 6:7) can refer to the royal crown which marks the king as being set apart and inaccessible, so, too, does the Nazir strive for a lifestyle that sets him apart from the people with whom he continues to live, so that he may be completely holy to Hashem. He is drawing a "Nezer" - a circle around himself, in which only Hashem is to be present, even as he participates in the society around him.

Finally, when he gives up his vows as a Nazir, the Korban Olah precedes the Korban Chatas. This is in sharp contrast to the normal procedure when someone has sinned, when it is the Chatas - the sin offering - which comes first. One must seek atonement and be purified from the effects of sin before one can offer up an Olah - an elevating offering - which signifies the elevation towards Hashem in all of one's endeavors. Yet, for the Nazir, where no actual sin has been committed, the sin offering is merely the resolution to avoid sinning in the future, and it is the Olah - the elevating offering - which comes first.

Even more so, it is the Nazir's peace offering which is the essence of the sacrifices which he brings, for the peace offering is the one in which everyone takes part. Since both Kohanim and non-Kohanim can eat from it, it signifies the communal participation of the entire society. If the Nazir had to hold himself back from the normal social activities of drinking wine, cutting hair, and burying the dead, in order to approach Hashem, he must now bring this higher level of closeness with him and maintain it as an example to everyone else, as he returns to a normal life in everyday society. ■

# HALACHAH Highlight

## Combining permitted and prohibited items

אמר ר' אבהו א"ר יוחנן כל איסורין שבתורה אין היתר מצטרף לאיסור חוץ מאיסורי נזיר

*R' Avahu in the name of R' Yochanan taught that concerning all the prohibitions of the Torah permitted does not combine with the prohibited except for the nazir's prohibitions*

Rishonim<sup>1</sup> disagree about the halacha of permitted items combining with prohibited items (היתר מצטרף לאיסור). Rambam takes the approach that there is no difference between the nazir prohibition and other prohibitions; in all cases one does not receive lashes unless he consumes an olive size piece of the prohibited item. Accordingly, he rules that if some bread was soaked in wine and the nazir ate a quantity of bread that contained a revi'is of wine within the time frame of כדי אכילת פרס he will receive lashes for violating his vow of nezirus<sup>2</sup>. Other authorities<sup>3</sup>, however, maintain that the nazir prohibition is different from other prohibitions and although concerning other prohibitions it is clear that one does not receive lashes unless he consumed an olive size of the prohibited item, when it comes to the nazir prohibition one can receive lashes even when the olive size is comprised of permitted and prohibited food. According to these opinions we calculate the volume of the wine and bread and if combined they contain the volume of a revi'is the nazir will receive lashes even though he did not consume a full revi'is of wine.

Another related dispute pertains to the conditions when the principle of combining permitted items with prohibited items applies<sup>4</sup>. Some authorities take the approach that the

(Overview. Continued from page 1)

## cation-generalization-specification

A Baraisa is cited that serves as the example for the hermeneutical principle of generalization-specification-generalization.

The Gemara explains how each principle works and then proceeds to explain the difference between the two.

The difference between a specification-generalization and a limited-amplified (מיטע וריבה) exposition is explained.

## 3) Combining permitted and prohibited

R' Yochanan teaches that although with respect to other prohibitions we do not combine permitted items with prohibited items to compose a Biblical violation, the nazir prohibition is an exception and permitted foods will combine with prohibited foods to constitute a Biblical violation. ■

principle applies only when the permitted and prohibited foods combined into a mixture and a person eats an olive's volume of the mixture. Under such conditions the person will receive lashes even though he did not consume an olive's volume of the actual prohibited substance. If, however, a person took half an olive's volume of permitted food and half an olive's volume of prohibited food and ate them simultaneously he would not receive lashes. Other authorities maintains that even when a person takes half an olive's volume of permitted food and half an olive's volume of prohibited food and ate them simultaneously he would receive lashes. ■

1. ע' פתח הביאור פ"ה מהל' נזירות ה"ד ד"ה דבר המותר.
2. רמב"ם פ"ה מהל' נזירות ה"ה.
3. פתח הביאור שם.
4. פתח הביאור שם.
5. ע' פתחי נזיר שם ס"ק נ"ג. ■

# STORIES Off the Daf

*"Everything that Your Soul Desires..."*  
"ונתת הכסף בכל אשר תאוה נפשך..."

A question frequently asked is whether one may send money for mishloach manos on Purim. After all, it may make people happier than sending them actual portions of food. And why select what they may or may not like to eat? Why not just send money so that they can purchase whatever they prefer?

The Pischei Sha'arim, zt"l, at first wished to say that one may do so based on Nazir 35. "We find that one may

transfer the holiness of ma'aser sheni to coins used to purchase food in Yerushalayim. Why should the rabbinical mishloach manos be more stringent than the Torah law of ma'aser sheni?

"But the truth is that mishloach manos need to be food items only, as we find in many halachic sources."

A similar question arose regarding giving music or clothes. "Can I give food for the soul?" asked the questioner. The Rav asked replied, "You may not. This question is discussed in the Terumas Hadeshen. He explains that this is implied in the Gemara regarding Amoraim who switched meals to discharge themselves of their obligation to give

mishloach manos. Seemingly, mishloach manos is food items.

"The Rambam also clearly learns this way. When discussing Mishloach Manos he lists food items, but regarding מתנות למבוינים, he writes, 'money or food.' Clearly one only discharges his obligation with mishloach manos containing food items..."

Interestingly, the Halachos Ketanos, zt"l, responded to a similar question differently than the Terumas Hadeshen. "If he can sell the items immediately, he may discharge his obligation with other things besides food." ■