

26 Kislev 5783
Dec. 20, 2022



Nedarim Daf 56

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamot of

Moshe Raphael ben Yehoshua (Morris Stadtmauer) o'h

Tzvi Gershon ben Yoel (Harvey Felsen) o'h

May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Mishnah

The *Mishnah* states: If one makes a *neder* prohibiting himself from entering a house, he is permitted to enter the second floor. These are the words of Rabbi Meir. The *Chachamim* say: the second floor is included in the *neder* (and he is, therefore, prohibited from entering). If he makes a *neder* prohibiting himself from entering the second floor, he is permitted to enter the house (the first floor). (56a1)

Tzaraas on the Second Floor

The *Gemora* asks: Who is the *Tanna* of the following *Baraisa*: In a house of (in regards to the *halachah* of *tzaraas* in a house) includes the side-chambers; In the house of includes the upper story?

Rav Chisda said: It is in accordance with Rabbi Meir, and not the *Chachamim*. For according to the *Chachamim*, the upper story is included in the word "house." Why would it be necessary to teach that the upper story of a house can be afflicted with *tzaraas*?

Abaye disagrees: It can be following the *Chachamim*'s opinion as well. For we might have thought that since the Torah writes: In the house of the land of your possessions, only a house which is connected to the "land" is included in the *halachos* of *tzaraas*. The second story, however, which is not directly connected to the ground, might not be included in these *halachos*. We therefore needed an extra word to teach us otherwise. (56a1)

Aliyah

The *Gemora* asks: Who is the *Tanna* of the following statement that Rav Huna bar Chiya said in the name of Ulla?

If a seller says to a potential buyer, "I am selling you a house inside of my house," he may show him the upper story (to sell him, although it's an inferior part of the house; this is so, because the seller is presently in possession of the house and he has the upper hand). We can infer that the only reason that the seller has this option is because he said "a house inside of my house." However, if he would have just said "house," he cannot show him the upper story. This would only be consistent with Rabbi Meir's opinion.

The *Gemora* rejects the proof: Perhaps what Ulla meant is that the seller must show the buyer the best of his houses ("aliyah" could mean the upper story, or it could mean the best of his houses). (56a1 – 56a2)

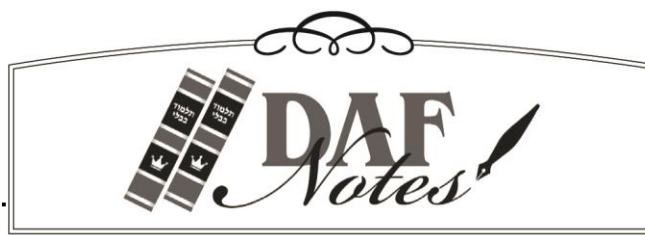
Dargash

The *Mishnah* states: If one makes a *neder* prohibiting himself from a bed, he is permitted in the *dargash*. These are the words of Rabbi Meir. But the *Chachamim* say: The *dargash* is included in the bed. If one makes a *neder* prohibiting himself from a *dargash*, he is permitted in the bed. (56a2)

The *Gemora* asks: What is a *dargash*?

Ulla says: A *dargash* bed is a bed of good fortune (designated for the guardian angel of the house).

The Rabbis asked Ulla from the following *Mishnah*: When the king was given the mourner's meal (since it was forbidden for a mourner to eat the first meal from his own food), all the people sat on the ground, while he reclined on the *dargash*. Now, (according to you, Ulla) normally, he would not sit upon it, yet on that day he does!?



Ravina answered: Why is that problematic? This is similar to meat and wine: The rest of the year, it is optional for him to partake in meat and wine, but on this day, we bring these for him. [This is in order to lift his spirits. We do the same with this bed; we provide him the honor of sitting on the bed of good fortune, something that is usually reserved for the guardian angel of the house.]

The *Gemora* asks on Ulla from a *Baraisa*: The mourner is not required to overturn a *dargash* bed; rather, one should stand it up on its side (*and lean it against the wall*). Now, if it (a *dargash*) is a bed of good fortune (it should be turned over as well)!? And we learned in another *Baraisa*: The mourners must overturn all the beds that are in his house. (*If a dargash is a bed, it should also be required to be turned over?*)

The *Gemora* answers: This is not difficult, for a *dargash* (*although it's a bed*) may be similar to a bed used for holding utensils. And we learned in a *Baraisa*: A mourner is not required to overturn a bed used for utensils.

