

28 Sivan 5775
June 15, 2015



Nedarim Daf 22

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Opening for a Neder

The son of the daughter of Rabbi Yannai the Elder came to Rabbi Yannai the Elder (*requesting of him to annul a vow*). He said to him: If you knew that (*due to your show of piety by making a vow*) this would cause your books (*deeds*) to be opened (*in Heaven*) and be inspected, would you have made this vow? He answered that he would not have made the vow. Rabbi Yannai proceeded to release him from his vow.

Rabbi Abba said: What is the verse that is the basis for this concept (*that vows cause one’s deeds to be inspected in Heaven*)? The verse “*ve’achar nedarim l’vaker*” – “*and after vows to search*” (*meaning that after nedarim there will be a search - implying that there will be an inspection of one’s deeds*).

The Gemora notes: Even though Rabbi Yannai made an opening for him, we do not make an opening with such a logic (*for we are concerned that he does not really mean it*).

The Gemora rules further: We also do not make an opening out of this other situation that Rabbah bar bar Chanah said in the name of Rabbi Yochanan: What opening did Rabban Gamliel use for a certain elderly man? It is written: *There is one who says words like the stabbings of a sword, but the tongue of the sage heals*. This teaches us that whoever says these things (*vows*) is appropriately stabbed with a sword, except the the

words stated by the sage heals. [*This is not used as an opening, as we suspect that someone who hears that his vow makes him fit to be stabbed will certainly say he regrets making the vow, even though, in actuality, he does not.*]

We also do not make an opening out of this other situation that was taught in a braisa: Rabbi Nassan said: One who vows is regarded as if he built a private altar (*in the times that they were forbidden*), and one who fulfills the vow is regarded as if he offered a sacrifice on the private altar (*fulfilling the vow instead of having it annulled will encourage him to vow in the future*). The Gemora explains: The first part of this statement (that making a vow is like building a bamah) we do use as an opening (and we ask him, “If you would have known that making a vow is tantamount to building a bamah, would you have done it anyway?”). The question is about the latter part (*that it is like he brought a sacrifice on the altar when this is forbidden*). Abaye says it can also be used as an opening, while Rava says it cannot be used.

Rav Kahana taught this discussion in the above manner. Rav Tavyomi, however, taught it in the following manner. The second part everyone agrees cannot be used as an opening. The first part is an argument. Abaye says it can be used, while Rava says it cannot be used.

The Gemora rules: The halachah is that we do not make an opening – not with the first part and not with the second.

The Gemora rules further: We also do not use as an opening the following statement said by Shmuel, for Shmuel said: Even though one upholds his vow, he is called a wicked person. Rabbi Avahu said: What is the verse that supports this? It is written: *and if you will cease declaring vows, there will be no sin in you*. The word “Sechdal” – “cease” is used in a gezeirah shavah (teaching based on similar words mentioned in different topics in the Torah). It is written here: *and if you will cease declaring vows, and it is written there: there (in the grave) the wicked cease from being angry (sinning).* [Just as this topic is dealing with wicked people, so too the topic of nedarim using the same word is referencing a wicked person, even if he fulfills his pledge.]

Rav Yosef said: We learned a Mishna with a similar message. If one declares, “Like the *nedarim* of the righteous,” he has not said anything (since they do not vow). If one declares, “Like the *nedarim* of the wicked,” it is a valid vow to become a *nazir*, to bring a *korban*, or to an oath. (22a1 – 22a2)

The Devastation of Anger

Rabbi Shmuel bar Nachmeini said in the name of Rabbi Yochanan: Whoever gets angry enables all kinds of Gehinnom to rule over him, as it is stated: *and remove anger from your heart, and remove evil from your flesh*. The term “evil” refers to nothing but Gehinnom, as it is stated: *Everything Hashem made was for His sake, and even the wicked one for the day of evil*. Moreover, he will suffer from hemorrhoids, as it is stated: *and Hashem will give you there an angry heart, a longing of*

the eyes and suffering of soul. What is something that causes the eyes to long and the soul to suffer? It is said that this is hemorrhoids.

When Ulla was going up to Eretz Yisrael, two people from Chozai joined him. One got up and slit the throat of the other. The killer asked Ulla: Did I do the right thing? Ulla responded: Yes, and you should open the slit in his throat (so that he should die faster). When Ulla came before Rabbi Yochanan, he said to him: Perhaps, Heaven forbid, I supported the hands of those who sin (*by my agreement*). Rabbi Yochanan answered: You saved your life (for otherwise, he would have killed you). Rabbi Yochanan wondered about the incident: Let us see. It is written: *and Hashem will give you there an angry heart [a longing of the eyes and suffering of soul]*. It is written regarding Bavel (and not Eretz Yisrael to where he had traveled; so perhaps it is only in bavel that one Jew can become so angry that he will murder his fellow). Ulla responded: At the time of this incident, we had still not crossed the Jordan River (*into Eretz Yisrael*).

Rabbah the son of Rav Huna said: Whoever gets angry is demonstrating that even the Divine Presence is not important to him. This is as it is stated: *A wicked person, in the height of his anger (will say), “He will not seek.” God is not in any of his thoughts.*

Rabbi Yirmiyah from Difti said (regarding one who gets angry): He forgets his Torah learning and adds stupidity. This is as it is stated: *because anger will rest in the bosom of fools*. And it is written: *and a fool will publicize his stupidity*.

