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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

Mishna

The *Mishna* states: If the father died, his authority does not pass over to the husband. [The husband is not able to revoke her vows.] If the husband died, his authority does pass over to the father. It is in this matter that the authority of the father is superior to that of the husband. In regards to a different matter, the authority of the husband is superior to that of the father. For the husband may revoke his wife’s *neder* after she becomes a *bogeres* (a girl who is twelve and a half years old), but the father cannot. (70a2)

Scriptural Source

The *Gemora* asks: Why does the father’s authority (of revoking his daughter’s *neder*) not pass over to the husband?

The *Gemora* answers: It is because it is written [Bamidbar 30:17]: *When she is a na’arah in her father’s house. (She is regarded as being in her father’s house even though her father has died.)* (70a2)

The Father’s Authority

The *Mishna* had stated: If the husband died, his authority passes over to the father.

The *Gemora* asks: From where do we know this?

Rabbah answers: It is written [ibid. v.7]: *And if she will be to a man and her vows are upon her. (The verse seems to be speaking about two acts of kiddushin; the na’arah was betrothed twice.)* The *na’arah*’s status prior to her second *kiddushin* is compared to her status before the first act of *kiddushin*. Just as then (prior to the first *kiddushin*), it is only the father who has the authority to revoke her *neder*, so too, before her second *kiddushin* (after her first husband died), it is only the father who has the authority to revoke her *neder*.

The *Gemora* asks: Perhaps the verse is referring only to those *nedarim* that her husband could not have revoked (he never heard them), but those *nedarim* that he had the ability to revoke, the father cannot revoke by himself?

The *Gemora* answers: We do not require this verse to teach us that those *nedarim* that the husband never heard about, the father may revoke by

himself. For those *nedarim* (that the father may revoke by himself) are derived from the verse: *When she is a na'arah in her father's house.* (70a2 – 70b1)

Repetition of Bogeres

The *Mishna* had stated: It is in this matter that the authority of the father is superior to that of the husband. In regards to a different matter, the authority of the husband is superior to that of the father. For the husband may revoke his wife's *neder* after she becomes a *bogeres* (a girl who is twelve and a half years old), but the father cannot.

The *Gemora* asks: What is the case that the husband revokes the *neder* of his *arusah* when she is a *bogeres*? If we are referring to a case where he betrothed her when she was a *na'arah*, and then she became a *bogeres*, let us see: The father's death and her becoming a *bogeres* remove her from her father's authority. Wouldn't it be logical to assume that just like, when the father dies, the authority (to revoke her *nedarim*) does not pass over to the husband, so too, when she becomes a *bogeres*, the authority should not pass over to the husband? Rather, we must be referring to a case where he betrothed her when she already was a *bogeres*. But didn't we learn in a *Mishna* below (73b): Concerning a *bogeres* who waited twelve months; Rabbi Eliezer says that since the husband is required to feed her, it is he (alone, and not together with her father like the *Chachamim* maintain) who annuls her vows!? (Our *Mishna* is

reflecting the opinion of Rabbi Eliezer; what is the necessity for the repetition?)

(Before the *Gemora* answers this question, it clarifies that *Mishna*.) The *Gemora* asks: Why does the *Mishna* state: A *bogeres* who waited twelve months? Wouldn't thirty days be sufficient for her (She doesn't need as much time to prepare as a *na'arah*)?

The *Gemora* answers: The *Mishna* should be emended to read as follows: Concerning a *bogeres* (who waited thirty days) and one (a *na'arah*) who waited twelve months; Rabbi Eliezer says that since the husband is required to feed her, it is he who annuls her vows.

The *Gemora* answers (as to the repetition of the *halachah* regarding a *bogeres*): The primary place for this *halachah* was taught in our *Mishna* (in *Nedarim*), and the *halachah* is mentioned again only offer the argument between Rabbi Eliezer and the *Chachamim*.

Alternatively, we can answer that the primary place to teach this *halachah* was there. It was only mentioned here incidentally because the *Tanna* stated a case where the authority of the father is superior to that of the husband, he also mentioned a case where the authority of the husband is superior to that of the father. (70b1 – 70b2)

INSIGHTS TO THE DAF

Purposely Left Out

The *Mishna* had stated: The husband may revoke his wife's *neder* after she becomes a *bogeres* (a girl who is twelve and a half years old), but the father cannot.

The *Meshech Chochmah* uses this *halachah* to answer the following question: Why does the Torah mention the *halachah* of "the day in which it was heard" only by the husband, and not by the father? Both of them may only revoke her *neder* on the day in which they heard it! Yet, the Torah states the *halachah* by the husband, and not by the father.

He answers: There is a case where the father will not be able to revoke his daughter's *neder*, even on the very day in which she pronounced the *neder*. If she made the *neder* towards the end of her *na'arus* state, and the following day, she became a *bogeres*, the father will no longer be able to revoke her *nedarim*. It is for this reason that the Torah mentioned the *halachah* of "the day in which it was heard" only by the husband (*where it is always applicable*), and not by the father (*where there is a case, where it does not apply*).

DAILY MASHAL

Politicians

The passage dealing with vows, annulment and revoking begin as follows: And Moshe spoke to the heads of the tribes saying.

Why was this topic addressed to the heads of the tribes?

The *Chasam Sofer* explains: It is highly common amongst leaders, officials and politicians in general to promise or guarantee certain actions or results, but they do not uphold their words; it is common practice for them to even retract from their previous promises. This is why they were warned specifically: All that emits from one's mouth, he shall fulfill. The word "saying" indicates that they should be careful on every word they say – even those that may seem insignificant.