



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

Nedarim Daf Nun Vuv

MISHNA

- **R' Meir** says, if one makes a neder not to enter a particular house, he may go into the upper level of that house. The **Chachomim** say that the upper level is part of the term "house" and would therefore be assur as well. If the neder prohibited entering the upper level, he would be allowed to enter the lower level (which is generally referred to as the "bayis").

GEMARA

- A Braisa says that the extra word "B'beis" (in the house) written in regard to tzaraas is written to include the upper level of the house.
 - **R' Chisda** said, this must follow **R' Meir**, because according to the **Rabanan**, the upper level is already included in the simple term of "the house". **Abaye** said, it may even follow the **Rabanan**. With regard to tzaraas, since the Torah says that tzaraas only applies in "beis erez achuzaschem", we would think that it only applies to a house attached to the ground, and not an upper level. Therefore, we need the extra word to teach that it even applies to an upper level.
- **Q: R' Huna bar Chiya in the name of Ulla** said, if a seller tells a purchaser "I am selling you a house within my house", he may later tell him that he was referring to the upper story. Now it seems to be that he may only say he was referring to the upper story because he told him "a house within my house", but if he would have said "I am selling you a house" he would not be able to do so. This seems to only follow **R' Meir**, who says that a "house" does not include the upper level!? **A:** It may even follow the **Rabanan**. When **Ulla** said that he may show him the "aliya", it didn't mean the upper level, it meant the best of the houses ("me'ulah").

MISHNA

- **R' Meir** says, if one makes a neder not to use a bed, he may use a "dargaash". The **Chachomim** say that a dargash is included in the term "bed". If the neder said that he may not use a dargash, he may use a bed.

GEMARA

- **Q:** What is a dargash? **A: Ulla** said, it is a bed that was left empty, to bring about good mazal (it was left empty for the Malach that would watch over the house).
 - **Q:** The **Rabanan** asked, a Mishna says that a king who becomes an avel sits on a dargash. If **Ulla** is correct, why would the king when he is an avel sit on a bed that was never used before!?
 - **R' Ashi** said, that is not so difficult to accept, because we find that even regular aveilim are treated better than usual, in that they are given food by others.
 - **Q:** If a dargash is a type of bed, why doesn't it have to be overturned in an avel's house? We learned a Braisa that says that all beds must be overturned!? **A:** That is not problematic, because the Braisa said that a bed that is designated for keilim need not be overturned. This dargash is also not meant for sitting on, and therefore need not be overturned.
 - **Q:** We learned that **R' Shimon ben Gamliel** says, the loops of a dargash should be untied and let to fall. If a dargash is like **Ulla** said, it is built like any other bed, and doesn't have loops!?
 - **R' Tachlifa** of Eretz Yisrael said to **Ravin**, that a dargash is a leather bed.

- We find that **R' Yirmiya** said similarly, that the sleeping surface of a dargash is attached to the frame by looping it through holes in the frame. A regular bed is attached to the frame by tying it around the frame.
 - **Q:** A Mishna says that a bed is considered to be a finished keili when the wood frame is fully smoothed over with fish oil. Now, if the straps of the bed are tied around the frame (thus covering the wood frame), it should be considered a finished keili without the smoothing of the wood!? **A:** A bed is also tied with holes in the frame. The difference is that a regular bed has the sleeping surface tied directly through the holes in the frame. A dargash has its sleeping surface tied to loops that are themselves tied to holes in the frame.
- **R' Yaakov bar Acha in the name of Rebbi** said, a two post canopy bed may simply be stood on its side (rather than being turned upside down).
- **R' Yaakov bar Idi in the name of R' Yehoshua ben Levi** paskened like **R' Shimon ben Gamliel**.

MISHNA

- If one makes a neder not to enter a particular city, he may enter the techum of the city, but may not enter its extension (if a house is within 70 and 2/3 amos to a city, the city is considered to extend to that point, and the techum begins to be measured after that point).
- If one makes a neder not to enter a particular house, he is assur to pass the point where the door shuts.

GEMARA

- **Q:** Where do we find that the “extension” of a city is considered part of the city? **A: R' Yochanan** said, we find it in the pasuk by Yehoshua, where it says that he was “in Yericho”, although at that point he was not yet in Yericho. It must be that he was in the extension of the city and it is called “in Yericho”.
- **Q:** Maybe within the techum is called within the city as well? **A:** The pasuk regarding techum says it should be “measured from outside the city”. We see that the techum is outside of the city.

HANODER MIN HABAYIS EINO ASSUR ELAH MIN HA'AGAF V'LIFNIM

- This suggests that he is mutar to even go on the threshold of the house, as long as it is outside the place of the actual door.
 - **Q: R' Mari** asked, regarding tzaraas the pasuk says that the Kohen must leave the house before declaring it tamei, and a Braisa explains that the Kohen may not even be on the threshold of the house!? **A:** The pasuk there uses the words “min habayis”, which teaches that the Kohen must leave the house in its entirety (learned from the word “min”), which means that he may not even be on the threshold of the house.