



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

Nedarim Daf Lamed

MISHNA

- If a person makes a neder not to benefit from "the ones who go down to the sea", he is mutar to benefit from the people who live on the land. If he makes a neder not to benefit from the ones who live on the land, he would even be assur to benefit from the people who go down to the sea (since they all eventually come back onto the land).
 - Not only those who travel the short distance from Akko to Yafo, rather those who travel long distances by sea.

GEMARA

- **R' Pappa and R' Acha the son of R' Ika** argue as to the meaning of the last statement in the Mishna. One says it was said on the first statement, and is meant to say that although the person becomes assur in those that travel the seas, he only becomes assur to the people who make the long voyages, and not those who do the short trips from Akko to Yafo. The other says that the statement was made on the second statement of the Mishna, and is saying that one who makes a neder not to benefit from those who live on land are assur even from those who travel in the sea, and not only the people who travel the short trip from Akko to Yafo, rather he is even assur on those who make the long voyages since they will eventually come back onto land as well.

MISHNA

- If one makes a neder not to benefit from "those who see the sun", he is also assur to benefit from blind people, because what he meant was to become assur to people who "the sun sees", which includes blind people.

GEMARA

- If he meant to exclude blind people he would have made himself assur "from people who see". The fact that he added "the sun" shows that he meant to exclude fish and fetuses, which the sun "does not see".

MISHNA

- If one makes a neder not to benefit from "the black headed people", he is assur to benefit even from bald people and old people. He is mutar to benefit from women and children, because only men are referred to as "dark headed people".

GEMARA

- **Q:** Why are bald people and people with white hair included in the term "dark headed"? **A:** Since he didn't say "people with hair", he must have meant to include these people.

UMUTAR B'NASHIM U'BIKTANIM...

- The reason why this term only refers to men is because only men sometimes have their heads covered and sometimes do not. Women always have their heads covered (and would be referred to as people with covered heads) and children never have their heads covered (and would be referred to as people with uncovered heads).

MISHNA

- If one makes a neder not to benefit from the “yilodim” (which means people who are already born), he may benefit from people who will be born after the neder is made (“noladim”). If he makes a neder not to benefit from the “noladim” he may not even benefit from the people who are already born (“yilodim”). **R’ Meir** says he is mutar even to benefit from those who are already born. The **Chachomim** say that the person meant to include all things that are born (this includes people already born and those who will be born).

GEMARA

- **Q: R’ Meir** seems to say he is mutar to people who were already born and also people who will be born. If so, who does the neder make him assur to? **A:** The Mishna is missing words and should be understood as saying the following. If one makes a neder to make benefit assur from “yilodim” he is mutar to benefit from the “noladim”, and if he makes assur the noladim, he is also assur in the yilodim. **R’ Meir** says, just as he remains mutar in the noladim when he makes assur the yilodim, he also remains mutar in the yilodim when he makes assur the noladim.
 - **Q: R’ Pappa** asked **Abaye**, we see in a pasuk that the word noladim refers to people who were already born!? The Gemara counters with a pasuk where nolad clearly refers to someone who *will be* born!? **A:** The word can mean both. When dealing with nedarim we follow what people commonly use the word to mean, and noladim is meant by people to refer to people who will be born.

VACHACHOMIM OMRIM LO NIKAVEIN ZEH...

- **Q:** What do they come to exclude? **A:** Birds and fish which are hatched from eggs and not “born” live from a mother.