



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

Nedarim Daf Samach Vuv

MISHNA

- We may use Yom Tov and Shabbos as an opening to annul a neder (if he prohibited himself to some form of enjoyment and we tell him that it is assur to hold back enjoyment on Shabbos and Yom Tov, and he says had he known that he would never have made the neder).
 - Initially they said that when such an opening is used, the days of Shabbos and Yom Tov become mutar, but the other days remain subject to the neder. However, **R' Akiva** then came along and taught that a neder which becomes nullified in part becomes nullified in its entirety. An example of such a case would be where one made a neder prohibiting benefit from a group of people, and then has the neder nullified with regard to one person in the group. In that case the entire neder would become nullified.
 - If the neder said that "I will not benefit from this one, and from this one, and this one, etc." (with the neder of each person making reference to the neder on the previous person), and the neder becomes annulled with reference to the first person mentioned, the neder becomes annulled with regard to everyone else as well. However, if the neder becomes annulled with reference to the last one mentioned, the last person is no longer prohibited to benefit, but the others remain assur to benefit.
 - If the neder says "that which I benefit from this person should be a korbon (i.e. assur), and that which I benefit from that person should be a korbon", each person would need a separate annulment (because each statement is considered to be a separate neder).
 - If a neder is made that says "wine should be prohibited to me, because wine is bad for the stomach", and then people tell him that aged wine is actually good for the stomach, not only does he become mutar in aged wine, he becomes mutar in all wine (based on the principle of **R' Akiva**). Similarly, if the neder prohibited all onions since they are bad for the heart, and he is then told that the Kufri onion is good for the heart, he becomes mutar in all onions.
 - Such a story once happened and **R' Meir** said the person was mutar to eat all types of onions.

GEMARA

- The Mishna said that the word "korbon" (or any verbiage of neder) must be said separately regarding each person to create a separate neder for each person. **Rava** said, this follows the view of **R' Shimon**, who holds this way.

KONAM YAYIN SH'ANI TO'EIM...

- **Q:** The Mishna seems to say that the neder is annulled because they told him that aged wine is "good" for him, but if it would only be "not bad" for him, the neder would stay in effect. Why should that be? **A: R' Abba** said, even "not bad for him" would annul the neder as well. The Mishna is just making the argument stronger by saying that the wine is not only "not bad" for him, but is rather even good for him.

KONAM BATZAL SHE'ANI TO'EIM SHEHABATZAL...

- **Q:** The Mishna seems to say that the neder is annulled because they told him that a Kufri onions is "good" for him, but if it would only be "not bad" for him, the neder would stay in effect. Why should that be? **A: R' Abba** said, even "not bad for him" would annul the neder as well. The Mishna is just making the argument stronger by saying that the Kufri onion is not only "not bad" for him, but is actually even good for him.

MISHNA

- We may use a person's own honor and the honor of his children as an opening to annul a neder (if the neder would force him to get divorced). We say to him, if you would have known that people would say that you just divorce women on a whim, or that people would think less of your children or even think they may be illegitimate children, would you have made the neder? If he says he would not have made the neder, we can use this as an opening to annul the neder.
- If one made a neder not to marry a particular woman because she is ugly, and it turns out that she is beautiful, or because she is dark and it turns out that she is light, or that she is short and it turns out that she is tall, he is mutar to marry her and the neder is ineffective. This is not because she *became* pretty, or light, or tall, rather it is because the neder was made on a mistaken premise and therefore never took effect.
 - It once happened that a person made a neder prohibiting benefit from his sister's daughter (so that he shouldn't have to marry her, because he thought she was ugly). The girl was brought to the home of **R' Yishmael**, and they made her beautiful. **R' Yishmael** then asked the man, did you really make a neder not to marry this girl? He said, I did not (because she is now a beautiful girl). **R' Yishmael** then used that as an opening and annulled the neder.
 - At that time **R' Yishmael** cried and said, all Jewish girls are truly pretty. It is the poverty that makes them ugly. When **R' Yishmael** passed away, the girls cried a special lamentation (kinah) "Jewish girls, cry over **R' Yishmael!**". This was the same kinah that was said for Shaul upon his passing.

GEMARA

- **Q:** The Mishna seemed to say that if the girl who was ugly later became beautiful, the neder would remain in effect. The Gemara then brings a story that shows that the neder does become annulled!? **A:** The Mishna is missing words and should be read as saying that **R' Yishmael** argues on the **T"K** and says that even if the girl actually is ugly, etc., and then became pretty, the neder can be annulled. On that view, the story is then brought.
- A Braisa says, the girl in the story had a false tooth, and **R' Yishmael** had it switched out for a gold tooth, at his own expense.
- A man once made a neder that his wife may not have any benefit from him unless she gives her food to taste to **R' Yehuda** and **R' Shimon**. **R' Yehuda** tasted it based on a kal v'chomer. He said, if Hashem allows his name to be erased for the sake of *possibly* making peace between husband and wife in the case of a sotah, then surely I should not worry about my honor and I should taste the food. **R' Shimon** did not taste the food. He said that doing so would dishonor the Torah (by dishonoring a talmid chochom), and it should therefore not be done. Also, he said that doing so would make this person become accustomed to make nedarim.
- A man once made a neder that prohibited his wife to benefit from him until she spits on **R' Shimon ben Gamliel**. She went and spat onto his clothing (and **R' Shimon ben Gamliel** then permitted her to her husband based on that).
 - **Q:** **R' Acha Midifti** asked **Ravina**, this husband intended to dishonor **R' Shimon**, and her spitting on the clothing did not accomplish that! If so, the condition wasn't fulfilled, and the neder should remain assur!? **A:** **Ravina** answered, **R' Shimon** was so great, that even just spitting on his clothing was considered a tremendous dishonor.
- A man made a neder that prohibited his wife to benefit from him unless she could show **R' Yishmael the son of R' Yose** something that is beautiful about her. **R' Yishmael** wanted to help this woman fulfill the condition of the neder so he asked the people what was beautiful about this woman. They responded that every part of her was ugly, including her name which was "Lachluchis" (which means dirty). **R' Yishmael** said, at least her name is beautiful in the way that it is very befitting for her since she is so ugly a person. With that, he permitted her to her husband.
- There was a man from Bavel who married a woman from Eretz Yisrael. He asked her to cook a couple of lentils, and she took it literally and cooked 2 lentils. He then asked her to cook a lot of lentils and she took it literally and cooked a humongous amount of lentils. He then asked her to

bring 2 "butzinei" (meaning melons) and she brought him 2 lamps (which are also called butzinei). He became very angry and told her to take the lamps and break them on the "bava", which means a doorway. She went and broke them on the head of **Bava ben Buta**. When **Bava ben Buta** asked her why she did that, she explained that she was told to do so by her husband. He told her, "You have carried out the will of your husband with such loyalty and dedication, may Hashem give you 2 sons like Bava ben Buta!"

HADRAN ALACH PEREK R' ELIEZER!!!