



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

Nazir Daf Lamed Zayin

- **Q: Abaye** asked **R' Dimi**, how do we know that the word "mishras" comes to teach that the permissible items combines with the prohibited item? Maybe it comes to teach that the flavor of something is considered to be the actual substance (the flavor of wine in water from soaking grapes is considered wine and therefore assur to the nazir even though there is no actual wine there)!?

- **Q:** How can it be that **Abaye** just finished asking **R' Dimi** that the concept of the permitted item combining with the prohibited item should be applied more universally than just the case of nazir, and now he totally changes and asks that it should not even apply by nazir!? **A: R' Dimi's** answers satisfactorily answered the questions, so he now said that maybe it doesn't even apply by nazir.

The Gemara continues, that **Abaye** asked, we find a Braisa that says that the word "mishras" actually comes to teach that the flavor of something is considered to be the actual substance by nazir, and from nazir is then taught to all other issurim with a kal v'chomer!? **A:** When **R' Avahu** said in the name of **R' Yochanan** that "mishras" teaches the concept of combination of the permitted to prohibited item, he only said that according to **R' Akiva**, who argues with the Braisa just quoted.

- **Q:** Where do we see that **R' Akiva** says this? It can't be because he says in our Mishna that a nazir would be chayuv for eating a kezayis of wine soaked bread, because he may mean that there must be a kezayis of wine in the bread, and the chiddush is that he argues on the earlier view which said that he must drink a revi'is!? **A:** There is a Braisa where **R' Akiva** clearly says that the nazir would be chayuv for eating a combined kezayis of wine soaked bread.
- **Q: R' Acha the son of R' Avya** asked **R' Ashi**, according to **R' Akiva** who uses "mishras" to teach the concept of combination, where does he learn the concept that taste is considered to be like the actual substance? **A:** He learns it from the issur of "basar b'chalav", where it is assur even if there is only taste, and the actual meat was removed.
 - The **Rabanan** say that we can't learn this from basar b'chalav, because basar b'chalav is a novelty and therefore cannot be used as a basis to learn from.
 - **Q:** What is the novelty? If it is that meat alone and milk alone are mutar, but the combination makes them assur, that is not a novelty, because kilayim shares this same concept!? **A:** The novelty is that if meat soaks in milk all day it would remain mutar, but if it gets cooked in the milk, it becomes assur.
 - **Q:** Since there is a novelty, how does **R' Akiva** learn from it? **A:** He learns if from the halachos of absorbed flavor in a pot from a goy, in which case the pot must be purged of the flavor in fire. We see that the taste alone makes it assur just as the assur item itself.
 - **Q:** Why don't the **Rabanan** learn it out from there? **A:** That case is a chiddush, because generally we say that a taste which has a spoiled flavor (like one absorbed in a pot not used for a full day) is mutar, and here we are saying that it is assur.
 - **Q:** How does **R' Akiva** learn from here if it is a chiddush? **A:** He says the only pot that is assur is one that has been used within the last day, in which case it does not have a spoiled taste.
 - The **Rabanan** say, every taste absorbed in a pot is considered to be spoiled, even if it has been used within the last day.

- **Q: R' Acha the son of R' Avya** asked **R' Ashi**, just like the **Rabanan** use “mishras” to teach the concept of taste being like the actual substance by nazir, and from there they teach the concept to all other places in the Torah, why doesn't **R' Akiva** say that the halacha that he learns from “mishras” (the concept of combination) is also taught to all other places in the Torah as well? **A: R' Ashi** answered, this concept is taught to us by nazir and by chatas, and whenever we have a principle taught to us in two places, it means that it is not to be taught to any other places (because if it is to be taught to other places there would be no reason to teach the concept in two places).
 - The **Rabanan** say that it can be taught to other places, because if it would only say the halacha by chatas, we would not learn nazir from it (we would say we can't learn nazir from kodashim) and if it would only say it by nazir we would not learn chatas from it (we would say that nazir is more stringent because a nazir is even assur to eat the seeds of grapes). Therefore, since each place is needed, it is not written in both places so that it should not be taught to other places. **R' Akiva** says that chatas could be learned from nazir, and therefore the fact that it is written by chatas as well tells us that we should not teach this concept to other places.
 - The **Rabanan** would say that the concept of combination is learned from chatas and the concept of taste being like the actual substance is learned from nazir. Therefore, they can be expanded to other places as well. **R' Akiva** says chatas and nazir both teach the concept of combination, and therefore it cannot be taught to any other places.
 - **Q: R' Ashi** asked **R' Kahana**, a Braisa learns from a pasuk that all the different grape products combine to reach the minimum amount needed for malkus. According to **R' Akiva**, if permitted combines to prohibited, then *surely* the prohibited forms will combine together!? **A: R' Kahana** answered, the permitted combines with the prohibited only when they are eaten at the same time. The different issurim combine together even if they are eaten one after the other.
 - **Q:** According to **R' Shimon**, who says that the different issurim do not combine together, what is the pasuk used by the Braisa going to teach? **A:** He uses it to teach that one must accept all aspects of nezirus in order to become a nazir.
- **R' Avahu in the name of R' Elazar** said, with regard to all cases of revi'is in the Torah, the permitted does not combine with the prohibited, except by nazir, based on the word “mishras”.
 - The difference between **R' Yochanan** (who also said the concept of combination) and **R' Elazar** is that **R' Yochanan** says this concept applies to solid foods as well as liquids, whereas **R' Elazar** says it only applies to liquids.