Rav Nachman bar Yitzchak said (regarding one who gets angry): His sins are certainly greater than his merits, as it is stated: *and an angry man is full of sin*.

Rav Adda the son of Rabbi Chanina said: If Bnei Yisrael would not have sinned, they would have been given only the Five Books of the Torah and the book of Yehoshua, as it shows the borders of Eretz Yisrael. What is the reason for this? It is written: *And with much wisdom there is much anger.* (22a2 – 22b1)

Annuling a Neder

Rabbi Assi said: We do not deal with someone (*to annul his vow with a sage*) who swore by “the God of Israel,” except where he vowed, “A konam that my wife should derive benefit from me because she stole my wallet,” or, “because she hit my son,” and then it became known that she did not steal, or that she did not hit him. [This is based upon two reasons: 1. It causes a rift between the man and his wife; 2. It is similar to an unwitting vow, for it became known that it was based upon a false assumption.]

The Gemora relates an incident: There was a woman who came before Rav Assi to release her from her vow. He asked: With what term did you make this vow? She said, “I vowed by the god of Israel.” He said to her: If you had vowed using the term “mohi,” *which is a nickname for an oath*, I would deal with you (to annul your oath); now, however, that you did not use the expression “mohi,” but by “the God of Israel,” I will not deal with you (to annul your oath).

Rav Kahana went to Rav Yosef’s house. Rav Yosef asked him: Will the master eat something? Rav Kahana replied: No, by the Master of all, I will not eat! Rav Yosef replied: No, by the Master of all, you will not eat from it!

The Gemora asks: It is reasonable why Rav Kahana said, “No, by the Master of all, etc.” but why did Rav Yosef say, “No, by the Master of all, etc.”?

The Gemora answers: This is what Rav Yosef meant. Did you not say, “No, by the Master of all, etc.”? Therefore, you indeed cannot eat from it (for we do not annul such an oath).

Rava said in the name of Rav Nachman: The halachah is that we make an opening with one’s regret, and we deal with someone (*to annul his vow with a sage*) who swore by “the God of Israel.”

Rava praised Rav Sechorah to Rav Nachman, saying that he (Rav Sechorah) was a great man. Rav Nachman replied: When he comes to you, bring him to me. Rav Sechorah had a vow that he needed to annul, so he came before Rav Nachman. Rav Nachman asked him: Did you make this vow with this intent (that if you would have known this and this, you still would have vowed)? He replied: Yes. Rav Nachman tried this venue many times, and each time Rav Sechorah answered that he did. Rav Nachman took umbrage, and said: Go back to your porch! Rav Sechorah left, and then found an opening for himself (as follows): Rebbe said: Which is the proper way that a man should choose? Whatever brings splendor to the one who does it, and people give splendor to him because of it. Now that Rav Nachman became upset at me because of this, I would never have made the vow (if I had known this would happen). He therefore annulled his own vow.

The Gemora relates a similar incident: Rabbi Shimon the son of Rebbe had made a vow that he wished to annul, so he came before the Rabbis (to have them release it for him). They said to him: Did you make this vow with this intent (that if you would have known this



and this, you still would have vowed)? He replied: Yes. They tried this venue many times, and each time Rabbi Shimon answered that he did. The Rabbis were pained, going back and forth from the sun to the shade and from the shade to the sun (looking for an opening for him). Botnis the son of Abba Shaul ben Botnis said to him: Did you make the vow knowing that the Rabbis would suffer so much, going back and forth from the sun to the shade and from the shade to the sun (looking for an opening for you)? Rabbi Shimon replied, "No," and they annulled his vow. (22b1 – 23a1)

DAILY MASHAL

ALL ABOUT ANGER

The Gemora in Taanis states: Rav Ashi said that a Torah scholar who is not as hard as iron is not considered to be a true Torah scholar. Ravina says that nevertheless, he should conduct himself calmly as the Torah teaches us to avoid anger.

The Gevuros Ari asks from a Gemora in Pesachim which states regarding one who becomes angry; if he is a Torah scholar, his Torah will depart him and yet our Gemora states that a Torah scholar who is not harsh like iron is not considered a talmid chocham.

He answers that if he becomes angry for the honor of Hashem and if it would have been impossible to accomplish this without getting angry; it is not only permitted but warranted. An example for this would be to instill fear into one's students ensuring that they will not stumble into sin.

The Acharonim ask from the Gemora (20) which states that a person should always strive to be soft like a reed and not harsh like a cedar tree. It is brought in the name of Reb Yonason Eibshitz that if a person needs to get angry, he should make sure that the anger is only on the surface but inside he should remain soft. This is what Ravina meant when he said that one should conduct himself calmly as the Torah teaches us to remove anger from one's heart.

The Mishna in Avos (5:10) states that it should be difficult for a person to get angry and easy to be appeased. Rabbeinu Gershom explains our Gemora to mean that a person should get angry and it should be difficult to appease him. This is seemingly not consistent with the Mishna in Avos.

Harav Moshe Feinstein in Igros Moshe (O"C 54) answers that here the Gemora is referring to a talmid chocham that issues a ruling. He is required to exhibit anger in order to ensure that the listeners will adhere to the halachah. He should not be easily appeased so people will not say that his ruling was actually a mistake but he is too embarrassed to admit it. This is what Rav Ashi meant when he said that a Torah scholar who is not as hard as iron is not considered to be a true Torah scholar. If he is appeased readily, they will not rely on his rulings in the future.