

15.1.9

13a (משנה ד') → 13b (סיום הפרק)

- I התפסת נדר בקרבן נדר: various forms of
- a declaration of abstinence by associating object with any of these שלמים, חטאת, מנחה, עולה, is valid
- i נדר ר' יהודה permits (invalidates the נדר)
- b whether the statement is קרבן or with prefixes לקרבן or כקרבן – if followed by “what I will eat” – valid
- i seems to follow ר"מ who doesn't distinguish between use or omission of prefix
- 1 challenge: חכמים agree that הא קרבן is invalid
- 2 answer: הא קרבן means “by the life of the קרבן” (meaningless) – whereas הקרבן is simply a prefix (valid)
- ii ר"מ validates even if he states שלא אוכל לך – interpreted as “I regard your food as קרבן and, therefore, will not eat of it”
- 1 challenge: ר"מ maintains (קידושין ג:ד) we don't allow for inverted inference
- 2 answer: it is considered as interpretation brought above
- II משנה ד': if A prohibits, via נדר, his mouth, arms or legs (e.g.) from benefiting another – it is valid
- a challenge: presentation of relative strengths of שבועות vs. נדרים
- i מצווה נדרים: apply to מצווה
- ii שבועות: apply to intangibles
- iii answer: in our case, it is as if he said: “that which my mouth says, that which my hands create” etc.