



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

### Nedarim Daf Samach Gimmel

AHD HAGESHAMIM AHD SHEYAHU GESHAMIM AHD SHETEIREID REVIYA SHNIYA...

- **R' Zeira** said, the machlokes is where he says "ahd hageshamim" (until the rains). However, if he says "ahd hageshem" (until the rain), all would agree that he means until the time of rain (even if no rain actually came).
  - **Q:** A Braisa in Mesechta Taanis brings a machlokes as to when the times of the first, second, and third rains are. The Gemara there asked, the time of the first rain would be when we begin to ask for rain, the time of the third rain would be when people must begin fasting for rain, but what is the significance of knowing the time of the second rains? **R' Zeira** said, it is significant in regard to nedarim. The Gemara brings another Braisa in which **R' Shimon ben Gamliel** says it is possible to have the first, second, and third rains all accounted for with 7 consecutive days of rain. Now, presumably the case of nedarim is where he says "until the rain", as is typical. If so, according to **R' Zeira**, everyone agrees that for purposes of nedarim we do not need the rain to actually come, so why does **R' Shimon ben Gamliel** insist to be talking about a case when it actually rained? **A:** The case there must be where the person made the neder "until the rains", in which case the **Rabanan** say that the neder continues until it actually rains the second set of rains.

MISHNA

- If a person made a neder saying "I will not taste wine for the year" and then the year became a leap year, he remains assur to wine for the entire year including the extra month.
- If the neder was made "until the beginning of the month of Adar" and the year then became a leap year, he is assur until the beginning of the first Adar.
- If the neder was made "until the end of Adar" and the year then became a leap year, he is assur until the end of the first Adar.

GEMARA

- We see from the Mishna that when a person says "Adar" without specifying which one he means, he refers to the first Adar.
  - **Q:** A Braisa says, **R' Meir** says if one dates a document in the first Adar he should write "Adar Rishon" and in the second Adar he only needs to write "Adar". **R' Yehuda** says, in the first Adar he writes "Adar" and in the second Adar he writes "Adar Sheini". Our Mishna seems to only follow **R' Yehuda**!? **A:** **Abaye** said, the Mishna can follow **R' Meir** as well. The Braisa is discussing where the person knew that there were 2 Adars, and therefore the second Adar is the one left unspecified. Our Mishna is discussing where he did not know that there would be 2 Adars. Therefore, a reference to "Adar" was a reference to the first Adar. This difference can be learned from a Braisa as well.

MISHNA

- **R' Yehuda** says, if one makes a neder "not to taste wine until it is Pesach", he would be allowed to drink wine the night of Pesach, because he meant to make it assur until that night, when it is a time that all people drink wine. If one makes a neder "not to taste meat until it is the fast (Yom Kippur)", he would be allowed to eat meat for the meal before the fast, because he meant to make it assur until the time that all people eat meat (for the meal before Yom Kippur begins).

- **R' Yose** his son says, if one makes a neder “not to taste garlic until it is Shabbos”, he would be allowed to eat garlic on Friday night, because he meant to make it assur until the time that all people eat garlic, which is Friday night (based on Ezra’s enactment).
- If a person tells his friend, “I make a neder not to benefit from you if you don’t accept a gift of a kor of wheat and 2 barrels of wine for your son”, that neder can be annulled even without a chochom, because the friend can respond, “you want to give me these gifts to honor me, however, my non-acceptance is itself an honor”. Similarly, if a person says to his friend “I make a neder that you are assur to benefit from me if you don’t give a kor of wheat and 2 barrels of wine to my son”, **R' Meir** says the neder is effective until the items are given to his son, and the **Rabanan** say that it is ineffective, because the person can say “it is as if I have received the gift from you” and in that way he can remove the neder.
- If a person was being pressured to marry a certain girl and he therefore made a neder prohibiting this girl to benefit from him forever, or he was divorcing his wife and made a neder prohibiting her to benefit from him forever, these women may benefit from him, because he only meant to prohibit matters of tashmish, and not general benefit.
- If a person was being pressured to eat by his friend’s house and he therefore made a neder prohibiting himself to enter that friend’s house, or made a neder prohibiting his drinking even a drop of cold water from this friend, he is still allowed to enter this friend’s house and drink this friend’s cold water, because he truly only meant to prohibit eating and drinking a meal at his friend’s house.

**HADRAN ALACH PEREK KONAM YAYIN!!!**