



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

Nedarim Daf Ayin Zayin

- A Mishna says, we may be meifer nedarim on Shabbos and be matir nedarim that are needed to be annulled for Shabbos.
 - **Q:** Does the Mishna mean that hafarah may also only be done on Shabbos when it is needed for Shabbos, or does it mean that hafarah may be done on Shabbos in any case?
A: R' Zuti of the yeshiva of R' Pappi taught a Braisa that a we may only be meifer a neder on Shabbos if it is needed for Shabbos.
 - **Q: R' Ashi** asked, our Mishna said that one may be meifer a neder on Shabbos up until the last minute of Shabbos (if it became known on Shabbos), but the hafarah could not be done once it became dark. Now, if hafarah can only be done when there is a Shabbos need, then the hafarah could not be done right before the end of Shabbos either (since there is no Shabbos need at that point)!? **A:** This matter will depend on the machlokes in the Braisa (quoted earlier). According to the **T"K** who says that hafarah must be done on the day that the neder becomes known, the hafarah may be done on Shabbos even if it is not needed for Shabbos (since Shabbos is the only time the hafarah could be done). According to **R' Yose the son of R' Yehuda and R' Elazar the son of R' Shimon** who say that he can be meifer for 24 hours, one can only be meifer on Shabbos if it is needed for Shabbos (since if he heard about it on Shabbos it can likely be done after Shabbos).
 - **Q:** When the Mishna said that one may be matir neder on Shabbos for something needed on Shabbos, is that only if he did not have time to be matir neder before Shabbos or is it allowed even if he did have time to do so before Shabbos? **A:** We find the that **Rabanan** were matir neder on Shabbos for the son of **R' Zutra the son of R' Ze'ira** even though he had time to do so before Shabbos.
 - **R' Yosef** thought to say that on Shabbos one may only be matir neder when using an expert (only one expert is needed) and not when using a Beis Din of 3 non-experts, because a Beis Din of 3 looks like a court case (which may not be done on Shabbos). **Abaye** told him, since the 3 people may even be standing, may even be relatives, and may even be done at night, it doesn't look like a court case and it therefore may be done on Shabbos in this way as well.
- **R' Abba in the name of R' Huna in the name of Rav** said, the Halacha is that hafarah may even be done at night.
 - **Q:** Our Mishna already clearly says that hafarah may be done at night!? **A:** It must be that he said that one may be matir neder at night.
 - **Q: R' Abba** asked **R' Huna** did **Rav** really say this? **R' Huna** said, I said it to him and he remained quiet. **R' Abba** asked, was he quiet in agreement or quiet in disagreement? **A: R' Ika bar Avin** said, we know that **Rav** was once matir neder for **Rabbah** while standing, alone, and at night.
 - **Rava in the name of R' Nachman** paskened that we may be matir neder while standing, alone, at night, on Shabbos, using relatives, and even if he had time to do so before Shabbos.
 - **Q:** A Braisa says that **R' Gamliel** dismounted his donkey to sit on the ground and wrap in a tallis to be matir neder!? **A: R' Gamliel** holds that simple regret is not sufficient to be matir neder, and therefore he required full concentration to find an opening to the neder. **R' Nachman** holds that simple regret suffices and therefore we may be matir neder even while standing.

- **Rava** said to **R' Nachman**, when the **Rabanan** were matir neder for the son of **R' Huna bar Avin** they told him to then daven because he had sinned. This is based on a Braisa that says that one who makes a neder has sinned.
- A Braisa says, if upon hearing his wife's neder a person tells his wife "I do not want these nedarim", or "this is not a neder", his statement has no effect. If he says "you have done good" or "there is no one like you" or "had you not made this neder I would have made you subject to this neder", his statement is a confirmation to her neder.
- A Braisa says, when being meifer on Shabbos a person should not do so as he would do during the week ("it should be mufar for you" or "it should be batel for you"). Rather he should say to her "take and eat" or "take and drink" and the neder thereby becomes batul on its own. **R' Yochanan** said, he must also be mevatel the neder in his heart.
 - A Braisa says, **B"S** say, when being meifer on Shabbos the husband must be mevatel in his heart, and when being meifer during the rest of the week, he must explicitly say so. **B"H** say that in either case he can be mevatel in his heart without an explicit oral statement.
- **R' Yochanan** said, if a chochom who is being matir neder says "it should be mufar for you" and if a husband says "it should be mutar for you", the nedarim remain effective. This is based on a Braisa that says, that pasuk says "zeh hadavar". This teaches that the chochom must use verbiage of "mutar" and the husband must use verbiage of "hafarah".