



OVERVIEW of the Daf

1) Clarifying the dispute between Beis Shammai and Beis Hillel (cont.)

The suggested explanation for the dispute between Beis Shammai and Beis Hillel is rejected and an alternative explanation is offered.

2) Clarifying R' Yehudah's opinion

The Gemara inquires whether R' Yehudah follows the opinion of Beis Shammai or that of Beis Hillel.

It is demonstrated that R' Yehudah follows the view of Beis Hillel.

Another Baraisa is cited that also demonstrates that R' Yehudah follows the opinion of Beis Hillel.

3) **MISHNAH:** The Mishnah presents a dispute between Beis Shammai and Beis Hillel about the consequence when two sets of witnesses disagree whether a person accepted two terms of nezirus or five terms of nezirus.

4) Clarifying the dispute

R' Yishmael the son of R' Yochanan ben Berokah presents a different understanding of the dispute between Beis Shammai and Beis Hillel.

Rav suggests a case to which all opinions would concur.

R' Chama presents a challenge to Rav's statement to R' Chisda.

Scholars of the West are cited who concur with R' Chama's point.

הדרן עלך מי שאמר

5) **MISHNAH:** The Mishnah presents numerous examples of people who take vows of nezirus by latching on to a declaration made by another.

6) "And I"

Reish Lakish maintains that the declaration "And I" will work only when it is made within the time it takes a student to greet his rebbi - תוך כדי דבור.

R' Yehudah Nesiah disagrees with Reish Lakish. ■

Today's Daf Digest is dedicated
 In loving memory of the yahrzeit of
 הינדא בת מאיר

Mrs. Harriet Abramchik ע"ה
 by Helene and Alan Jay Gerber & Family

Distinctive INSIGHT

The brief interval of תוך כדי דיבור

והוא שהתפיסו כולן בתוך כדי דיבור. וכמה תוך כדי דיבור? ... כדי שאומר שלום תלמיד לרב

The Mishnah at the beginning of the fourth chapter discusses a case where one person declared his becoming a nazir, and several people, in succession, each say they will also become a nazir. However, the statement of each person is that he will follow the example of the person immediately before him. Therefore, if the first person revokes his nezirus, the entire line of commitment collapses, and no one is a nazir.

In the Gemara, Reish Lakish adds that the Mishnah must be understood where all of the speakers who accepted nezirus upon themselves did so within a narrow time period of תוך כדי דיבור, within the time it takes for a student to greet his Torah teacher (who says the three words "שלום עליך רבי"—Hello to you, my Rebbe.)

The מפרש explains that each subsequent speaker declared his nezirus within this narrow time framework of the statement of the first person. This is why the Mishnah was precise in its illustration of a total of three people who were involved. After the first person declared his nezirus, the next one said "ואני—And I," and the next person also said "ואני—And I." At this point the time of saying three words has expired, and it is too late for others to join and participate in being linked with the first person. Following the last word of the first speaker, we add the two words "ואני," and the period of תוך כדי דיבור has elapsed.

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REVIEW and Remember

1. What is the consequence of becoming tamei on the day one is to complete his nezirus?

2. What is the dispute between Beis Shammai and Beis Hillel in the Mishnah?

3. If a husband responded with the word אמן upon hearing his wife's declaration of nezirus, does he maintain the right to revoke her vow?

4. How long is תוך כדי דיבור?

HALACHAH Highlight

Addressing others formally

The time it takes a student to greet his rebbi

Rav Chaim Chizkiyah Medini, the Sdei Chemed¹, cites the opinion the opinion of Mateh Efraim who writes that when speaking to an honorable person one should speak in third person (לשון נסתר). Sdei Chemed writes that Sephardim have three different ways of addressing people, depending upon who they are. When speaking to someone who is young (לקטן) one speaks to him in second person singular (e.g. ואתה ואתה—And you should go and take). When speaking to an average person (לבינוני) the custom is to use second person plural (“אתם”, “לכם”). When addressing a person in a higher place (לאדם גדול) it is appropriate to speak to him in third person (e.g. כבודו יבוא—May his honor come).

Chasam Sofer², however, writes in the name of his rebbi, Rav Nosson Adler, that Jews speak to their parents in second person and non-Jews speak to their parents in third person. Thus we find that when Yaakov spoke to Yitzchok he said, “קום—Get up,” whereas when Esav spoke to Yitzchok he said, “יקום—He should get up.” The reason we speak to parents in second person, explains Chasam Sofer, is because second person conveys a feeling of closeness and intimacy, similar to the way we speak to Hashem to demonstrate the closeness of our relationship with Him.

STORIES Off the Daf

Maintaining the status quo

”מי שהיו שתי כיתי עדים...”

There was once a town that had some trouble with shochetim slaughtering while too tired to really do the job properly. This occurred specifically with a cow that was improperly slaughtered. If another shochet hadn't been there and seen the mistake, many people would have eaten נבילה. The townsfolk wished to ensure their shechita was up to par, but how? After much deliberation, they declared that each shochet had to be supervised by another qualified shochet to ensure that the slaughtering was done correctly. Any meat of an animal slaugh-

tered unsupervised was declared prohibited to the entire community.

Years later, a shochet slaughtered an animal without supervision. The owner of the animal said, “It shouldn't be prohibited since I am almost sure that the declaration was only regarding large animals (בהמות גסות) like the animal that became treif then, not smaller animals. Why should they be any different than chickens which can definitely be slaughtered without supervision?”

No one could remember the exact wording of the proclamation and they weren't sure if the prohibition had included all livestock or only cattle.

They consulted with the foremost halachic authority of their generation, Rav Yitzchak Elchanan Spector, zt”l. He said, “The answer to this question

emerges from Nazir 20a. There the Gemara states that if two witnesses say a person made a vow to be a nazir twice and a second set claim he vowed to become a nazir five times, Beis Hillel say he is twice a nazir since the witnesses who say five also concede that he is obligated twice. Since there is no argument on that point, he must keep nezirus twice.”

Rav Spector concluded, “This is in keeping with the rule that if there are conflicting witnesses we leave things in their status quo. He wasn't a nazir so he need not do more than what we are sure is his duty. In our case too, we are in doubt of whether smaller animals were included in the decree, so we consider the animal according to the status quo. It's kosher!” ■

(Insight. Continued from page 1)

Tosafos does not include the final word of the first speaker, and he allows up to three people to each say “ואני.”

Tosafos HaRosh explains in the name of Rabeinu Tam that the reason the period of a few moments of תוך כדי דיבור is not considered an interruption is that sometimes a person may be testifying or conducting a transaction, and his Rebbe might pass by. His Rebbe may greet him, and the disciple will be compelled to return the greeting (see Berachos 6b). The halacha therefore allows a person to interrupt, or pause, his activity for this brief interval, and to return to his business. ■

Aruch Hashulchan³ notes that in earlier generations the practice was to speak to others in second person; thus we find in our Gemara that reference is made to the way students would greet their rebbi, i.e. “שלום עליך רבי.” Nowadays, however, the practice is to speak to others in third person plural. Thus, people say, “שלום עליכם—Peace unto you (pl.),” and certainly third person is used when speaking to a teacher, rather than second person. The exception to this rule is the way a son addresses his father. A child always addresses his father and mother in second person singular even if his father is his rebbi, and those who do address their parents in the plural are seen as practicing unusual behavior (לא יהיה אלא מן המתמיהים). ■

1. שדי חמד מערכת ל' אות קכ"ב.
2. בספרו תורת משה פרשת תולדות ד"ה קום נא.
3. ערוה"ש יו"ד סי' רמ"ב סעי' ל"ח. ■