



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

### Nedarim Daf Tes

#### MISHNA

- If a person says “like the neder of resha'im” (meaning a neder, because righteous people don't make nedarim at all), it is an effective neder, either in regard to nezirus, or a korbon, or a shevuah.
- If a person says “like the neder of the kesheirim”, it is not an effective neder (because righteous people don't make nedarim). If he says “like the nedavos of the kesheirim” (they do give nedavos), it is an effective neder in regard to nezirus or a korbon.

#### GEMARA

- **Q:** Maybe the person meant to say that he is *not* making a neder like that of resha'im, so why is it an effective neder? **A: Shmuel** said, the Mishna is discussing where after saying “like the neder of resha'im”, he adds “am I” – which would make him a nazir, or he adds “on me” – which would obligate him to bring a korbon, or he adds “from it” – which would obligate him as a shevuah.
  - **Q:** Maybe when he says “am I” he meant to say that he will observe a fast!? **A: Shmuel** said, the case is where there is a nazir walking by him as he makes the statement.s
  - **Q:** Why is he subject to a shevuah not to eat when he says “from it”? Maybe he means that he *will* eat from eat? **A: Rava** said, the case is where he specifically said he will *not* eat from it. The chiddush is that this is considered to be a shevuah and he is therefore obligated to live by it.

#### KINIDREI KISHEIRIM LO AMAR KLUM KINIDVOSAM NADAR...

- **Q:** Who is the Tanna who holds that it is inappropriate to make a neder, but it is appropriate to make a nedava? It seems not to be **R' Meir** or **R' Yehuda**, because a Braisa says that **R' Meir** says it is better to never make a neder at all (even if you end up fulfilling the promise), and **R' Yehuda** says the best is if someone makes a neder and fulfills it. We see that neither of them make a difference between a neder and a nedavah!? **A:** We can say that our Mishna follows **R' Meir**, and in the Braisa he was only referring to a neder, not a nedavah.
  - **Q:** Our Mishna says, if he says “like the nedavos of the kesheirim” (they do give nedavos), it is an effective *neder* in regard to nezirus or a korbon. We see they make nedarim!? **A:** Change the word to read that it is an effective “nedavah” of nezirus or korbon.
  - **Q:** Presumably a neder should not be made because of the risk that it will not be fulfilled. Why isn't a nedavah frowned upon for the same reason? **A:** It is a good thing if done like Hillel, who would make a nedavah of a korbon and not make it kadosh until it was already in the Azarah. By doing so it prevented any violation of the nedavah.
    - **Q:** This can explain how a korbon can be brought as a nedavah in a righteous way. How will a nedavah of nezirus be able to be done in a righteous way? **A:** The case would be as we find in a Braisa, that teaches that Shimon Hatzadik said he never ate from the asham of a tamei nazir except for once, when he saw that the nazir had absolute pure intention, because he had accepted nezirus so that he could cut his hair off for the sake of Hashem. Such a promise of nezirus, being so pure in intent, will clearly not be violated and would be considered a righteous thing.
      - **Q:** **R' Mani** asked, why is it that he didn't eat from the asham of a tamei nazir (presumably because it was being brought for an aveirah)? All ashamos are brought for an aveirah, and he therefore should not have eaten from any asham!? **A: R' Yonah** said, the reason is that when a

nazir becomes tamei and he must then recount days of nezirus, he begins to regret having accepted nezirus upon himself, and that leads to the entire promise of nezirus to become nullified, thereby making the korban that they bring as being truly chullin, which should never have been brought as a korban in the first place.

- **Q:** Based on this reasoning, he should not have eaten from a tahor nazir either, because of the regret he may have felt!? **A:** If he only keeps his originally planned term, he doesn't regret it, and the korban is therefore a valid korban. It is only when he becomes tamei, thereby increasing the days of nezirus, that he begins to regret.