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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

Revoking Nedarim on Shabbos

We learned in a *Mishna* (*Shabbos* 157a): We may revoke a *neder* on *Shabbos* and a sage can annul *nedarim* that are necessary for *Shabbos*.

They inquired: The *Mishna* had stated that we may revoke her vows on *Shabbos*. May her *nedarim* be revoked on *Shabbos* only if they are necessary for *Shabbos* (i.e. if she made a *neder* against eating on *Shabbos*), or even if they are not necessary for *Shabbos*?

The *Gemora* attempts to resolve this inquiry from the following *braisa* taught by Rav Zuti from the Yeshiva of Rav Pappi: We do not revoke *nedarim* unless they are necessary for *Shabbos*.

Rav Ashi said: But we have learned in a *Mishna* differently? Our *Mishna* states: If, she made a *neder* right before it got dark (on *Shabbos*), he may revoke it as long as it is not yet dark. Now, if you will say that only *nedarim* that are necessary for *Shabbos* may be revoked, but if they are not necessary for *Shabbos*, no (they cannot be revoked), why does the *Mishna* specify that it became dark? The *neder* may not be revoked even during the day, for it is not necessary for *Shabbos*!

The *Gemora* concludes: It is actually a Tannaic dispute: The revoking of her *nedarim* can be performed the entire day. Rabbi Yosi the son of Rabbi Yehudah and Rabbi Elozar the son of Rabbi Shimon say: They (*her husband and father*) have twenty-four hours (*from the moment her neder was heard*) to revoke it. According to the *Tanna* who holds that her *nedarim* can be revoked the entire day, but not afterwards, it would logically follow that her *nedarim* may be revoked on *Shabbos*, even if their revocation is not necessary for *Shabbos*! [This is allowed, for otherwise, the time for revoking would pass.] According to those that hold that her *nedarim* can be revoked for twenty-four hours, it would logically follow that if their revocation is necessary for *Shabbos*, it may be revoked, but it was not necessary for *Shabbos*, no (they cannot be revoked)! (77a1)

Even when there was Time Beforehand

The *Mishna* (cited above) had stated: A sage can annul *nedarim* that are necessary for *Shabbos*.

They inquired: Is this only when there was no time to annul it before *Shabbos*, or perhaps, they may be annulled on *Shabbos* - even if there was ample time to annul it before *Shabbos*?



The *Gemora* resolves this inquiry from the following incident: The Rabbis once annulled the *nedarim* of the son of Rav Zutra the son of Rav Zeira on *Shabbos*, even though there was ample time before *Shabbos* to have them annulled. (77a1 – 77a2)

Shabbos Qualification

Rav Yosef thought to say that we are permitted to annul vows on *Shabbos* only when we are using a single expert; however, when using three ordinary people, it would be prohibited, since it appears like a court case. Abaye told him: Since we hold that the three people may annul *nedarim* even while they are standing, even if they are relatives, even during the night, it does not appear like a court case (*and therefore, it will always be permitted*). (77a2)

Guidelines for Revoking and Annulment

Rabbi Abba said in the name of Rav Huna in the name of Rav: The *halachah* is that her *nedarim* may be revoked at night.

The *Gemora* asks: What is the necessity for this teaching? Our *Mishna* states explicitly that *nedarim* may be revoked at night!

The *Gemora* answers: Rather, he said that the *halachah* is that *nedarim* may be annulled even at night.

Rabbi Abba said to Rav Huna: Did Rav actually say that? Rav Huna replied: Rav was quiet. Rabbi Abba asked him: Was he quiet because he disagreed or

was he quiet in agreement, like when one's friend tells him to drink this and he silently accepts?

Rav Ikka bar Avin said: Rav once annulled Rabbah's *neder* in a small room of the Beis Medrash, while he was standing, by himself and at night. (*We see that Rav agreed that one may annul a neder at night.*)

Rava said in the name of Rav Nachman: The *halachah* is that *nedarim* may be annulled while he is standing, by himself (*providing that he's an expert*), at night, on *Shabbos* and even for relatives. This may be done even if there was ample time before *Shabbos*.

