



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

### Nedarim Daf Yud Beis

- **Rami bar Chama** had asked a question whether when one says that an item should be like meat of a Shelamim whose blood was already offered (and is therefore mutar to be eaten at that point) does the item become assur, because he has in mind the meat before the blood was offered, or is it mutar, because he has in mind the meat after the blood was offered. The Gemara says, we can answer this based on a Braisa. The Braisa says, the proper way for a neder to take effect through comparison to another item is as follows: if a person says that he will not eat meat or drink wine like the day that his father or his rebbi died, or like the day that Gedalya ben Achikam was killed, or like the day on which he saw Yerushalayim in its destruction. **Shmuel** explained, that this is true only if he had made a neder on those particular days not to eat meat and drink wine. Now, presumably the case here is where he is standing on his father's yartzeit and says that today should be assur like on the day his father died. The neder through association takes effect even though there have been many yartzeits since the death on which he did eat meat and drink wine. Still the comparison makes it assur as a neder. We see that people have in mind the initial state, and not the later mutar state!
  - The Gemara says, it may be **Shmuel** meant that the neder takes effect only if he had previously made a neder that he will not eat meat or drink wine on every yartzeit. It is only in that case that the neder through comparison will take effect.
- **Ravina** said, a Mishna says, if someone says that items should be to him like "the challos of Aharon" or like "the terumah of Aharon", it does not make the items assur through a neder (because challah and terumah are not themselves assur through a neder). This suggests that if someone says items should be to him like the terumah of the challos of a Todah, the items would become assur through that comparison. Now, typically these challos of a Todah come about after the offering of the blood (they are first separated after the blood is offered), at which time they are mutar to eat. Still, we are taught that a comparison to them makes the item assur through a neder. This means that the person making the comparison has in mind the challos before the blood is offered. This should answer the question of **Rami bar Chama**.
  - The Gemara says, we should understand the implication of the Mishna as saying that if a person compares an item to the "terumas halishka" the item becomes assur with a neder. However, comparison to the challos of a Todah would not create a neder, and this is included in the terms of terumah and challah of Aharon stated in the first part of the Mishna.
  - We can also say that comparison to the challos of the Todah make a neder because it is possible for the separation of the challos to the Kohen to take place before the blood of the Todah is offered as well (it can be separated while still dough). We find that this is permitted to do.
- **Q:** Maybe we can say that the subject of **Rami bar Chama's** question is actually a matter of machlokes between Tanna'im. A Braisa says, if someone says that an item should be assur to him like a bechor, **R' Yaakov** says the item becomes assur through a neder and **R' Yehuda** says it remains mutar. It would seem that the case is where there is a piece of bechor meat lying there and the person says that the item should be to him like that piece of bechor meat (which is mutar to be eaten at that point in time). If so, the machlokes would seem to be whether we say the person had in mind to compare to the bechor meat in its mutar state or in its initial assur state!? **A:** It may be that all agree that the person has in mind the bechor before the offering of the blood (when the meat is assur). The machlokes may be whether comparing something to a bechor (which itself is not assur though a neder) can make something else assur through a neder. **R' Yehuda** would darshen the pasuk to teach that since it itself is not assur via a neder it

cannot serve as the basis to make something else assur through a neder. **R' Yaakov** darshens an extra word in the pasuk to teach that although a bechor is not assur via a neder, it may still serve as the basis of a neder through comparison.

- **R' Yehuda** would use the extra word to teach that a chatas and an ashm can serve as the basis of a neder through comparison. The reason he rather darshen the pasuk in this way (as opposed to bechor) is because a chatas and ashm only become kadosh through making a neder on the animals, whereas a bechor becomes kadosh as it leaves the womb.