



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

Nedarim Daf Samach Zayin

PEREK NAARAH HAME'ORASAH -- PEREK ASIRI

MISHNA

- If an arusah who is a naarah makes a neder, her father and her husband may together revoke (be "meifer") her neder. If the father or the husband did a hafara without the other, the neder is not revoked. It goes without saying that if one of them actually confirms the neder, that the neder would not be considered to be revoked.

GEMARA

- **Q:** When the Mishna begins and says that the father and husband must revoke the neder, that already teaches that one of them alone could not make a revocation. If so, why does the Mishna's second statement have to specifically say that they can't individually make a revocation? **A:** We may have understood the Mishna in the beginning to mean that either of them could do the hafarah. The Mishna therefore clarifies that only both of them together can make the hafarah.

V'EIN TZARICH LOMAR SHEKIYEIM ECHAD MEIHEM

- **Q:** Why is this statement of the Mishna necessary? If each one alone cannot make a hafarah, then certainly if one confirms the neder a hafarah cannot be made!? **A:** The Mishna is teaching that if initially one of them was meifer and the other confirmed the neder, and then the one who confirmed it annulled his confirmation and wanted to be meifer as well, the hafarah would not be an effective hafarah, because the hafarah of the father and the husband must be done at the same time.
- **Q:** How do we know that an arusah who is a naarah needs her father and her husband to be meifer? **A: Rabbah** said, after the pasuk that says that a girl in her father's house needs her father to be meifer, there is a pasuk that says "and if she shall be to a man" (married) then her husband shall be meifer. Now this can't be referring to after nissuin, because the pasuk after this one refers to nissuin. This pasuk must therefore refer to an arusah, and the word "And" in the beginning of the pasuk teaches that the father (as in the previous pasuk) and the husband (as stated in this pasuk) must both do the hafara.
 - **Q:** Maybe we should say that both these pesukim refer to a woman after nissuin, and the reason we need 2 pesukim is because the last pasuk teaches that the husband can only be meifer a neder taken after nissuin, and not one that was said before the nissuin? **A:** Even if that was true, this last pasuk would still also be able to teach that the husband of a nesuah can be meifer, and the earlier pasuk would therefore be unnecessary. **A2:** The second pasuk uses the words "she shall be", which are words that refer to eirusin.
 - **Q:** Maybe we should say that during the eirusin period the father retains the right to be meifer on his own (since she has not yet left his house)!? **A:** If that was so there would be no need for the earlier pasuk to teach that a father can be meifer the neder of his single daughter, because if he can be meifer alone for his daughter who is an arusah, surely he can be meifer for his single daughter.
 - **Q:** Maybe we should say that although the father cannot be meifer without the husband during the eirusin, the husband can be meifer without the father, and the reason that the pasuk even mentions the father is to teach that if he confirms the neder before the husband is meifer it, the husband can no longer be meifer it!? **A:** If that was so, then we would not need a pasuk to teach that the husband can be meifer alone after the nissuin.

If he can be meifer alone when she is still in the reshus of the father (during eirusin) then he can surely be meifer alone after the nissuin.

- **Q:** Maybe the reason we need that last pasuk is to teach that the husband cannot be meifer a neder that was taken before the nissuin!? **A:** From the fact that a husband of a nesuah cannot be meifer on a prior neder, we can learn that the pasuk referring to eirusin must mean that the husband can only be meifer together with the father. The pasuk referring to eirusin allows the husband to even be meifer a neder that took place before the eirusin (as can be seen based on the verbiage used in the pasuk). Now, this can't mean that he can do it alone, because even a husband after nissuin can't be meifer on prior nedarim. Therefore, it must mean that the pasuk is referring to him being meifer only together with the father.