



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

Nedarim Daf Ayin Gimmel

- **Q: Rami bar Chama** asked, can a deaf husband (he can't hear the nedarim) be meifer his wife's neder? Do we say that even if we say a husband need not hear the neder to be meifer, maybe that is only for a husband who is able to hear in general, but a deaf husband cannot be meifer at all? Or maybe there is no need to hear the neder at all, and the deaf husband can therefore also be meifer? **A: Rava** said, a Braisa clearly states that the pasuk of "v'shama ishah" teaches that a deaf husband cannot be meifer the neder of his wife.
- **Q:** Can a husband be meifer for 2 wives at the same time? When the pasuk says "osah" (in the singular), does that mean it can only be for one woman, or should it not be taken literally? **A: Ravina** said, a Braisa says that 2 sotahs may not be given to drink the mei hamarim at one time. **R' Yehuda** bases this on the pasuk that writes that she should be given to drink using the singular language. The same would therefore be regarding hafarah, and we would likewise understand the pasuk to teach that it must be done for one woman at a time.

MISHNA

- If a bogeres has waited as an arusah for more than 12 months, or a widow who has waited as an arusah (for a remarriage) for more than 30 days, **R' Eliezer** says, since at that point the husband is obligated to support this woman, he can also be meifer her nedarim (on his own). The **Chachomim** say, a husband cannot be meifer until after nissuin.

GEMARA

- **Rabbah** said, **R' Eliezer** and the Mishna Rishona say the same thing. The Mishna Rishona said that a woman who has waited 12 months as an arusah and the husband has not moved forward with nissuin must be supported by the husband and may begin eating terumah (if the husband is a Kohen). We see that the Mishna Rishona treats a woman in this situation as somewhat of a nesuah already (as did **R' Eliezer** in our Mishna).
 - **Abaye** said to **Rabbah**, it may be that the Mishna Rishona only holds that way regarding terumah D'Rabanan. However, regarding nedarim, which are D'Oraisa, it may be that they would not treat this woman as a nesuah. Also, it may be that **R' Eliezer** only allows him to be meifer her nedarim because a wife only makes nedarim subject to the will of her husband. Therefore, in truth, the neder was only made if he agrees to it. However, regarding terumah, it may be that **R' Eliezer** would not allow her to eat even terumah D'Rabanan.