



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

Nedarim Daf Lamed Zayin

MELAMDO MEDRASH HALACHOS V'AGADOS AVAL LO YILAMDENU MIKRA

- **Q:** He can't teach him Mikra because that benefits him, so why can he teach him Medrash? **A:** **Shmuel** said, the Mishna is talking about a place where a teacher of Mikra normally gets paid, but a teacher of Medrash does not.
 - The Mishna is also teaching that one may take money for teaching Mikra, but may never take money for teaching Medrash.
 - **Q:** This is learned from a pasuk, but the pasuk seems to make no difference between teaching Mikra or Medrash!? **A:** **Rav** said, that a teacher of Mikra (which is generally taught to young children) may take payment for his efforts to watch over the children. **R' Yochanan** said, he may take payment for teaching the proper reading of the pesukim with the "trop" (which is not D'Oraisa and is therefore not included in the pasuk that says it must be done for free).
 - **Q:** Our Mishna says he may not teach Mikra to the one who is assur via a neder. Now, this would not include the watching of children (presumably we are discussing adults), so according to **Rav**, what free benefit is he receiving that makes it assur for him to learn Mikra? **A:** The Mishna is discussing where the one who is assur via the neder is a child.
 - **Q:** The Mishna then says that although he can't be taught Mikra by the one who made the neder, his children may be taught Mikra. This means that the one assur from the neder can't be a child, because the Mishna talks about his children!? **A:** The Mishna is missing words and should say, if he is a child he may not be taught Mikra by the person who made the neder. However, if he is an adult, the person who made the neder may teach him and even his children Mikra.
- **Q:** A Braisa says, children may not be taught new material by a teacher on Shabbos, but may review material with the teacher on Shabbos. According to **R' Yochanan** this makes sense, because teaching the first time is the hard thing and that is what the teacher gets paid for. That is why he cannot do this on Shabbos, because one may not get paid for work done on Shabbos. However, according to **Rav**, that he gets paid for watching the children, the same watching happens when learning new things and when reviewing old things. If so, why can the teacher not teach new things on Shabbos but can review old things? **A:** Even according to **R' Yochanan** it should not be a problem to get paid for teaching the children new material on Shabbos, because a teacher typically does not get paid daily, and therefore he could get paid for teaching on Shabbos based on the Halacha of "havla'ah" (if he gets paid weekly, monthly, etc., the wages for Shabbos are not noticeable). The reason he may not teach new things is because we want the fathers of the children to spend more time with them enjoying the Shabbos. The reason has nothing to do with being paid for Shabbos, and therefore poses no difficulty to **Rav**. **A2: Another** answer is that the reason children shouldn't be taught something new on Shabbos is because they

can't concentrate fully due to the excessive food that they eat on Shabbos, compared to the weekdays. Again, this has nothing to do with being paid for Shabbos, and therefore poses no difficulty to **Rav**.

- **R' Yochanan** doesn't say like **Rav**, because he says that earning a wage for watching the children only applies to boys, however girls do not need to be watched and there would be no reason to pay the teacher if this was the reason. **Rav** doesn't say like **R' Yochanan**, because he says that the proper reading of the pesukim with the "trop" is D'Oraisa, and is therefore covered by the pasuk which says that the teaching of Mikra must be done without being paid. We find that **Rav** says this elsewhere as well.
 - The Gemara brings a statement of **R' Yitzchak** that the correct pronunciation of the words of the Nevi'im, the words that seem unnecessary but add to the stylistic writings, the words that are read but are not written, and the words that are written but not read, are all based on Halacha L'Moshe MiSinai. The Gemara then gives examples of these categories.