



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

Nazir Daf Lamed Daled

HIRTI'AH L'ACHORAV EINO NAZIR...

- Who does this follow? It can't follow **R' Tarfon**, because at the time of the acceptance it was not clear who the person was, and **R' Tarfon** holds that nezirus only takes effect when it was accepted with absolute clarity and certainty!? **A:** It follows the view of **R' Yehuda** in a Braisa, where he says that if one accepts nezirus on the condition that there is 100 kur in a pile of produce, and before he could measure the pile it was stolen, he is not a nazir. Here too, if we can't ascertain the identity of the approaching person, he will not become a nazir.

MISHNA

- If someone saw a koy (which has the status of a possible beheima, a possible chaya, or a possible class unto itself) and said "I am a nazir that this is a chaya" and a second person there said "I am a nazir that this is not a chaya", and a third person said "I am a nazir that this is a beheima" and a fourth person said "I am a nazir that this is not a beheima" and a fifth person said "I am a nazir that this is a chaya and a beheima" and a sixth person said "I am a nazir that this is not a chaya or a beheima" and a seventh person said to the first six "I am a nazir that one of you are a nazir", and an eighth person said "I am a nazir that none of you are nezirim", and a ninth person said "I am a nazir that all of you are nezirim" – the halacha is that they are all nezirim.

GEMARA

- One Braisa says that there are 9 nezirim, and another Braisa says that there are 9 terms of nezirus. The first Braisa is discussing the case like our Mishna, where there are 9 people involved. The second Braisa is talking about such a case and then adds a 10th person who comes along and says "I am hereby a nazir and the nezirus of each of you is on me". This is the case where a person (the tenth person) will have 9 terms of nezirus.

HADRAN ALACH PEREK BEIS SHAMMAI!!!

PEREK SHLOSHA MININ -- PEREK SHISHI

MISHNA

- There are 3 things assur to a nazir – tumah, shaving the head, and grapevine products.
 - All grape products combine to reach the minimum amount to make him chayuv, and he is not chayuv malkus until he eats a kezayis. An earlier Mishna said that he is chayuv when he drinks a quarter log of wine. **R' Akiva** says, even if he soaked his bread in wine and there is enough to combine to a kezayis, he would be chayuv.
 - He is chayuv for wine by itself, for grapes by themselves, for chatzarnim by themselves, and for zagim by themselves. **R' Elazar ben Azarya** says he is not chayuv for chatzarnim and zagim until he eats 2 chatzarnim and a zag.
 - What are chatzarnim and what are zagim? **R' Yehuda** says that chatzarnim are the grape skins and zagim are the grape pits. **R' Yose** disagrees and says the meanings are the opposite. He says you can remember this because "zug" is a bell, and thus zag refers to the outer skins.

GEMARA

- The Mishna says he is only assur from the products of the grapevine, which suggests that he is not assur in the grapevine itself. This does not follow **R' Elazar**, because he says that even the actual vine is assur to the nazir.
 - Others learn based on the end of the Mishna, which said that he is only chayuv if he ate a kezayis of the grapes. This suggests that he is only chayuv for the grape, and not the vine. This does not follow **R' Elazar**, because he says that even the actual vine is assur to the nazir.
 - The machlokes between the **Rabanan** (i.e. our Mishna) and **R' Elazar** is that **R' Elazar** darshens with "ribuy and mi'ut" and the **Rabanan** darshen with "prat u'klal".
 - **R' Elazar** says, the pasuk says "miyayin v'sheichar yazir" which makes it very specific as to what is assur. The pasuk then says "mikol asher yaaseh migefen hayayin" which is a ribuy, and comes to include even the leaves and soft branches of the grapevine. The initial specification comes to exclude the woody branches of the grapevine.
 - **The Rabanan** say, the pasuk of "miyayin v'sheichar" is a specification, the pasuk of "mikol asher yaaseh migefen hayayin" is a generalization, and the pasuk of "meichartzanim v'ahd zug" is again a specification. This is a "prat u'klal u'prat" which is to be darshened to include only things similar to the specification. That is, that just as the prat is a fruit of the vine or the waste of this fruit (the Gemara explains this to refer to vinegar), so too items that are fruits of the vine (immature grapes) or waste of the fruits (wormy grapes) are assur to the nazir.
 - **Q:** Maybe we should say that just as the prat is a fully finished fruit, so too only fully finished fruits (and not immature ones) should be included!? **A:** That can't be, because the Torah already specifically states all complete fruits of the vines. The drasha must therefore come to include other types of fruits of the vine.
 - The reason a second prat is needed is because if there is only a prat and then a klal, we would include everything into that generalization. When a prat is then added after the klal, this teaches that we are only to include things that are similar to the prat.
 - **Ravina** says, the word "ahd zug" come to include the meat of the grape as being assur to the nazir as well.
 - **Q:** According to **R' Elazar ben Azarya** who uses the pasuk of "meichartzanim v'ahd zug" to teach that he is not chayuv until he eats 2 chatzarnim and a zug, where does he have a second prat? **A:** He holds like **R' Elazar** who darshens a ribuy and mi'ut. **A2:** He darshens his drasha from these words. However, the fact that the Torah takes the specification of "meichartzanim v'ahd zug" and puts it away from the other prat, and places it after the klal, it is able to teach the prat u'klal u'prat as well.
 - **Q:** Maybe it is only there to teach the prat, but not to teach his halacha!? **A:** If so, the Torah should have written chatzarnim and zug as either both plural or both singular. The fact that only chatzarnim is written plural teaches that halacha of **R' Elazar ben Azarya**.