The *Gemora* asks on Ulla from a *Baraisa*: Rabban Shimon ben Gamliel says: A mourner should untie the straps of the *dargash* and the bed will fall by itself. Now, if it is a bed of good fortune (but a regular type of bed), why does Rabban Shimon ben Gamliel rule that one should untie its straps; a regular bed does not have straps (it has ropes attached to the frame)!?

The *Gemora* offers another explanation for *dargash*. When Ravin came from *Eretz Yisroel* to Bavel, he said: I asked one of the Rabbis (as to the meaning of *dargash*), and Rav Tachlifa the Westerner was his name, for he would frequent the market for leathersmiths. He told me that a *dargash* is a leather bed.

It was stated: What is a bed, and what a *dargash*? Rabbi Yirmiyah said: Regarding a bed, we attach the ropes on top (the ropes are wrapped over the frame of the bed – Ra"n);

regarding a *dargash*, we attach the ropes from the inside (i.e., there are holes in the frame, and the ends of the straps that hang from the leather are pushed through them and knotted, and the straps are not wrapped over the frame of the bed – Ra"n).

The *Gemora* raises an objection (against R' Yirmiyah) from the following *Mishnah*: When is a wooden vessel able to become impure? A bed and crib are able to become impure from when they are sanded with the skin of a fish. If a bed is made out of ropes that crisscross over it to form a support, why does the frame of the bed (*which is covered anyway by the ropes*) have to be sanded?

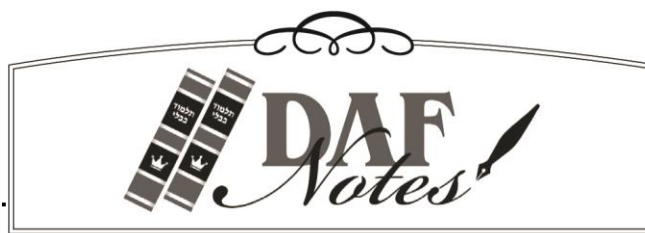
The *Gemora* answers: Rather, both a *dargash* and bed have their own loops. The loops of a bed are tied into a hold in the frame, whereas the loops of a *dargash* are secured on hooks that protrude from the frame.

Rabbi Yaakov bar Acha said in the name of Rebbe: Regarding a bed whose double-posts protrude, he (the mourner) stands it straight up and that is sufficient (as the posts are permanently attached, it is quite impossible to turn it over and stand it upside down).

Rabbi Yaakov bar Iddi said in the name of Rabbi Yehoshua ben Levi: The law follows Rabban Shimon ben Gamliel. Rabbi Yaakov bar Ami says: A bed whose footboard and headboard (*used to attach a canopy over the bed*) protrude above the bed can be straightened, and that is good enough. (56a2 – 56b2)

Mishnah

The *Mishnah* states: If one makes a *neder* prohibiting himself from entering the city, he is permitted to enter into the *techum* (*two thousand amos past the city limits*) of the city, but he may not enter its extension (*a house within 70 2/3 amos from the outskirts of the city*). However, if one makes a *neder* prohibiting himself from entering a house, he is prohibited from entering the doorway and inward. (56b2)



The *Gemora* asks: From where is it known that the extension of a city is regarded as the city itself (but the *techum* boundary of the city is not)?

Rabbi Yochanan said: Scripture states: *and it happened when Yehoshua was in Yericho* etc. Now, what is meant by ‘in Yericho’? If we say that he was actually in Jericho; but is it not written: *Now Yericho was completely sealed (before the children of Israel; no one left and no one entered)*? Therefore, it must mean (that Yehoshua was in) its extension.

The *Gemora* asks: Then say that it means even in the *techum* boundary?

The *Gemora* answers: With respect to the *techum* boundary, it is written: *And you shall measure from outside the city [on the east side two thousand amos]*. [Evidently, the *techum* boundary of the city is considered outside of the city, and it is not part of the city.] (56b2)

Threshold of a House

The Mishnah had stated: If one makes a *neder* prohibiting himself from entering a house, he is prohibited from entering the doorframe and inward.

The *Gemora* infers from here that from the doorframe and outward, (he is) not (prohibited from going).

Rav Mari asks: [It is written (*where a Kohen inspects a discoloration on a house to determine if the house has been afflicted with tzara'as*):] *And the Kohen shall leave the house*. It could be thought that the Kohen can go to his own house and close off (the afflicted house from there). The Torah therefore states: *to the entrance of the house*. And if the Torah would have only stated: *to the entrance of the house*, it could be thought that he could stand under the lintel and close off the house from there. The Torah therefore states: *from the house* – until he departs from the entire house. How is that done? He stands outside the lintel and closes off the house from there. [Evidently, anything that is under the

lintel, although it is outside the door frame, is regarded as being inside the house!?] The Baraisa continues: And from where is it known that if he went to his own house and closed off (the afflicted house from there), or that if he stood under the lintel and closed off (the house from there), that his “closing off” (of the house) is indeed regarded as a “closing off” (which is effective)? The Torah states: *And he shall close off the house* – in any manner.

