



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

Nedarim Daf Pey Tes

MISHNA

- The pasuk says that the neder of an almanah or a divorcee cannot be revoked. This pasuk is needed for the case where the almanah or divorcee made a neder to be a nezirah after 30 days, and she then got married within those 30 days (before the neder took effect). The pasuk teaches that the new husband cannot be meifer that neder (since it was made before the marriage).
 - If she made this neder while she was married and her husband was then meifer, but he died or divorced her before the 30 days passed, the neder is still revoked (because she was married when she made the neder).
 - If a woman entered nissuin and immediately made a neder, and on that same day was divorced and remarried to the same husband, he cannot be meifer her vow at that point. The general rule is, if a woman goes out into her own reshus for even a moment, her husband can no longer be meifer her nedarim from before the new marriage.

GEMARA

- A Braisa says, if an almanah or divorcee says "I shall be a nezirah when I enter into nissuin" and she then enters nissuin, **R' Yishmael** says the husband may be meifer and **R' Akiva** says that he cannot be meifer. If a married woman says "I shall be a nezirah when I get divorced", **R' Yishmael** says her husband cannot be meifer and **R' Akiva** says that he can. **R' Yishmael** explains, the pasuk says that the neder of an almanah or divorcee cannot be revoked – this means that only if the neder was set to take effect while she was an almanah or divorcee is the case that it cannot be revoked. **R' Akiva** says, the pasuk continues and says "anything that she made assur on herself" cannot be revoked. This suggests that it cannot be revoked when the neder is said while she is an almanah or a divorcee, irrespective of when it is set to take effect.
 - **R' Chisda** said, our Mishna can only follow **R' Akiva**. **Abaye** said, our Mishna can even follow **R' Yishmael**, because in our Mishna the neder is dependent on a set amount of time passing (and therefore we follow the time at which the neder was said), whereas in the Braisa it was dependent on a change in her marital status (and therefore we must follow the time that the neder takes effect).
- The Mishna in "Perek Naarah Hamorasah" gives the general rule that as long as a girl has not yet left her father's reshus, the father and her husband (during the eirusin) are together meifer her nedarim. This rule teaches that if the father went along with his daughter and the husband's messengers (who came to take her to the husband's house) or the father's messengers went along with the daughter and the husband's messengers, she is considered not to have left her husband's reshus. In our Mishna, the general rule teaches the reverse – that if the daughter has been given over to the messengers of the husband, the husband can no longer be meifer nedarim made prior to that time (a husband after nissuin can only be meifer nedarim made after the nissuin).

MISHNA

- There are 9 girls whose nedarim stand and cannot be revoked: 1) a bogeres whose father had married her off as a minor and is now divorced or widowed, 2) a naarah who became a bogeres and whose father had married her off as a minor and is now divorced or widowed, 3) a naarah who is not yet a bogeres and whose father had married her off as a minor and is now divorced or widowed, 4) a bogeres whose father has died, 5) a naarah who became a bogeres and whose father has died, 6) a naarah who has not become a bogeres and whose father has died, 7) a naarah whose father died and who became a bogeres after his death, 8) a bogeres whose father

is still alive, and 9) a naarah who became a bogeres and whose father is alive. **R' Yehuda** says, also if one married off his daughter with nissuin as a minor and she became widowed or divorced and returned to her father's house while still a naarah, her nedarim cannot be revoked.

GEMARA

- **R' Yehuda in the name of Rav** said, the grouping of the Mishna follows **R' Yehuda** (who would group what is essentially 3 cases and make them into 9). However, the **Chachomim** would say that there are 3 girls (they would keep it simple without expanding the cases) whose nedarim cannot be revoked – a bogeres, an orphan, and “an orphan in her father's lifetime” (her father had married her off as a minor and is now divorced or widowed).

MISHNA

- If a woman makes a neder that she will not have benefit from her father or her father in law *if* she does something for her husband; or if she makes a neder that she will not have benefit from her husband if she does something for her father or father in law, the husband may be meifer these nedarim even though they have not yet taken effect (because the condition has not yet been fulfilled).

GEMARA

- A Braisa brings this case of a conditional neder and says that **R' Nosson** says a husband cannot be meifer the neder at that point, and the **Chachomim** say that he can. The Braisa then says, if she says “I will be forbidden to have tashmish with any Yid if I have tashmish with you (her husband)”, again **R' Nosson** says that the husband cannot be meifer this neder and the **Chachomim** say the he can.