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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

Further Challenge to Rabbi Chanina

Rabbi Chanina had stated: If a husband is quiet (when he hears his wife’s vow) in order to cause her pain (*so she will think he is confirming the vow, when really he has no intent to do so, but rather, he plans on revoking it later*), he can revoke the vow even until ten days from now.

Rav Chisda asks from the following *Baraisa*: There is a stringency in confirmation over revocation, and in revocation over confirmation. The stringency in confirmation is that silence will constitute confirmation, but will not constitute revocation. If he confirms in his heart, it is confirmed, but he cannot revoke in his heart. If he confirms a vow, he cannot revoke it afterwards. If he revokes a vow, he cannot confirm it afterwards.

Ra”n Elucidated

[If he confirms in his heart, it is confirmed, but he cannot revoke in his heart. This is seemingly derived from the halachah of remaining silent on the day that he heard, which is regarded as a confirmation. What is the reason? It is because once the day of hearing has passed and he did not revoke the neder, he has revealed what is in his mind, and that is that he wants the neder to be confirmed. It follows that as long as it is in his heart to confirm it - that is sufficient. But the Torah provided for him the entire day in which to revoke it, because until the sun sets, it is not clearly evident that he wants to confirm it. Perhaps after that he will revoke it, since we are going only according to his intention. It follows that whenever he actually confirmed it in his heart, it is confirmed

immediately, because it is as if the day of hearing has passed.]

Now, the *Baraisa’s* case, where silence constitutes confirmation; is that not referring to a case where he is quiet in order to cause her pain, and even so, the *Baraisa* states that that the vow is considered to be confirmed?

The *Gemora* answers: No! The case is when he is quiet with intent to confirm the vow (at a later date).

The *Gemora* asks: If so, that is the same case as when the *Baraisa* stated: If he confirms in his heart, it is confirmed!

The *Gemora* answers: The case must be where he was quiet without intending one way or the other.

The *Gemora* discusses the aforementioned *Baraisa*: The *Baraisa* had mentioned the stringency of confirmation over revocation, but what is the stringency of revocation over confirmation?

Rabbi Yochanan answers: There is annulment for a confirmation, but there is no annulment for a revocation. (78b2 – 79a1)

Extra Verses

Rav Kahana asks (on R’ Chanina’s ruling) from the following *Baraisa*: It is written [Bamidbar 30:15]: *However, if her husband remained silent from day to day etc. [he has confirmed all the vows and prohibitions she*

has assumed; he has confirmed them since he remained silent on the day he heard it]. The Torah is referring to a case where he is quiet in order to cause her pain. Do you indeed say that the Torah is referring to a case where he is quiet in order to cause her pain? Or perhaps, it is referring to a case where he is quiet with intent to confirm the vow at a later date (but in a case where he quiet in order to cause her pain, it would not be regarded as a confirmation)? Since it says at the end of the verse [he has confirmed them] since he remained silent about her [on the day he heard it], that must be referring to a case where he is quiet with intent to confirm the vow at a later date. So obviously, when the Torah states *if her husband remained silent from day to day*, it is referring to a case where he is quiet in order to cause her pain (and the Torah is teaching us that her vow is confirmed). This is indeed a refutation of Rabbi Chanina.

The Gemora asks: Perhaps one verse is referring to a case where he was quiet with the intention of confirming, and the other verse is referring to a case where he was quiet without intending one way or the other?

