



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

### Nedarim Daf Yud Daled

#### PEREK V'EILU MUTARIN -- PEREK SHEINI

##### MISHNA

- The following statements would not create a neder. If someone says – chullin that which I eat from you, like a pig, like avodah zarah, like animal skins with holes around the heart, like neveilos and treifos, like shekatzim and remasim, like the challos of Aharon, like the terumah of Aharon – in all these cases there is no neder.
- If a person tells his wife – you are to me like my mother, he must have the neder annulled based on a reason “from elsewhere” so that he not treat such matters lightly.

##### GEMARA

- **Q:** The Mishna seems to say that there is no neder in the first case because he says “chullin”. This suggests that if he would say “la'chullin” he would be assur. This can't follow **R' Meir**, because he says we don't make an inference from a person's words like this. It must follow **R' Yehuda**. However, we had a Mishna earlier that already said this, so why is it repeated here again? **A:** Since the Mishna wants to list the other items it listed, it mentions chullin again as well. **A2: Ravina** said, the Mishna should be understood as saying: the following phrases would create no neder as if he said it should be chullin – like a pig, like avodah zarah....
  - **Q:** Does **Ravina** mean to say that if the Mishna would not have said “chullin” we would think that these other phrases create a neder that needs to be annulled? From the fact that the end of the Mishna says that the case with the neder on the wife needs to be annulled, this suggests that in the beginning of the Mishna the phrases do not need to be annulled!? **A:** We must use the first answer, and not that of **Ravina**.
- **Q:** How do we know that a neder through comparison is only effective when the item being compared to is itself assur via a neder? **A:** We learn it from the double verbiage in the pasuk of “ish ki yidor neder LaShem”.
  - **Q:** Maybe we should say that the double verbiage of “lessor issur” in that same pasuk should teach that comparison to an item that is assur without a neder can also be the basis of a neder? **A:** Those words are used for a different drasha and are therefore not available for this.

##### HA'OMER L'ISHTO HAREI AHT ALAI K'IMA...

- **Q:** A Braisa says that if someone tells his wife that she is to him like her mother, it does not create an effective neder at all!? **A: Abaye** explained, D'Oraisa there is no neder (like the Braisa says), however there is a neder D'Rabanan that is created. **A2: Rava** said, the Mishna is discussing an ahm haaretz who made the statement. We treat it as neder, because he may make a real neder and not realize the difference. The Braisa is discussing a talmid chochom who made the neder, and we therefore are not goizer. We find a Braisa that makes this differentiation as well.
  - A Braisa says, if someone makes a neder “by the Torah”, it does not create an effective neder. If he makes a neder “by what is written in the Torah”, it is an effective neder. If he makes a neder “by the Torah and by what is written in it”, it is an effective neder.
    - **Q:** If it is a neder when he says “by what is written in the Torah”, why does the Braisa even need to say that when he says “by the Torah and by what is written in it” it is also an effective neder? **A: R' Nachman** said, the Braisa means, if the

Torah is lying there and he just says “by what is written in it” he would be referring to the parchment, and no neder would be created. If it is lying there and he says “by the Torah and what is written in it”, even then it is a neder. However, if he is holding the Torah, then even if he just says “by what is written in it” it is an effective neder. **A2:** The entire Braisa is referring to where the Torah is lying down, and the Braisa’s last ruling is actually not necessary after its earlier ruling, but we find that a Tanna teaches things in that fashion (zu v’ ein tzarich lomar zu). **A3:** The Braisa is discussing where he holds the Torah in his hand, and teaches that when he does so and says “by the Torah”, it is as if he says “by what is written in the Torah” and it is therefore an effective neder.