



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

Nedarim Daf Yud

- The Gemara had asked that the Mishna seems to say that nedarim are not a good thing, but nedavos are. This seems not to follow **R' Meir** or **R' Yehuda** of a Braisa. The Gemara has given an answer how the Mishna can follow **R' Meir**. The Gemara now says that the Mishna can also follow **R' Yehuda**. When **R' Yehuda** said in the Braisa that making a neder and fulfilling it is considered to be a noble thing, he actually meant that making a *nedavah* and fulfilling it is a noble thing, and the word "neder" in that Braisa should be changed to "nedavah".
 - **Q:** Presumably a neder should not be made, because of the risk that it will not be fulfilled. Why isn't a nedavah frowned upon for the same reason? **A:** It is a good thing if done like the shita of **R' Yehuda**, who says that a person should bring the animal into the Azarah, and first make it kodesh there. That prevents violations from happening.
 - **Q:** This can explain how a korbos can be brought as a nedavah in a righteous way. How will a nedavah of nezirus be able to be done in a righteous way? **A:** This would be like **R' Yehuda** in a Braisa who says that the Early Chassidim would accept nezirus just to afford themselves the opportunity of bringing a korbos chatas (they didn't do aveiros and therefore would not have any other opportunity to do so).
 - The Braisa continues and says that **R' Shimon** says these Chassidim would not accept nezirus upon themselves, because one who does so is referred to as a sinner in the pasuk.
 - **Abaye** shows how this view is shared by **Shimon Hatzadik**, **R' Shimon**, and **R' Elazar Hakapar** – who adds that if a nazir is called a sinner for having pained himself by abstaining from wine, how much more of a sinner a person would be if he abstained from even more. For this reason, one who fasts is called a sinner.
 - Although the pasuk that calls him a sinner is written regarding a tamei nazir, it means to include a tahor nazir as well. The reason it is written by a tamei nazir is that he has doubly sinned (he abstained from wine, and has now become tamei as a nazir).

MISHNA

- If one uses the verbiage of "konam", "konach", or "konas", these are considered kinuyim for "korbon". If one says "cheirek", "cheirech", or "cheiref", these are kinuyim for "cheirem". If one says "nazik", "naziach", or "paziach", these are kinuyim for "nezirus". If one says "shevusa", "shekukah", or "neder b'Mohi" (this is a nickname for Moshe Rabbeinu) these are kinuyim of "shevuah".

GEMARA

- **R' Yochanan** says kinuyim are the terms in other languages. **Reish Lakish** says these are words created by the **Chachomim** to use for nedarim, etc.
 - **Q:** Why would the **Rabanan** create words instead of using the regular words? **A:** They didn't want people using the word "korbon" (or the other main words), because it may lead to people saying "korbon LaShem", which may lead to people saying "LaShem korbon", which runs the risk of people saying "LaShem" and not completing with the word korbon, and thereby saying the Name of Hashem in vain. We find that **R' Shimon** spells out this concern in a Braisa.

- **Q:** Maybe we can say that they argue in the machlokes between **B”S** and **B”H** of a Braisa? A Braisa says, **B”S** say that if a neder is made using kinuyim of the kinuyim, it is effective in creating a neder. **B”H** say that it would not create a neder. Maybe we can say that **B”S** hold that kinuyim are other languages, and therefore further kinuyim are also effective, and that **B”H** say that kinuyim are words created by the **Rabanan**, and therefore any other kinuyim would be ineffective? **A:** It may be that all agree that kinuyim are other languages, and the machlokes is whether these additional words are actually words of nedarim in the other languages. **A2:** It may be that **B”S** are goizer the kinuyim of kinuyim so that people not come to treat regular kinuyim as not being a neder, whereas **B”H** are not goizer.
 - The Gemara then lists the kinuyim of kinuyim for nedarim, charamim, nezirus, and shavuos. It then asks whether certain similar terminology would also be kinuyim of kinuyim and leaves it as a **TEIKU**.

NEDER B’MOHI HAREI EILU KINUYIN

- A Braisa says, **R’ Shimon ben Gamliel** says, if someone says “by Mohi” it is not a neder. However, if someone says “with the neder of Mohi” (referring to a neder of Moshe) that is considered kinuyim of a shevuah.