The Gemora answers: There are many extra verses written there. (79a1 – 79a2)

Analogy to Shabbos

Rava asks from the Mishnah above (76b): If she made a *neder* right before it got dark, he may revoke it as long as it is not yet dark. If it got dark and he did not yet revoke it, he may not revoke it any longer. But why would that be so? Let it be like one who was silent in order to cause her pain (since his remaining quiet on Shabbos was not because of his intention to confirm, but rather, it was because the Rabbis forbade him to; if it is nevertheless regarded as a confirmation, keeping quiet to cause her pain should be the same)! This is indeed a refutation of Rabbi Chanina. (79a2)

Missing Knowledge

Rav Ashi asks from the following Mishnah: If a husband says, "I know that she had *nedarim*, but I did not know that they could be revoked," he may still revoke them (the day that he learned this halachah is regarded as the day that he heard about the *neder*). If he says, "I knew that *nedarim* could be revoked, but I didn't know that this classified as a *neder*," Rabbi Meir says: He cannot revoke the *neder*. The Chachamim say: He may revoke the *neder*. But (according to Rabbi Meir), why is it considered a confirmation? Let it be like one who was silent in order to cause her pain! This is indeed a refutation of Rabbi Chanina. (79a2)

WE SHALL RETURN TO YOU, NA'ARAH HAME'ORASAH

Mishnah

[The Mishnah will discuss the types of vows that a girl's father or husband is able to revoke.] The Mishnah states: These are the vows which a husband may revoke: Vows which involve personal affliction. For instance, if a woman said, "If I bathe," or "If I do not bathe;" "If I use adornments," or "If I do not use adornments." Rabbi Yosi said: These are not regarded as vows involving personal affliction. Rather, the following are vows that involve personal affliction: If she said, "The produce of the world is *konam* upon me," he may revoke this vow. If she said, "The produce of this country (is *konam*) upon me," he can bring produce from a different country for her. If she said, "Produce of this storekeeper (is *konam*) upon me," he may not revoke such a vow. However, if his sustenance was only from him (only this shopkeeper offers him credit), he may revoke the vow; these are the words of Rabbi Yosi. (79a3 – 79b1)



Two Types of her Nedarim

The *Gemora* infers from the *Mishnah* that one may only revoke those *nedarim* that involve personal affliction, but all other *nedarim* may not be revoked. The *Gemora* asks: But did we not learn in the following *Baraisa*: *Between a man and his wife, between a father and his daughter*. This teaches us that a father may revoke *nedarim* that are between him and her (even if they do not involve personal affliction).

The *Gemora* answers: They said: Both categories of *nedarim* may be revoked. However (there is a distinction between the two), *nedarim* that involve personal affliction are revoked forever. Matters that are between him and her are revoked for as long as she is married to him, but if he divorces her, her *neder* takes effect upon her (and would remain in force even if he remarries her afterwards).

[The following is written in some versions of the *Gemora*: Matters that are between him and her, but do not involve personal affliction (that is when it was taught that after divorce the revoked *neder* will be reinstated), but if it involves matters of personal affliction, her vow does not take effect upon her (after her divorce).]

The *Gemora* asks on this explanation: Can it be that matters that do not involve personal affliction take effect after he divorces her? But we learned in a *Mishnah*: Rabbi Yochanan ben Nuri said: He should revoke her *neder* (when she prohibits her handiwork to her husband), for if he divorces her, she will be forbidden to him (for although the *neder* was not effective at the time that she made it, it will be effective after the divorce). We see from here that if he divorced her and had revoked her *neder* beforehand, the revocation will still be valid!?

The *Gemora* suggests a different answer: They said: Both categories of *nedarim* may be revoked. However (there is

a distinction between the two), *nedarim* that involve personal affliction are revoked for him and for others (even if she is no longer fit to be married to him, such as after he divorced her and she married another man, where she is not allowed to marry her initial husband). *Nedarim* that do not involve personal affliction (rather, they are matters that are between him and her) are revoked for himself (even if he divorces her, since he may still remarry her), but for others (after someone else marries her, when she is not allowed to marry her initial husband), he cannot revoke them (the *neder* is reinstated). And this is what the *Mishnah* is teaching us: These are the vows which a husband may revoke for him and for others: Vows which involve personal affliction. (79b1 – 79b2)

INSIGHTS TO THE DAF

Silent Confirmation

The *Gemora* cites a *Baraisa*: There is a stringency in confirmation over revocation, and in revocation over confirmation. The stringency in confirmation is that if he confirms in his heart, it is confirmed, but he cannot revoke in his heart.

