



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

Nedarim Daf Lamed Hey

- **Q: Rava** asked **R' Nachman**, is there a Halacha of me'ila on an object that one makes as a "korbon" with a neder? **A: R' Nachman** said, our Mishna says that in a place when money is given to one who returns a lost object, the money should be given to hekdesch (since the person can't keep the money due to the neder that was made). This shows that the neder is like hekdesch, because the Mishna says that the money should go to hekdesch (rather than saying it should be destroyed by throwing it into the sea, like it says in other places).
 - The Gemara shows that the answer to this question is actually a machlokes between **R' Meir and the Chachomim** in a Braisa.
 - **R' Acha the son of R' Avya** asked **R' Ashi** (assuming there is me'ila on the item of a neder), if someone says to his friend "My loaf of bread is assur to you", and then gives it to this friend as a gift, who would transgress me'ilah? It can't be the one who made the neder, because the bread is not assur to him. It also can't be the recipient of the gift, because he would say that had he known it was assur he would never have accepted it!? **A: R' Ashi** said, the recipient will transgress me'ilah when he uses the bread, because even one who uses hekdesch by mistake is oiver for me'ilah. Therefore, he would be oiver for me'ilah as well.

MISHNA

- One who is assur to benefit from another based on a neder may have the one he is assur to benefit from separate his terumah and maaser with his knowledge, may have him offer his bird offerings for a zav, zava, or a yoledes, may have him offer the chatas and the ashamos, may have him teach him medrash, halachos and aggados, but he may not have him teach him Mikra. Still, he may have him teach his children even Mikra.

GEMARA

- **Q:** They asked, when Kohanim offer the Korbanos of others, are they doing so as sheluchim of the people who are bringing the korbanos or are they considered sheluchim of Hashem? The difference would be if they are subject to a neder not to benefit a particular person. If that person then brings a korbon, if the Kohanim are considered to be the shaliach for that person they may not offer the korbon for that person. **A:** Our Mishna says that the one who is assur based on a neder *may* offer the birds for the person. It must be that the Kohen is considered to be the shaliach of Hashem.
 - **Q:** If so, why does the Mishna not simply say that he may bring all korbanos for him (and instead it lists certain korbanos)? It must be that the korbanos of those who need the korbon to bring about a kaparah are different, and only those korbanos may such a person offer for the one he is assur to give benefit to. As we see that **R' Yochanan** said that such korbanos (of one needing it for a kaparah) may even be brought without the owner's consent, based on the words "zos Toras hazav", which teaches that it may even be brought for a minor (who are unable to give legal consent).
 - **Q:** How would **R' Yochanan** darshen the words of "zos Toras hayoledes", since it can't refer to a minor, because a minor cannot give birth!? **A:** That is used to teach that the korbon is brought even for a wife who is a shotah.
 - **Q: R' Simi bar Abba** asked, a Braisa says that a Kohen who may not benefit a particular person based on a neder may offer his chatas and his asham. This seems to refer to all

chataos and ashamos, and proves that the Kohen may bring all korbanos for the person!? **A:** It could be referring specifically to the chatas and asham of a metzora, which based on the words of “zos tihiyeh Toras hametzora”, applies to a minor as well. This would mean that it can be brought without consent and may therefore be brought by a Kohen who is assur to provide benefit to the person, even if the Kohen is considered to be his shaliach.

- **Q:** A Mishna says that the Kohen’s bad intent can cause the korbon to become piggul. This must mean that the Kohen is the shaliach of Hashem, because if he is the shaliach of the person, the person should say, “I never made you a shaliach to have this bad intent”, and therefore it should not become piggul, because he was not authorized for that!? **A:** The pasuk teaches that the Kohen’s intent can create piggul in any event. Therefore, it may be that he is considered to be the shaliach of the person, and he can still make something piggul based on the pasuk.