



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

Nedarim Daf Samach Beis

AHD SHEYAVOR HAKAYITZ AHD SHEYIKAFU HAMAKTZUOS

- A Braisa says, this means until *most* of the people have put their knives away.
- A Braisa says, once most people have put their knives away, the figs that remain in the field are mutar with respect to stealing, and are patur from maaser (they are considered to be hefker).
 - **Rebbi and R' Yose the son of R' Yehuda** were someplace where most people had already put their knives away. **Rebbi** ate from the figs still remaining and **R' Yose** did not. The owner came and asked "Why are you not eating? Most people have already put away their knives!" Still, **R' Yose** did not eat, because he felt that the owner said that sarcastically, and was truly upset that people were eating his figs.
 - **R' Chama bar R' Chanina** once told his attendant to eat such figs, but he refused. **R' Chama** said, **R' Yishmael the son of R' Yose** told me in the name of his father that such figs are mutar with regard to stealing and are patur from maaser!
 - **R' Tarfon** was once eating such figs. When the owner of the field came, he stuffed **R' Tarfon** into a sack and planned to kill him. **R' Tarfon** said "Woe is to Tarfon, because this man will kill him". When this man realized that the man he had in the sack was **R' Tarfon**, he put him down and ran away. **R' Avahu in the name of R' Shimon ben Gamliel** said, **R' Tarfon** forever regretted having saved himself by using the "crown of Torah" for his personal benefit.
 - **Rabbah bar bar Chana in the name of R' Yochanan** said, whoever uses the Torah for his personal benefit will be uprooted from the world. We see this from a kal v'chomer from Belshatzar, who only used the klei kodesh, which had lost their kedusha, and yet he was uprooted from the world. Surely one who uses Torah, whose kedusha remains forever, will be uprooted from the world.
 - **Q:** If **R' Tarfon** was eating the fruit after most knives had been put away, why was the owner so angry? **A:** This man had much of his fruit stolen from him throughout the year. When he saw **R' Tarfon** eating from the tree he thought that this was the thief who had stolen from him all year long.
 - **Q:** If so, why was **R' Tarfon** troubled for having revealed who he was, since it was done to prevent unjustified harm to come upon him!? **A:** **R' Tarfon** was very wealthy and could have paid his way out of the situation instead of using his name and status.
 - A Braisa learns from a pasuk that one should not learn Torah for honor. Rather one should learn for the sake of Hashem, and honor will come to him.
 - **R' Eliezer bar R' Tzadok** taught a similar statement as well.
 - **Rava** said, it is permissible for a talmid chochom to state who he is when he is in a place where no one knows him.
 - **Q:** If so, why did **R' Tarfon** regret having done so? **A:** **R' Tarfon** was very wealthy and could have paid his way out of the situation instead of using his name and status.
 - **Rava** asked a contradiction between pesukim – one says it is permissible for a talmid chochom to reveal his righteousness and the other says that it is not. He answered, that one pasuk is discussing where people know him (so he should not) and the other is discussing a place where he is not known.
 - **Rava** said, it is permissible for a talmid chochom to say who he is so that his case be heard first in Beis Din. We learn this from the fact that the pasuk refers to

the sons of Dovid as Kohanim (although they were not). This teaches that just as a Kohen is given priority, a talmid chochom must be given priority as well.

- **Rava** said, a talmid chochom may also state who he is to save himself from having to pay taxes.
 - **Rava** also said, a person may claim to be a goy (to tax collectors) if that will save him from having to pay taxes.
 - **R' Ashi** sold his forest to goyim who worshipped fire. **Ravina** said to him, this should be assur as "lifnei iver lo sitein michshol"! **R' Ashi** said, most wood is used for regular fires, not for avodah zarah. As such, it is mutar for me to sell this to them.

MISHNA

- If one made a neder prohibiting something until the grain harvest, the item remains assur until the people have begun to harvest the wheat, and not the earlier time of the barley harvest. However, this all depends on the place in which the neder was made.
 - If the neder was made in the mountains, the time of the neder is until the harvest in the mountains. If it was made in the valley, we use the harvest of the valley.
- If a neder is made prohibiting an item "until the rains" or "until it is the rains", the item remains assur until the second set of rainfalls for the year. **R' Shimon ben Gamliel** says, it is assur until the *time* of the second set of rainfall, even if it did not rain.
- If the neder is made "until the rains stop", **R' Meir** says the items remains assur until the month of Nisnon is over. **R' Yehuda** says until Pesach is over.

GEMARA

- A Braisa says, if one made a neder in the Galil to be in effect until the summer, and he then went down to the valley, he must keep the neder until the summer of the Galil, even though the summer of the valleys has already begun.