



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

Nedarim Daf Lamed Vuv

- We stated earlier that **R' Yochanan** said all korbanos must be brought with consent of the one bringing it, except for a korban brought by one who needs the korban to complete a kapara (mechusar kaparah), for we find that a person can even bring a korban for a mechusar kapara who is a minor child.
 - **Q:** Why can't a person also bring a regular chatas for someone without his consent, since according to **R' Yehuda** a person may bring any korban for his wife who is a shotah!? **A:** The case of **R' Yehuda** must only be referring to the korbanos of his wife after giving birth. It can't be referring to a regular chatas, because what would the case be? If she ate a piece of cheilev (requiring her to bring a korban) while she was a shotah, she would not have to bring a korban at all, because a shotah does not need to bring a korban. If she ate it while she was normal and then became a shotah, we have learned that such a person would also not be chayuv to bring a korban. Therefore, **R' Yehuda** must have been referring to the korbanos brought after childbirth.
 - **Q:** Why can't a person also bring a Korban Pesach for someone without his consent, since we find that a person can bring a Korban Pesach for his minor children (which shows that it does not need consent to be brought)? Yet we find that **R' Elazar** says that a Pesach brought without consent is meaningless!? **A:** **R' Zeira** said, the chiyuv of having one's minor children included in the Korban Pesach is not D'Oraisa, and as such it cannot serve as a basis to the bringing of korbanos without consent.

V'TOREIM ES TERUMOSAV...

- **Q:** They asked, if one wants to separate terumah from his own produce for the purpose of making the produce of his friend to become mutar, does this have to be done with the friend's consent or not? Maybe, since he benefits through this, he does not even need to consent, or maybe, since it is his mitzvah to do, he rather do it himself unless he gives explicit consent otherwise. **A:** Our Mishna says that if Reuven is assur to benefit Shimon, Reuven may still separate terumah for him with his consent. What is the case in the Mishna? If Reuven is separating from Shimon's produce for Shimon, and "with consent" means that Reuven is doing it on his own, that can't be, because who made Reuven a shaliach to do so? Maybe it means that he did so with the consent of Shimon? That also can't be, because then Reuven is benefitting Shimon by acting as his shaliach!? It must be that Reuven is separating from his own produce for Shimon's produce. Now, this can't be with Shimon's consent, because then he would be benefitting Shimon. It must be that he does not need Shimon's consent to do so, and with this we can answer the question.
 - The Gemara says this is no proof. The case of the Mishna may be where Reuven separates from Shimon's produce for Shimon's produce. The case is where Shimon made a general statement that whoever wants to separate the terumah for him may do so. That is considered "with consent", but is general enough that it would not be as if he made Reuven a shaliach, and would therefore not be a problem of benefitting from Reuven.
- **Q:** **R' Yirmiya** asked **R' Zeira**, if a person uses his own produce to separate terumah for his friend, who gets the "tovas hana'ah" to choose which Kohen to give the terumah to – the separator or the friend? On the one hand the separated produce belongs to the separator, and on the other hand, if not for the friend's produce, this separated produce would not have the status of terumah at all!? **A:** **R' Zeira** said, the pesukim put the words "giving" and "planting"

next to each other to teach that the tovas hana'ah of giving belongs to the one who planted all the produce that brings about the terumah obligation (i.e. the friend).

- **Q:** Our Mishna allows the separating of terumah for the friend who is assur to benefit from the separator. Now, if the friend gets the tovas hana'ah, he would be getting benefit from the separator, which would be assur! It must be that it is the separator who gets the tovas hana'ah!? **A:** We can say that the Mishna is talking about a case where Reuven uses Shimon's produce to separate terumah for the benefit of Shimon's produce. The "consent" of the Mishna means that Shimon made a general statement that whoever wants to separate the terumah for him may do so. That is considered "with consent", but is general enough that it would not be as if he made Reuven a shaliach, and would therefore not be a problem of benefitting from Reuven.
- The Gemara says that **R' Avahu in the name of R' Yochanan** paskened that if one uses his own produce to separate terumah for the benefit of his friend's produce, the tovas hana'ah belongs to the separator.