The *Gemora* asks: [May one annul a vow] while standing? But it was taught in a *braisa*: Rabban Gamliel once went down from his donkey, wrapped himself in a cloak (*in respect of the Shechinah that is present during a court case*) and sat down to annul someone's *neder*! (*We see that annulment must be performed sitting, not standing.*)

The *Gemora* answers: Rabban Gamliel holds that we do not make an opening (*for annulment*) based on his regret; rather, we must look for a circumstance that if the vower would have realized at the time of the *neder*, he would not have made this *neder*. This requires concentration, and accordingly, he sat down to think. Rav Nachman, however, maintains that we do make an opening based on his regret, and therefore annulment may be performed even if he is standing. (77a2 – 77b1)

Rava said to Rav Nachman: Did the master see a scholar, who came from the west, and related that the Rabbis gave a hearing to the son of Rav Huna bar

Avin, and they annulled his vow, and then said to him, “Go, and pray for mercy for your soul, for you have sinned”? For Rav Dimi, the brother of Rav Safra, taught a braisa: He who vows, even though he fulfills it, is called a sinner. Rav Zevid said: What verse teaches this? It is: *But if you refrain from vowing, there will be no sin in you*; hence, if you do not refrain (from vowing), there is a sin. (77b1)

Implied Revocation or Confirmation

The *Gemora* cites a *braisa*: One who says to his wife (after hearing about her *neder*), “All of your *nedarim*, it is not my will that you should make them,” or if he said, “This is not a *neder*,” he has said nothing (for he did not explicitly revoke her vow). If he said, “You have done well,” or “there is nobody like you,” or “If you did not make this *neder*, I would have made it for you,” the *neder* is confirmed (for a confirmation in his heart is sufficient). (77b1)

Revoking on Shabbos

The *Gemora* cites a *braisa*: A man should not say to his wife on *Shabbos*, “Your *neder* is revoked,” or “Your *neder* should be nullified” in the same manner as he says on a weekday. Rather, he should tell her, “Take and eat,” or “Take and drink,” and the *neder* will be nullified by itself. Rabbi Yochanan said: He should also revoke the *neder* in his heart.

It was taught in a *braisa*: Beis Shammai say: On *Shabbos*, one should revoke her *neder* in his heart. During the weekdays, he should express it with his lips. Beis Hillel says: Even during the week, he may revoke it in his heart. It is not necessary to express it

with his lips (providing that he tells her to take and eat). (77b1 – 77b2)

Rabbi Yochanan said: If a sage employs a husband's phraseology (by saying, “The vow is revoked for you”), or a husband that of a sage (by saying, “The vow is permitted for you”), they have said nothing. For it was taught in a *braisa*: *This is the thing [which Hashem has commanded]*. A sage may annul (a vow), but a husband does not annul. For I might have thought: If a sage, who cannot revoke (a vow), can annul, surely a husband, who may revoke, can also annul! Therefore it is stated: *This is the thing*, implying that only a sage can annul, but a husband cannot annul. And it was taught in a different *braisa*: *This is the thing [which Hashem has commanded]*. A husband may revoke (a vow), but a sage does not revoke. For I might have thought: If a husband, who cannot annul (a vow), can revoke, surely a sage, who may annul, can also revoke! Therefore it is stated: *This is the thing*, implying that only a husband may revoke, but a sage cannot revoke. (77b2 – 78a1)

INSIGHTS TO THE DAF

Annulling on Shabbos

The *Gemora* stated: We do not revoke *nedarim* unless they are necessary for *Shabbos*.

The Ra”n offers two reasons. Either it is because it appears like a court case, since an expert or three people are needed. Or it is because there is an opportunity to annul it after *Shabbos*. The Ra”n in



Shabbos adds that this would be regarded as “unnecessary effort,” which is forbidden on *Shabbos*.

The Levush writes that it is forbidden based upon the verse: *Mim'tzo cheftzecha v'daber davar*. This teaches us that one should not be occupied with other things on *Shabbos*. This is why it would be permitted if it is necessary for *Shabbos*. (*The Peri Megadim asks that this prohibition is applicable only to those things that can be construed as labor; however, something that involves no labor will not be forbidden unless it is recognizable that it is a weekday activity!*)

The Toras Refoel explains the prohibition because it appears as if one is fixing on *Shabbos*. However, since there is no action involved, they were lenient if the *neder* was necessary for *Shabbos*.

The Acharonim say that the following would be a practical distinction between the reasons: If one would make a *neder* for the purpose of a *mitzvah*, but it would not affect *Shabbos* at all. If the prohibition is based on “unnecessary effort,” it would be permitted to annul such a vow on *Shabbos*. However, if the prohibition is because it appears like a court case, it would still be prohibited to annul such a vow.

DAILY MASHAL

Shabbos Clothing

Rashi writes that it was customary for the women to remove their jewelry *Shabbos* afternoon towards the end of the day.

Some glean from here that the requirement to wear *Shabbos* clothing is not in force as it is becoming dark. Others say that this applies only to jewelry, but not to clothing.

The Eirech Shai explains that the reason one is not required to wear *Shabbos* clothing at this time is to recall that Yosef, Moshe, and David passed away on *Shabbos* afternoon.

It is noteworthy that the Magen Avraham rules that one should not remove his *Shabbos* clothing until after Havdalah.

The Chasam Sofer and others kept their *Shabbos* clothing on even for Melavah Malkah.