



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

Nedarim Daf Lamed Gimmel

PEREK EIN BEIN HAMUDAR -- PEREK REVI'I

MISHNA

- There is no difference between one who makes a neder not to have any benefit from his friend, or one who makes a neder not to benefit from his friend's food, except that the first person may not even walk through the friend's property or use keilim that are not used to prepare food.
- If a person makes a neder prohibiting his friend from benefitting from his food, he may not lend his friend a flour sifter, a grain sifter, a mill, or an oven. However, he may lend him a shirt, a ring, a talis, or earrings.

GEMARA

- **Q:** Who is the Tanna who says that walking through someone's property is considered to be a benefit? **A: R' Ada bar Ahava** said it is **R' Eliezer**, who says in a Braisa that when a seller adds items above the amount paid for, it is considered a benefit and would be assur if the buyer may not have benefit from the seller (e.g. after measuring a pound of apples the seller adds a few extra).

HAMUDAR MAACHAL MEICHAVEIRO LO YASHILENU...

- **Q:** The neder was made regarding food, so why are the keilim assur to be lent as well? **A: Reish Laskish** said, the case is where he made a neder saying "the benefit of your food is assur to me" (the extra words of "the benefit" show that he meant to make assur more than just the actual food – Ran).
 - **Q:** Maybe that language meant to make assur even just chewing wheat to use to heal a wound!? **A: Rava** said, the case is where he says "a benefit that brings to the eating of your food is assur to me". In that case, he meant to make the food keilim assur as well.
- **R' Pappa** said, a sack to carry fruit, a donkey to carry the fruit, and even any basket, are considered to be a benefit that brings to the eating of food.
 - **Q: R' Pappa** asked, what about a horse that is used to take someone to a party or a ring that he wants to wear to a party, are these considered benefit for food as well? **Q2:** What about taking a shortcut through someone's property to get to a party? **A:** Our Mishna permits the lending of a ring. This must be talking about a case of where he needed this for a party, because if not, it would be obvious that it would be mutar. Still, we see that it would be mutar!
 - **Q:** It may be that it was not needed for a party, and the only reason the Mishna says it is mutar is because the Mishna begins with a list of things that are assur, so it ends with a list of things that are mutar.

MISHNA

- Regarding all keilim that are not used in food preparation, if these keilim are normally rented out, they may not be lent to the person who is assur to benefit from the lender.

GEMARA

- This suggests that the earlier Mishna prohibited lending items even if they are not typically lent. **R' Ada bar Ahava** said, this follows **R' Eliezer** (as explained above).

MISHNA

- If one made a neder not to benefit from his friend, the friend may pay for his machtzis hashekel obligation, may repay a loan for him, and may return a lost item to him. In a place where one who returns an item normally gets paid, if he refuses payment, the one who made the neder must take the value of the payment and give it to hekdesch.

GEMARA

- The Mishna must hold that paying these financial obligations is the equivalent of chasing a lion away from someone, and is therefore mutar (he is not giving him anything, rather, he is preventing a loss). **R' Hoshaya** said, this follows the view of **Chanan**, who says in a Mishna that if a person goes overseas and his friend supports his wife while he is gone, the friend is not entitled to repayment for what he spent. **Rava** said, the Mishna can even follow those who argue on **Chanan** and say that the friend does get repaid, and the reason it is not considered a benefit in the Mishna is because the Mishna may be talking about where the loan had no due date, and as such there was no rush for the debtor to pay, and hence no benefit if the loan is paid for him.
 - **Rava** didn't say like **R' Hoshaya**, because **Rava** has the Mishna following everybody's view. **R' Hoshaya** didn't say like **Rava**, because he says that there is a gezeira that would not allow payment of such a loan as a concern that it would lead to payment of other loans (with a due date) as well.