



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

### Nazir Daf Lamed Hey

- **Q:** According to **R' Elazar**, who we previously explained as holding that we darshen the nazir eating restrictions with a ribuy and mi'ut instead of a prat u'klal, does he ever darshen using a prat u'klal approach? **A: R' Avahu** says he uses it regarding the halachos of the responsibility of a person who is paid to watch something and it gets lost or damaged under his watch. **Rava** says he uses it regarding the halachos of which animals are fit to be brought as a Korbon Olah (an animal that plowed with another kind of animal and was thus involved in kilayim may be brought, but an animal which was involved in zenus with a person may not be used).
  - **Q: R' Yehuda Midiskarta** asked **Rava**, we seem to have an earlier instance as well, regarding the halachos that only domesticated animals and some very few wild animals may be used for korbanos. **A: Rava** said, that can be learned from the words of the pasuk without coming onto a prat u'klal. **R' Yehuda** felt it could not be learned from the words, and therefore reliance on a prat u'klal would be necessary.
- **Q:** Where do we learn how to darshen a prat k'lal u'prat and a k'lal prat u'klal? **A:** A Braisa discusses the permitted use of maaser sheini money and says, one pasuk says the money can be for "whatever your heart desires". Another pasuk then says it can be used for "bakar, tzon, yayin and sheichar". The pasuk then says that it can be used for "anything that your heart asks for". The Braisa says, this is a generalization, specification, and then another generalization (klal prat uklal) which is darshened to include things similar to the prat – namely, just as the prat is something that is a fruit from a fruit and is nourished from the ground, so too other things that are like that may be purchased with maaser sheini money (this includes birds and excludes water and salt).
  - **Q:** We would seem to learn the same thing without that last generalization, so what is that last generalization teaching? **A:** Without the second generalization, we would say that the first generalization is limited to include only the items in the specification. The second generalization is what allows us to expand to include the additional items.
    - Similarly, when darshening a prat u'klal u'prat, without the second prat we would say the k'lal comes to include everything. The second prat comes and limits the inclusions to items similar to the prat.
  - **Q:** The end result of darshening a k'lal prat u'klal seems to be exactly the same as darshening a prat k'lal u'prat!? **A:** The k'lal prat u'klal is more inclusive, and includes items similar to the prat in even one way. When darshening a prat k'lal u'prat, only items similar to the prat in two ways can be included.
  - **Q:** When we only have a prat u'klal, we darshen that it comes to include almost everything. Using the approach of mi'ut v'ribuy gets the same result, so what is the difference between these two approaches!? **A:** The difference would be, for example, regarding the use of these approaches in the halachos of the issur of grape products for a nazir. Using the prat u'klal approach would make even the leaves and soft branches of the vine assur to the nazir. Using the mi'ut v'ribuy approach would make only the soft branches assur, but not the leaves.