



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

Nazir Daf Yud

MISHNA

- If a person says, "This cow said I am hereby a nazir if I stand up" or "This door said I am hereby a nazir if I open up", **B"S** say he becomes a nazir and **B"H** say that he does not become a nazir. **R' Yehuda** said, **B"S** only said that if the person said "This cow should be like a korbon to me if she stands up" that the cow would then become assur to the person.

GEMARA

- **Q:** Does a cow talk? **A: Rami bar Chama** said, the case here is that the person's cow was lying down in front of him, and the person thinks to himself that the cow must be thinking that she cannot stand up and would agree to become a nazir if she could stand up. The person in his mind thinks to agree to this imaginary conversation of the cow and thinks that if the cow stands up on her own he will be a nazir from the cow's meat. Based on this, **B"S** is following their shitah that this creates nezirus just like in the last Mishna where the person declared to become a nazir from figs. Here too, declaring nezirus from meat also creates a full nezirus. **B"H** follow their earlier shitah, that just like in the last Mishna there is no nezirus, here too there is no nezirus.
 - **Q:** If this is basically a repeat of the logic of the last Mishna, why the need to give two more cases of the same thing here in our Mishna? **A: Rava and R' Chiya and R' Oshaya** all said that we need these different illustrations of the concept. If we would only have the case of the figs we would say that only in that case **B"S** say that it creates nezirus, because figs are similar to and are confused with grapes, but meat which is not, will not create a nezirus. If we would only have the example with the meat, we would say that only in that case **B"S** say that it creates nezirus, because meat and wine are often eaten together and a statement of meat may be thought of as a statement of wine, but when he says figs no nezirus would be created. If we would say these 2 cases, we would think that certainly in the case of the door **B"S** would agree with **B"H** that no nezirus is created. Finally, if we would only say the case of the door, we would think that it is only there that **B"H** say no nezirus is created, but in the other two cases we would say that they agree with **B"S** that a nezirus is created.
 - **Q: Rava** asked, the Mishna makes no mention of the cow getting up "on her own"!? **A: Rava** therefore said, the Mishna is discussing where the person imagines the cow as saying "If I get up on my own or with someone's help I will be brought as a korbon for a nazir". The person agrees with this imaginary conversation and it is as if he says that if the cow gets up he will bring the korbanos of a nazir. According to **B"S**, he thereby becomes a nazir.
 - **Q:** This can explain the case of the cow, which can be brought as a korbon. How will this explain the case of the door? **A: Rava** therefore said, the case must be where the cow is laying on the ground refusing to get up (and thereby the person imagines it saying "I will become a nazir if I get up", meaning that it is refusing to get up). To counter the cow's "promise" not to stand up, the person thinks of his own promise and decides that he will become a nazir if he does not get the cow to stand up (to show how adamant he is about getting the cow to stand up). The cow then stands up on her own. **B"S** hold that since he did not himself lift her to stand up, he becomes a nazir. **B"H** say, since the cow is no longer lying down, he does not become a nazir.
 - **Q:** Based on this, how would we explain **R' Yehuda** in the Mishna that the case is where the person made the cow assur as a korbon? We just

explained that the case is a regular case of having accepted nezirus on himself!? **A:** The case is as stated above, except that his "declaration" was "I am a nazir from her meat if she does not stand up" and she then stood up on her own. **B" S** hold that since he did not himself lift her to stand up, he becomes a nazir. **B" H** say, since the cow is no longer lying down, he does not become a nazir.

- **Q:** This would suggest that if the cow does not get up even **B" H** would agree that the person would become a nazir. However, this is not true, because the person used the verbiage of becoming "a nazir from her meat", which according to **B" H** would not create nezirus!? **A:** **B" H** are saying to **B" S**, according to us even if the animal does not get up the person would not become a nazir. However, even according to you that he would become a nazir, at least agree to us that if the animal stands up on her own, the person will not become a nazir! **B" S** respond and say that even in that case he would become a nazir, because his promise was made with the understanding that he alone would get the cow to stand up, and he did not get the cow to stand up. Therefore, he becomes a nazir.