



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

### Nedarim Daf Ayin Vuv

- The Gemara is trying to answer whether according to **R' Eliezer**, when a husband is meifer his wife's future nedarim, do the nedarim take effect at all or not.
  - **Q:** Maybe we can answer from a Braisa. In the Braisa the **Chachomim** said to **R' Eliezer**, according to you we should make a similar kal v'chomer and say, that if a mikvah has the ability to make a tamei person tahor, but yet it cannot shield a tahor person from becoming tamei, then certainly a person, who does not have the ability to make a tamei thing become tahor should surely not be able to shield something from becoming tamei, and yet we know that a person has that ability (if a person swallows a ring and enters into a tamei room, the ring remains tahor)! Now, from the fact that the **Rabanan** compared the case of being meifer future nedarim to a case of a person shielding something from becoming tamei, we see that **R' Eliezer** must have meant that the neder of the wife does not take effect at all (similar to the shielded item not becoming tamei at all)! **A:** The Gemara says this is no proof, based on the later part of this Braisa. In the Braisa the **Rabanan** say, based on your (**R' Eliezer**) kal v'chomer we should say that if one can be toivel a keili to remove tumah from it, one should also be able to be toivel a tahor keili now to remove the tumah from it when it does become tamei in the future! Now, this suggests that they are suggesting that the tumah, and likewise the neder, will take effect.
    - The Gemara says that this Braisa cannot serve as a proof at all. The **Rabanan** themselves were unsure whether **R' Eliezer** holds that the neder never takes effect (in which case they asked a question based on the case of the mikvah and the person) or if he holds that it takes effect and then becomes mufar (in which case they asked a question based on the case of the keili).
  - We can bring a proof from a Braisa in which **R' Eliezer** says that his kal v'chomer is similar to the following kal v'chomer. If a seed that became tamei is planted in the ground it becomes tahor, then surely a seed in the ground cannot even become tamei (similarly, if he can revoke a neder once it has begun to prohibit then surely he can revoke it before it begins to prohibit)! We see from here that he is suggesting that just as the seeds don't even become tamei, so too the neder would never even take effect.
- **Q:** Do the **Rabanan** really not darshen a kal v'chomer similar to the one of **R' Eliezer**? We find in a Braisa that we say a kal v'chomer as follows – if a girl who was sold by her father goes free when she becomes a naarah, then surely a father cannot sell a girl who is already a naarah! Now, since they darshen this kal v'chomer, why don't they agree with the kal v'chomer of **R' Eliezer** to say that the husband can be meifer future nedarim!? **A:** They agree that such a kal v'chomer can be said. However, in the case of nedarim they say that it cannot be said, because the pasuk says "ishah yikimenu v'ishah yifeirenu", which teaches us that only a neder that is subject to confirmation can be subject to hafarah (and a future neder is not yet subject to confirmation).

### MISHNA

- Hafarah for a neder can be done for the entire day in which the neder was heard. There is a kula and a chumrah to that. If the neder is made as Shabbos begins, he has until the end of Shabbos to be meifer. However, if the neder is made at the end of the day on Shabbos, the hafarah must be done before Shabbos ends.

## GEMARA

- A Braisa says, hafarah of a neder may be done the entire day that he becomes aware of the neder. **R' Yose the son of R' Yehuda and R' Elazar the son of R' Shimon** say it may be done for a full 24 hour period from when he becomes aware.
  - The **T"K** bases his view on the pasuk that says "B'yom sham'oh". The **Rabanan** base their view of the pasuk that says "miyom ehl yom".
    - The **T"K** says the pasuk of "miyom ehl yom" is needed to teach that hafarah can even be done at night. The **Rabanan** say, we would think that "miyom ehl yom" means that he has from the day he heard the neder until this same day of the next week (e.g. from the day of Sunday to the day of Sunday), therefore we need the pasuk of "b'yom sham'oh" to teach that it is only that one day (a 24 hour period).
  - **R' Shimon ben Pazi in the name of R' Yehoshua ben Levi** said the Halacha does not follow the pair of **Rabanan** in the Braisa. **Levi** wanted to pasken like them, but **Rav** told him that **R' Chiya** said the Halacha does not follow them.
- The Gemara says that **Chiya bar Rav** would shoot arrows when he was being matir neder for somebody (he held that deep levels of concentration are not needed, because simple regret at having made the neder is sufficient to annul the neder). **Rabbah bar R' Huna** would sit or stand when being matir neder for somebody (he also felt that deep concentration was not needed for the same reason, therefore he would deal with it in any position he happened to be).