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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Mishnah

If one said, “This cow said, ‘I am hereby a *nazir* if I stand up,” or he said, “This door said, ‘I am hereby a *nazir* if I open” (the *Gemora* will explain these cases), Beis Shammai say: He is a *nazir*. Beis Hillel say: He is not a *nazir*. Rabbi Yehudah says: Beis Shammai only said this if he said, “This cow is for me like a *korban* if she stands up” (the person is making a *neder* forbidding himself from deriving benefit from the cow). (10a1)

Rami bar Chama’s Explanation

The *Gemora* asks: Does a cow talk?

Rami bar Chama answers: The *Mishnah* is referring to the following case: A cow was lying down in front of him and the person thought like this: “This cow thinks that it is unable to stand up. I am hereby a *nazir* from its meat if she stands up by herself,” and then, the cow stood up by itself. (The person does not speak this out; rather, he is imagining what the cow is thinking. He imagines that the cow is thinking like this: “I would be a *nazir* if I could just stand up.” The person thinks that he will be a *nazir* from the cow’s meat if the cow stands up by itself. The dispute will be based upon the meaning of “being a *nazir* from meat.” He would explain the case of the door in the same vein; the door was stuck and the person is imagining etc.)

Beis Shammai and Beis Hillel follow their respective opinions (from the previous *Mishnah* regarding figs). Beis Shammai say: Just like he is a *nazir* when he said, “I am

hereby a *nazir* from figs,” so too, he will be a *nazir* when he said, “I am hereby a *nazir* from meat.” Beis Hillel disagrees and holds that he is not a *nazir*.

The *Gemora* asks: But Beis Shammai said this one time? [If the dispute follows the same logic as the previous *Mishnah*, why are all these cases (figs, meat and the door) necessary?]

Rava said: Two, or even three cases are necessary. Rabbi Chiya and Rabbi Oshaya also said that they are necessary. For if the *Mishnah* would only have said the case of figs, I would have thought that only in that case would Beis Shammai rule that he is a *nazir*, for people can mix up figs with grapes. However, people do not confuse meat with grapes.

And if the *Mishnah* would only have said the case of meat, I would have thought that only in that case would Beis Shammai rule that he is a *nazir*, for people commonly say “meat and wine” together. However, people do not say “figs and grapes” together.

And if the *Mishnah* would only have said these two (figs and meat) cases, I would have thought that only in these cases would Beis Shammai rule that he is a *nazir*, but by the case of the door, he would concede to Beis Hillel (that he is not a *nazir*, for a door has no connection to a *nazir*). And if the *Mishnah* would only say the case of the door, I would have thought that only in that case would Beis Hillel rule that he is not a *nazir*, but in the other two cases, he would concede to Beis Shammai that he is a *nazir*. The



Mishnah therefore teaches us all three cases. (10a1 – 10a2)

Rava's Explanation

Rava asks: Does the *Mishnah* say anything about the cow standing up by itself?

Rava suggests an alternative explanation: The *Mishnah* is referring to the following case: A cow was lying down in front of him and the person thought like this: "This cow thinks that it is unable to stand up. I hereby obligate myself to bring a *nazir's korbanos* if she stands up (by *itself or with someone's help*)," and then, the cow stood up. (*The person does not speak this out; rather, he is imagining what the cow is thinking. He imagines that the cow is thinking like this: "I would be used for a nazir's korban if I could just stand up." The person thinks that he will bring this cow as a nazir's korban if the cow stands up. It was common for the nazir to offer extra korbanos upon completion of his nezirus.*)

The *Gemora* asks: It is understandable with respect to the "cow" case, for a cow could be a *korban*. However, can a door be used for a *korban*?

Rather, Rava revises his suggestion: The *Mishnah* is referring to the following case: A cow was lying down in front of him (*refusing to get up*). The person thinks like this: "I am hereby a *nazir* from wine if it does not stand up," and it stands up by itself. (*The person does not speak this out; rather, he is imagining what the cow is thinking. He imagines that the cow is thinking like this: "I would be a nazir if I could just stand up." "I refuse to stand up and I will be a nazir if I do." The person gets angered by the cow's refusal to stand up and vows to either stand the cow up or become a nazir himself.*)

Beis Shammai hold: The substance of this person's declaration lay in his intention to cause the cow to stand

up through his hand, and he did not do this (*he therefore becomes a nazir*). Beis Hillel hold that the person's declaration was made because the cow was lying down, and now it has stood up (*therefore, he is not a nazir*).