The Ra"n explains: If he confirms in his heart, it is confirmed, but he cannot revoke in his heart. This is seemingly derived from the *halachah* of remaining silent on the day that he heard, which is regarded as a confirmation. What is the reason? It is because once the day of hearing has passed and he did not revoke the *neder*, he has revealed what is in his mind, and that is that he wants the *neder* to be confirmed. It follows that as long as it is in his heart to confirm it - that is sufficient. But the Torah provided for him the entire day in which to revoke it, because until the sun sets, it is not clearly evident that he wants to confirm it. Perhaps after that he will revoke it, since we are going only according to his intention. It follows that whenever he actually confirmed it in his



heart, it is confirmed immediately, because it is as if the day of hearing has passed.

Reb Akiva Eiger asks: Perhaps it is only in the case where he remained silent the entire day that it is regarded as a confirmation? For there, it is clearly evident to everyone that he desires to confirm it in his heart. However, in a case, where he is keeping quiet with the intention of confirming it, and no one knows about it, for the day has not passed yet, we would not regard this as a confirmation. Rather, it would be considered "things in the heart," which are not effective!

The Dvar Avraham (2:14) suggests the following answer: Prior to the conclusion of the day, it is not evident that he wishes to confirm it, for perhaps he desires to confirm it at the last moment of the day. It can also not be said regarding the last moment of the day that we know for certain that he wishes to confirm the vow now, for perhaps he decided previously to confirm it. It emerges that there is no moment in the day that his intent is revealed to the entire world, and therefore, it would be a proof that a confirmation in his heart is indeed regarded as a confirmation.

DAILY MASHAL

Shalom Bayis (and its Significance)

Rashi explains the seeming banter of the angels as they visit the ailing Avrohom. Their inquiry into the whereabouts of Sarah, indicating an interest in the mundane or an ignorance of something important, is less than angelic. Therefore, Rashi explains that they certainly knew that Sarah was at home but they wanted to increase the harmony of the patriarchal tent by impressing upon Avrohom the modesty which informed all that was Sarah.

Did this ninety year old couple of towering spirituality, who had weathered so much together still need to be

reminded of each other's traits? Indeed, explained Rav Chaim Shmulevitz, previous Rosh Yeshiva of Mir in Yerushalyim, it really never ends and even Avrohom and Sarah would still have to consciously invest in the harmony of their home.

It is in this setting that Hashem himself impresses upon us the supreme importance of shalom bayis. He inaccurately quotes Sarah to Avrohom to avoid any ill feelings that may have been caused as Sarah refers to her husband's old age. Thus Chazal conclude that there are times and situations where shalom bayis, the concern for a harmonious and respectful home, trumps the integrity that is always demanded of us in all that we pursue.

Rabbi Yaakov Neuberger adds: The timing of this lesson is instructive. Avrohom and Sarah are about to welcome Yitzchok into their lives and no doubt take every effort to assure that their home nurtures in Yitzchok the concern for Hashem's will that is their life. Apparently this can best be accomplished in a peaceful harmonious setting informed with respect for each other and the stability that it generates.

The sacrifice that Hashem made for the peacefulness of Sarah's home should not be lost on us. Chazal see Hashem as defined by truth, and declare that His "seal" is truth. Truth and consistency are the basis of our allegiance to Revelation and all the demands that ensued from it. It is perhaps of greater significance and not all unlike, the erasure of His name that He suffers for the sotah woman in an attempt to restore the trust of her husband. It would follow that Hashem is challenging husband and wife to be willing to let go of personal ambitions and aspirations to build a home that vibrates with the concern and respect for all its members. This home built on the bonds of loving spouses will provide the warmth that will nurture another generation of "ovdei Hashem".