The *Gemora* notes a distinction between the *halachos* regarding *nedarim* and the *halachos* of an afflicted house. Here, the threshold of the house is not regarded as being part of the house, and one who made a *neder* prohibiting himself from entering a house would be permitted to stand on its threshold. However, by *tzara'as* of a house, the *halachah* is that the *Kohen* must exit the house before declaring it *tamei*; there, the *halachah*, based upon the verse: *from the house*, is, that the *Kohen* must leave the entire house, including the threshold before he declares that the house is *tamei*. (56b2 – 56b3)

INSIGHTS TO THE DAF

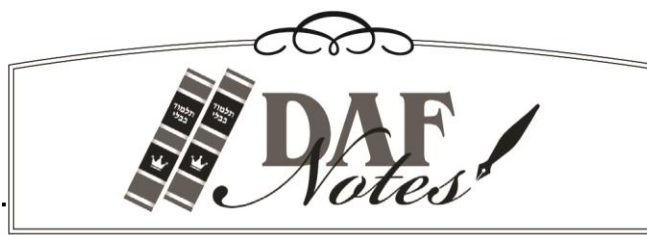
Superstition

Ulla says: A *dargash* bed is a bed of good fortune.

The Rishonim ask: Shouldn't such a bed be forbidden on account of the prohibition of *nichush*; *One should not act upon the basis of omens or lucky times* (Vayikra 19:26)?

The Radvaz answers that it is being used as a sign to strengthen one's luck, but not to be superstitious about it. R' Eliezer MiMitz disagrees with him and maintains that even that would be forbidden.

The Shitah Mikubetzes explains that this is a bed designated for the guardian angel of the house. It was done for the purpose of honoring the Holy One, blessed is He. This is similar in the manner that we prepare a chair for Eliyahu Hanavi by a *bris milah*.



The Ra"n in Sanhedrin explains that it is a bed which is constantly made and kept empty in order to demonstrate that the household has more than they need. Through this, one is recognizing that Hashem has blessed him with wealth and thanking Him for it.

The Rambam writes that *dargash* is a small bed that is placed before a larger bed; it is used as a stepping-stool in order to climb onto the higher bed.

The Rosh explains that the angel in charge of poverty resides in a dirty house and the angel in charge of riches and success resides in a clean house. The *dargash* is a bed which always remained clean in order to beckon the angel of wealth to reside in the house.

DAILY MASHAL

Faithful to a Vow

Rabbi A. Leib Scheinbaum writes in Peninim al HaTorah: Rabbi Yisrael Besser tells about the elderly Yemenite street sweeper in Tel Aviv who worked the street next to the Sadigerer shtiebel. He diligently swept both sides of the street. As he approached the entrance to the shul, he stopped, raised up his broom and, almost ritually, walked by the entrance and did not sweep it. A spectator might wonder about the nature of the dirt in front of the shul. Was it special?

Well, in a way it was special, because only one person was permitted to sweep it. The Sadigerer Rebbe insisted on being the one to sweep the street in front of the shteibel. Thus, he asked the sweeper to desist and allow him the "honor." Apparently, the Rebbe had visited Vienna on Parashas Zachor of 1938 - the Shabbos the Nazis entered Vienna and began the Anschluss. They had immediately sought out and arrested the city's most prominent and distinguished Jews for one purpose: to humiliate them personally and degrade the Jewish religion in general. They took these Yidden whose only offense was being Jewish and, raising the banner of

their religion to a level of distinction, publicly abased and denigrated them.

The Sadigerer Rebbe had portrayed malchus, royalty, in bearing and demeanor. He was handed a little brush and told to sweep the stairs leading up to the Vienna Opera House. To add to his shame, he was forced to don a small cap reserved for street sweepers.

The Nazi beasts did not succeed in breaking the Rebbe's spirit. As he bent over with his little brush to sweep the steps, with tears streaming down his cheeks, he uttered a prayer to Hashem. "Aibishter, save me from these fiends; lead me out of this country to Eretz Yisrael, and I promise that there I will sweep the streets with delight and gratitude."

That was why the Rebbe insisted that the street in front of his shul was his to sweep. He had to keep his word to Hashem.