



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

Nedarim Daf Pey Ches

MISHNA

- If one makes a neder making it assur for his son in law to benefit from him, and he now wants to give money to his daughter, he must give the money to her as a gift on the condition that her husband has no rights to the money and that the gift be effective when she takes the food bought with this money and puts it in her mouth.

GEMARA

- **Rav** said, the Mishna only allows the gift when the father adds the second condition to the gift (use the money for food and eat it). However, if he allows her to do whatever she wants with the money, the gift would not be allowed, because the husband would be koneh this gift, which would be in violation of the neder. **Shmuel** said that even without this second condition the gift would be allowed, because the husband would not be koneh.
 - **Q: R' Zeira** asked, **Rav's** view must be following the shita of **R' Meir** who says that the hand of a wife is like the hand of her husband. However, a Mishna which follows **R' Meir** says that a man can make "shituf" (similar to an eiruv chatzeiros) in a "mavui" (a common area of a number of courtyards) by having his wife be koneh the food on behalf of the others in the mavui. Now, if it is true that when a woman is given something it belongs to her husband, then the food never left the reshus of the husband and cannot act as a shituf for the mavui!? **A: Rava** said, although **R' Meir** holds that the hand of a wife is like the hand of her husband, he would agree that regarding a shituf, since the husband wants the others to be koneh from him through his wife, his wife will be able to be koneh separate and distinct from the husband.
 - **Q: Ravina** asked **R' Ashi**, a Braisa clearly says that a wife cannot serve as the intermediary to be koneh the food for the other people of the mavui!? **A: R' Ashi** said, the reason why the wife can be koneh in the case of the Mishna is because the Mishna is discussing a case where the wife herself owns a chatzer in that mavui. Therefore, she herself must be koneh the food to be included in this shituf, and we say that since she can be koneh for herself, she can be koneh for the others as well.