



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

Nedarim Daf Lamed Ches

- **R' Chama the son of R' Chanina** said, Moshe became wealthy only from the leftover stone of the second Luchos, as the pasuk says "Pesal lecha" – the leftovers should be for you.
 - **R' Yose the son of R' Chanina** said, initially the Torah was only given to Moshe, as the pasuk says "kesav lecha". Moshe acted generously and gave it to all of Klal Yisrael.
 - **Q: R' Chisda** asked, a pasuk says that Moshe says he was commanded to teach the Torah to all of Klal Yisrael!? **A:** The pasuk can be understood as saying "V'osi tzivah" – I was commanded about the Torah – and I then later gave it to all of Klal Yisrael.
 - **Q:** Another pasuk seems to suggest that Moshe was commanded to teach the Torah to Klal Yisrael!? **A:** The pasuk can be understood as saying "kasher tzivisani" – I was commanded about the Torah – and I then later gave it to all of Klal Yisrael.
 - **Q:** The pasuk says that Hashem told Moshe to write "this song" (i.e. the Torah) and teach it to the Yidden! **A:** That may have been referring to the song of Haazinu alone.
 - **Q:** The pasuk says that Hashem said that the Torah serves as witness to Hashem about the Yidden, meaning that the Torah was given to all the Yidden!? **A:** The Torah was given to all Yidden, and the ability for deep understanding of the Torah was initially only given to Moshe. However, Moshe then went and gave that to all of Klal Yisrael as well.
 - **R' Yochanan** said, Hashem only rests His Shechina on a person who is strong, wealthy, wise, and humble, as we can learn from Moshe. Moshe was strong, as can be seen that he was able to carry and throw down the Luchos. He was wealthy, as we stated above. He was wise, as **Rav and Shmuel** said that Moshe had 49 out of the 50 levels of "binah". He was humble, as the pasuk tells us.
 - **R' Yochanan** said, all the Nevi'im were wealthy, as can be seen from Moshe, Shmuel, Amos, and Yonah. Moshe, as was shown above. Shmuel, as **Rava** learns from a pasuk that he was wealthy. Amos, as is seen from **R' Yosef's** interpretation of a pasuk to mean that he was wealthy. Yonah, as **R' Yochanan** said that when Yonah went onto the boat he paid the fare of everybody, which **R' Rumanos** said was a tremendous amount of money.
 - **R' Yochanan** said, initially Moshe was taught the Torah and he forgot it. When that happened, Hashem gave it to him as a gift, and he was then able to retain it.

MISHNA

- If Reuven makes a neder not to benefit Shimon, Reuven may still feed Shimon's wife and children, even though Shimon is obligated to feed them (this benefits the wife and children and only tangentially benefits Shimon). However, Reuven may not feed any of Shimon's animals (whether kosher or non-kosher, because that makes them more valuable, which is a true benefit to Shimon). **R' Eliezer** says, he may feed the non-kosher animals, but not the kosher ones. They said to **R' Eliezer**, why is there a difference between the kosher and non-kosher animals? He said, the kosher animal could eventually be eaten, and as such, fattening it provides a more direct benefit to Shimon. They said to **R' Eliezer**, fattening the non-kosher animal also provides a direct benefit, because Shimon can sell the animal to a goy or give it to his dogs to eat.

GEMARA

- **R' Yitzchak bar Chananya in the name of R' Huna** said, if one is assur to benefit from another based on a neder, he may marry off his daughter to him.
 - **Q: R' Zeira** asked, what is the case? If it means that Reuven made a neder prohibiting Shimon to benefit from him, and that Shimon is allowed to marry Reuven's daughter, that can't be correct, because by giving his daughter, Reuven has in effect "given a maid" to Shimon (he now has someone to take care of his needs)!? It must be that what is meant is that Reuven is allowed to marry Shimon's daughter. The chiddush is, that although Reuven now removes Shimon's obligation to care for his daughter, this is not called a benefit. However, our Mishna already said an even greater chiddush than that! Our Mishna says that Reuven may even support Shimon's children when they still live in his house!? **A:** The case of **R' Huna** is, that Shimon is assur to benefit from Reuven, and yet he may marry Reuven's daughter if she is already a bogeres, and therefore marries based on her own consent. Since it is her own consent, he is not considered to be benefitting from Reuven.
 - A Braisa says this as well.
- **R' Yaakov** said, if a person makes a neder to prohibit benefitting from his son, so that his son should be free to learn and not have to tend to his father, the son may still fill a bottle of water and light a candle for his father. **R' Yitzchak** said, he may even roast a small fish for him.
- **R' Yirmiya in the name of R' Yochanan** said, Reuven (based on the names of the example above) may give Shimon a "kos shel shalom" to drink.
 - In Bavel they explained this to mean the cup of wine given to an avel. In Eretz Yisrael they explained this to mean the cup of hot water given to drink for someone who just went to a bathhouse.

V'LO YAZUN ES B'HEMTO BEIN...

- A Braisa says, **Yehoshua Ish Uza** said, Reuven may feed the non-Jewish slaves of Shimon, but may not feed any of his animals – whether kosher or non-kosher.
 - The Gemara explains, the difference is, a human is not eaten or sold for its meat, and therefore feeding his slaves brings no direct benefit to their owner. Animals are either eaten or can be sold for their meat. Therefore, feeding them is a direct benefit to their owner.