The *Gemora* asks: If so, why would Rabbi Yehudah say that Beis Shammai hold that the person is making a *neder* forbidding himself from deriving benefit from the cow? He never said anything regarding the cow!

Rather, the *Gemora* slightly revises Rava's explanation: The *Mishnah* is referring to the following case: A cow was lying down in front of him (*refusing to get up*). The person thinks like this: "I am hereby a *nazir* from its meat if it does not stand up," and it stands up by itself. (*The person does not speak this out; rather, he is imagining what the cow is thinking. He imagines that the cow is thinking like this: "I would be a nazir from my meat if I could just stand up." "I refuse to stand up and I will be a nazir if I do." The person gets angered by the cow's refusal to stand up and vows to either stand the cow up or become a nazir from the cow's meat himself.*)

Beis Shammai hold: The substance of this person's declaration lay in his intention to cause the cow to stand up through his hand, and he did not do this (*he therefore becomes a nazir*). Beis Hillel hold that the person's declaration was made because the cow was lying down, and now it has stood up (*therefore, he is not a nazir*).

The *Gemora* asks: But does Beis Hillel hold that if the cow would not have stood up, the person would be a *nazir*? Doesn't Beis Hillel hold that one who said, "I am hereby a *nazir* from its meat" is not a *nazir*?

The *Gemora* answers: Beis Hillel is stating an opinion according to Beis Shammai's reasoning, and this is what they said: According to us, even if the cow would not have stood up, the person would not be a *nazir*. However, according to you (*Beis Shammai*), who hold that one who



says, "I am hereby a *nazir* from meat" is a *nazir*, agree to us that in this case, he should not be a *nazir*, for the person's declaration was made because the cow was lying down, and now it has stood up. Beis Shammai respond: No! The substance of this person's declaration lay in his intention to cause the cow to stand up through his hand, and he did not do this. (10a2 – 10b2)

INSIGHTS TO THE DAF

Cow Talking

The *Mishnah* had stated: If one said, "This cow said, 'I am hereby a *nazir* if I stand up,'" or he said, "This door said, 'I am hereby a *nazir* if I open'" (the *Gemora* will explain these cases), Beis Shammai says: He is a *nazir*. Beis Hillel says: He is not a *nazir*.

The *Gemora* asks: Does a cow talk?

The *Gemora* suggests different interpretations of the *Mishnah*. It is noteworthy that Tosfos cites Rabbeinu Peretz saying that the *Mishnah* is discussing a case where the cow actually did talk!

There are numerous times in Chazal that we find a statement that would seem to indicate that a tree, animal or even an inanimate object was speaking. The *Gemora* in Sanhedrin (108b) records a conversation that Noach had with the raven. The *Gemora* Eruvin (18b) relates what the dove told to Noach. The Yerushalmi in Sanhedrin (2:6) discusses the complaint of the letter *yud* before the Ribbono shel Olam (that he was removed from Saray's name).

The Maharatz Chiyus in his introduction to the Ein Yaakov states that Chazal do not mean to say that the animal's or letters were actually talking; rather, they are relating what they could have claimed if they would have been given the power of speech.

However, Reb Boruch Epstein in his notes on the Pardes Yosef (58) cites our Tosfos, which seems to say otherwise.

Reb Yaakov Emden comments that it would appear from our *Gemora* that if the cow would have been able to talk, the *Mishnah* would be understandable. He asks: What would it accomplish if the cow had the ability to speak in the same manner as Bilam's donkey? Can a person become a *nazir* because of the animal's declaration? Even if another human would declare that his fellow should be a *nazir*, he wouldn't be a *nazir*!

DAILY MASHAL

Lesson of a Nazir

HaRav Yerucham Levovitz zt"l points out that growing one's hair can have the opposite effect (of humility) and can lead to ga'avah – haughtiness, as is evident from Shimon Hatzaddik's story. It all depends on one's intent. One may become obsessed with his appearance and become conceited. Hashem despises such a person. On the other hand, if one lets his hair grow so that he appears disheveled, he will be humbled. Such an individual is Kadosh L'Hashem, holy to Hashem. Moreover, the hair itself becomes kadosh. This is meant literally - the law states that it is forbidden to derive pleasure from the hair of a nazir. Thus, the status of the nazir's hair is similar to the status of Kodashim (articles sanctified for the Beis Hamikdash).

This is the lesson of the nazir. We must realize the significance of humility. In addition, the nazir teaches us that we have the ability to elevate and sanctify ourselves. If by abstaining from wine and letting one's hair grow, a nazir is sanctified, all the more so, one who sincerely undertakes to improve himself and tackle his desires and bad character traits, is Kadosh and beloved to Hashem.