



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

Nedarim Daf Ayin Tes

- **Q: R' Chanina** had said that if a husband is silent in reaction to hearing his wife's neder, but the silence was done to bother her into thinking that he was not going to be meifer, this silence is not deemed a confirmation, and a hafarah may even be done many days later. **R' Chisda** asked, a Braisa says that confirmation is more stringent than hafarah, and hafarah is more stringent than confirmation. Confirmation is more stringent in that silence is a confirmation and not a revocation, and once can confirm in his heart but cannot revoke in his heart. After confirmation there cannot be a revocation and visa-versa. Now, presumably the silence discussed in the Braisa is even when it was done to bother the wife, and we see that it acts as a confirmation!?
A: The Braisa is discussing where he was quiet in order for it to act as a confirmation.
 - **Q:** That would seem to be the same thing as the other case in the Braisa, where it says that one can make a confirmation in his heart!? **A:** The case is where he was silent without any specific intent.
 - **Q:** The Braisa mentioned, but did not explain, the stringency of hafarah over confirmation!? **A: R' Yochanan** said, one can be matir and undo a confirmation, but cannot do so for a hafarah.
- **Q: R' Kahana** asked, a Braisa clearly says that the pasuk of "ihm hachareish yacharish lah ishah" teaches that even a silence done to bother the wife is also considered to be a confirmation. This is a clear **TEYUFTA** of **R' Chanina**!
 - We can't say that this pasuk refers to one who is quiet without any specific intent, but being quiet to bother her would not be a confirmation, because there are many extra pesukim, and there is therefore a pasuk available to teach that even being quiet with intent to bother her is considered to be a confirmation.
- **Q: Rava** asked, our Mishna says that if he becomes aware of the neder towards the end of Shabbos, he must be meifer before Shabbos is over, and if he is not meifer, the neder is confirmed. Why can't he remain silent and have this be considered as a silence meant to bother her, which **R' Chanina** says is not considered to be a confirmation!? This is also a **TEYUFTA** of **R' Chanina**.
- **Q: R' Ashi** asked, a Mishna says that if a husband heard nedarim and was not meifer them because he didn't know that a husband could be meifer nedarim, he may then be meifer the nedarim. If he knew a husband could be meifer, but did not know that the vows he heard constituted nedarim, **R' Meir** says he may not be meifer at that point, and the **Chachomim** say that he could. Now, according to **R' Meir**, why don't we say that his silence was like one who is silent to bother his wife, and should therefore not be considered a confirmation!? This too, is a **TEYUFTA** of **R' Chanina**.

HADRAN ALACH PEREK NAARAH HAMORASAH!!!

PEREK V'EILU NEDARIM -- PEREK ACHAD ASSAR

MISHNA

- The following are the nedarim that may be subject to hafarah: nedarim that involve self-affliction by the woman, such as possibly making it assur to bathe or to put on makeup. **R' Yose** says these are not examples of self-affliction. Rather, self-affliction would be where she made all the fruit in the world assur to her. However, if she only made the fruit of one country assur to her, he would not be able to be meifer, because he could bring her fruit of another country. Also, if she made a neder which prohibited the produce of a particular storekeeper, he could

not be meifer, because she can eat from any other storekeeper. However, **R' Yose** says, if that storekeeper is the only one who gives the husband credit, he may be meifer that neder.

GEMARA

- **Q:** How could the Mishna say that the husband can only be meifer a neder of self-affliction, when we have learned that the pasuk of “bein ish l’ishto” teaches that he may be meifer a neder that related to matters of their relationship!? **A:** When he is meifer a neder of self-affliction, the hafarah remains in effect forever. When he is meifer a neder that effects their relationship, the hafarah is only effective for as long as they are still married.
 - **Q:** A Mishna discusses a neder in which a woman prohibits her handiwork on her husband, and **R' Yochanan ben Nuri** says that although that can't take effect now (because she doesn't own her own handiwork) the husband should still be meifer so that if they get divorced it shouldn't take effect then, because if it did, he would not be allowed to remarry her. We see that a hafarah on something other than self-affliction remains subject to the hafarah even after they divorce!? **A:** A husband can be meifer both types of nedarim. The difference between the two is, that when he is meifer nedarim of self-affliction, the hafarah is effective forever. When he is meifer nedarim that effect their relationship, the hafarah is only effective for as long as it is still possible for them to have their relationship (even after they get divorced he can still remarry her, but if she married someone else and can therefore no longer remarry her first husband, the hafarah would stop being effective).