



OVERVIEW of the Daf

1) **MISHNAH (cont.):** The Mishnah presents additional examples of the principle that the status of a vow is determined from the time it was made.

2) **The status of a vow is determined by the time it was made**

A Baraisa is cited that presents a dispute between R' Yishmael and R' Akiva that seems to relate to this issue of whether the status of a vow is determined when it was made or when it is to take effect.

R' Chisda asserts that the Mishnah follows R' Akiva's position.

Abaye suggests that the Mishnah could even reflect R' Yishmael's position.

3) **Clarifying the Mishnah**

The term **הכלל זה** that appears in the previous perek is explained.

The term **הכלל זה** that appears in our Mishnah is explained.

4) **MISHNAH:** The Mishnah gives nine examples of girls whose vows are irrevocable. R' Yehudah adds an additional case.

5) **Clarifying the Mishnah**

R' Yehudah in the name of Rav states that the Mishnah enumerates nine cases represents R' Yehudah's view but Chachamim present the halacha with only three cases.

6) **MISHNAH:** The Mishnah presents cases where a husband can revoke a conditional vow even before it has taken effect.

7) **Revoking a conditional vow before it takes effect**

A Baraisa is cited that presents a dispute between R' Nosson and Chachamim whether a husband can revoke a conditional vow before it has taken effect.

A related incident is presented. ■

Distinctive INSIGHT

Sparing no effort to learn Torah

רהיט בגפא ותובליא

The Gemara tells of a man who made a neder that he would not marry until he first studied Torah and became proficient in halacha. However, although he tried, and invested much time and expense in his attempt to learn, he failed. The Gemara then relates how Rav Acha bar Rav Huna dealt with this man's dilemma, and how he absolved him of his neder.

In describing the man's attempt to learn, the Gemara says that he was **רהיט בגפא ותובליא**. There are many different opinions regarding the translation of these terms. **ר"ן** translates the phrase as "he took his walking stick and purse," as he tried, with all his efforts, to learn Torah. Tosafos, Rosh and Meiri explain that these utensils are types of containers used to transport fruit. The **מפרש** says that they are two different types of utensils. **גפא** is a ladder used to climb up into trees to collect fruit, and **תובליא** is a rope used to tug and pull the branches of a palm tree when collecting the fruit. He then presents the entire term in an idiomatic sense to describe a person who ran up and down to study all he could, but to little avail. Alternatively, the **מפרש** explains that the man "ran up and down the rope by himself (בגורפו).

Shitta Mikubetzes notes that these terms refer to tools which are used to collect fruit. One is a stick with a

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REVIEW and Remember

1. What is the basis of the dispute between R' Yishmael and R' Akiva?

2. What does the phrase **הכלל זה** in our perek include?

3. According to Rav, what is the dispute between R' Yehudah and Chachamim?

4. Explain the dispute between R' Nosson and Chachamim

HALACHAH Highlight

Does a second marriage continue the first?

נדרו בו ביום ונתגרשה בו ביום והחזירה בו ביום אינו יכול להפך
 If she took a vow on that day, she divorced on that same day, he remarried her that same day he may not revoke that vow

There was once a couple that married, divorced and remarried within the same year and they wondered whether the mitzvah that a chasan should give simcha to his wife applied. Do we say that since they are within the first year of their first marriage the obligation is still in place, or do we say that since they are now on their second marriage the mitzvah does not apply? Rav Eliezer Greiditz¹ wrote that the Mishnah² that says that “one who remarries his wife does not return from war” applies only when they lived together for a year following their first marriage. If, however, they divorced and remarried and are still within the year of the first marriage he would return home from war. The reason this is not recorded by other authorities is that it is so obvious. The B’tzeil Hachochmah³ disagreed with this conclusion because logic dictates that once they are divorced the original relationship is severed completely and the new marriage has no connection nor is it a continuation of the first marriage.

B’tzeil Hachochmah cites as proof to his position our Gemara that discusses the right of a husband to revoke his

(Insight. Continued from page 1)

small blade at the end in the shape of a sickle, while the other is a basket hanging below to catch the fruit as it is cut. Some say that a sheet or cloth was spread below to catch the fruit as it fell on the ground.

The Aruch translates these terms to tell us that the man ran around with his hatchet and rope to climb to the top of the palm tree to collect dates. He did this to bring the fruits to a Torah teacher who would instruct him. Nevertheless, his endeavors did not bear fruit. ■

wife’s vow on the day that he hears of it. The Gemara explains that if on the day the husband hears the vow they divorce and remarry, he is no longer able to revoke her vow, even though it is the same day. This clearly demonstrates that once they divorce their original relationship is completely severed and even if they remarry it is not considered a continuation of their first relationship. This principle is applied to all similar cases; therefore, whether the question is the authority of the husband to revoke a vow when they divorce and remarry on the day that he heard the vow or whether we are dealing with the question of the mitzvah on the husband to give his wife simcha during the first year of marriage we do not consider the second marriage to be an extension of the first marriage. ■

1. הגהות הגאון מהר"א מגריידיץ למשניות סוטה פ"ח מ"ג
2. סוטה פ"ח מ"ג
3. שו"ת בצל החכמה ח"ד סי' ע"ג ■

STORIES Off the Daf

The right time

אי נסיב איתתא כי לא תנינא הילכתא

On today’s daf, we find the story of a certain young man who vowed not to marry before he learned; sadly, he found that he was unable to learn in his unmarried state!

When a talmid asked Rav Shach, ז"ל, if bochurim should marry early he answered in a surprising way. “It depends. If the bochur is completely immersed in learning, he should not marry early. If not, he should.”

The student asked, “But what is the

definition of a bochur who is completely immersed in learning?”

Rav Shach replied, “A bochur who is completely immersed in his studies thinks in learning while he eats and drinks. A bochur who is completely immersed can’t sleep at times because he is so preoccupied with his studies. Even a bochur who has the potential to come to the state of being completely immersed in learning should not marry early. However, a bochur who wastes time with idle chatter, with one friend and another, should indeed marry early. Why not get married? This bochur can learn in kollel just as well after the wedding and raise

a Jewish family while he’s at it.”

Rav Dov Yaffe, ז"ל, Mashgiach of Knesses Chizkiyahu, once asked Rav Shach at what age bochurim should marry.

Rav Shach replied, “Rav Chatzkel Levenstein, ז"ל, held that a bochur should not marry before the age of 24. I, on the other hand, hold that one may marry at age 22. A bochur who is not holding in learning should marry at age 21.

He concluded, “The rule is that no one should get married before 21 nowadays. A younger bochur will not have a clue as to how to run a household!” ■