



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

### Nedarim Daf Yud Gimmel

#### K'IMRA KADIRIM

- A Braisa says, if one says “a lamb”, “to a lamb”, or “like a lamb”, or says any of these combinations with regard to other things listed in the Mishna (the animal pen, the wood, the fire, the Mizbe'ach, the Heichal, or Yerushalayim), if he says these things should apply to that which he will eat from his friend, it becomes assur for him to eat his friend's food. If he says these thing should apply to that which he will not eat from his friend, he remains mutar to eat from his friend's food.
  - **Q:** The Braisa that says there is no difference between saying “a, to, or like” follows **R' Meir**. However, **R' Meir** says in a Mishna, if a person says “la'korbon I will not eat of yours”, he has created a neder and is assur. The explanation of that shita cannot be based on an inference from what the person says, because **R' Meir** says we don't make an inference. **R' Abba** therefore explains, that we treat the statement as if he said “your items should be a korbon and therefore I will not eat from them”. If so, in the Braisa as well, according to **R' Meir** we should say in the last case that he becomes assur!? **A:** The Braisa is discussing where the person said “la'imra (not a lamb) should be that which I don't eat from you”. The other interpretation would be a case where the person says “li'imra” (to a lamb).

#### MISHNA

- If someone says – korbon, olah, mincha, chatas, todah, or shelamim – that which I eat from you, he becomes assur to eat from the person. **R' Yehuda** says he remains mutar (because he did not say “like”).
- If someone says “the korbon”, “like a korbon”, or “korbon” that which I eat from you, he becomes assur to eat the person's food.
- If someone says “La'korbon I will not eat from you”, **R' Meir** says he becomes assur.

#### GEMARA

- The Mishna, which doesn't make a difference between “the, like or plain korbon” must follow **R' Meir**. However, we find that the **Chachomim** (which is **R' Meir**) agree with **R' Yehuda** that if one says “ha korbon” (the korbon) that which I eat from you, he remains mutar, and yet in our Mishna it says that it is assur!? **A:** The Gemara says, it depends if he says “hakorbon” in one word or “ha korbon” in 2 words. In the first case it creates a neder. In the second case it is as if he is making a neder by the life of the animal, which does not create a neder.
- **Q:** How does **R' Meir** say that he is assur in the last case of the Mishna? It cannot be based on an inference from what the person says, because **R' Meir** says we don't make an inference!? **A:** **R' Abba** therefore explains, that we treat the statement as if he said “your items should be a korbon and therefore I will not eat from them”.

#### MISHNA

- If a person says “konam my mouth speaking with you” or “konam my hands working with you” or “konam my feet walking with you”, he becomes assur to do these things through his neder.

#### GEMARA

- **Q:** We have learned in a Braisa that a neder cannot take effect on things that have no substance, so how can a neder take effect on speaking, working, and walking? **A:** **R' Yehuda** said, the case is where the person makes his mouth, his hands, and his feet assur to do those things. Therefore

there is something of substance for the neder to take effect on. This can be seen from the Mishna's wording as well, because it says "konam *my mouth* from speaking with you", etc.

**HADRAN ALACH PEREK KOL KINUYEIII**