

OVERVIEW of the Daf

1) Teachings of Rav Gidal in the name of Rav

R' Gidal in the name of Rav teaches that one is permitted to take an oath to fulfill a mitzvah.

The effectiveness of such a vow is explained.

R' Gidal in the name of Rav teaches that one who vows to learn a particular area of Torah has taken a great vow.

The effectiveness of this vow is explained.

R' Gidal in the name of Rav teaches that one who says to his friend, "Let us get up early and study this chapter," is obligated to rise earlier than his friend.

2) נידוי (cont.)

R' Yosef teaches that if one sees himself in נידוי in a dream he needs ten people to release him from that נידוי.

R' Yosef clarifies the type of people who can annul this נידוי.

Two related inquiries are presented.

3) A husband annulling his wife's vow

The Gemara relates the incident of Ravina wanting to annul the vow made by his wife.

R' Ashi ruled that the husband may act as his wife's agent only if the Beis Din is already convened.

The Gemara derives three lessons from this ruling.

Two related rulings are presented.

4) Refraining from saying Hashem's name

A verse is cited that praises those who refrain from saying Hashem's name.

An exposition of the latter part of the verse is presented.

Reish Lakish interprets the verse differently. ■

REVIEW and Remember

1. What is accomplished when a person takes a vow to fulfill a mitzvah?

2. What type of people are needed to annul an excommunication that one saw in his dream?

3. When is a husband authorized to appear before Beis Din to have his wife's vows annulled?

4. How will Hashem reward people in the World-to-Come?

Distinctive INSIGHT

An oath to fulfill a mitzvah

אלא הא קא משמע לן דשרי ליה לאיניש לזרוזי נפשיה

Rav Gidal in the name of Rav taught that one is permitted to make an oath to perform a mitzvah. Although we are already adjured to fulfill the mitzvos, based upon the oath and covenant which we entered at Sinai, the novelty of this statement is that a person is permitted to encourage and stir himself into action with conviction and enthusiasm. This would be the purpose of the oath. Tosafos (ד"ה מושבע) explains that the insight here teaches that this is not considered pronouncing Hashem's name in vain. Tosafos Rid point out that the reason this is not wasteful is that he intends to improve his mitzvah observance, and the name of God is not being said improvidently.

Rashba questions this point, as the Gemara continues with the case where a person declared, "I will rise and learn this chapter!" he has accepted upon himself a great commitment. The Gemara questions why this statement is not just a repeat of the first statement of Rav Gidal, the Gemara explains that the person has promised to learn more than he would minimally be required to do. Yet, according to Tosafos, the second statement is not at all similar to the first. The original statement of Rav Gidal teaches that one may pronounce the name of God in this context and it is not considered in vain. The second statement is merely a promise to learn Torah. The fact the Gemara compares the two statements indicates that the novelty of the first teaching had nothing to do with uttering the name of God.

Rashba learns that the חידוש of Rav Gidal is that although people who are upright (כשרים) never utter oaths (see Mishnah, 9a), it is appropriate and even recommended to take an oath when the purpose is to reinforce the fulfillment of a mitzvah.

Tosafos Rid explains that if this person fails to observe the mitzvah after having taken a vow to fulfill it, he is in violation of having said Hashem's name in vain. Rashba rules that in such a case, the person is in violation of לא יחל לדבר. Meiri writes that with the person's lack of fulfillment of his word he is now in violation of having said a false oath.

Sfas Emes writes that according to Rashi and Tosafos (Chagiga 10a), the only benefit in taking an oath to do a mitzvah is in order to encourage himself to fulfill the mitzvah, but the oath was never valid in and of itself. If the person fails to fulfill the mitzvah, he is not in violation of the oath. ■

HALACHAH Highlight

Studying daf yomi or halachah?

אמר ר' גידל אמר ר' האומר אשכים ואשנה פרק זה או אשנה מסכתא זו וכו'

R' Gidal said in the name of Rav that a person who declares, "I will rise and study this chapter or this massechta etc."

There was once a man who spent the time he set aside each day to learn by participating in a daf yomi shiur. He later developed an interest in joining a group of people who were studying halacha with an accomplished halachic authority. The question arose whether his original commitment to study daf yomi is considered like a vow which would necessitate nullifying his vow before he switches from daf yomi to halacha or is it not considered a vow and he is free to switch without hesitation.

Rav Ovadiah Yosef¹, the Yechaveh Daas, began his analysis of the question with our Gemara. The Gemara states that if a person declares, "I will rise and learn this chapter or this massechta," he has made a great vow. Commentators² explain that despite the fact that he did not use language characteristic of a vow, nonetheless, since he committed to do a mitzvah it is a binding vow and he if he does not fulfill that vow he transgresses the prohibition against profaning his words. Consequently, one could assert that

even though this person never verbally expressed a formal commitment to study daf yomi his conduct should constitute a binding vow to continue that practice.

After citing additional reasons why he should not be permitted to switch shiurim without having his vow nullified Yechaveh Daas cites sources³ that write that when one has only a limited amount of time to learn, the time should be spent pursuing the study of practical halacha rather than the study of Gemara, Rashi and Tosafos. Therefore, preference should be given to the study of halacha rather than the study of Gemara since the Gemara itself (Bava Basra 130b) declares that one should not derive halachic conclusions from the Gemara. Mishnah Berurah⁴ cites these opinions and writes that professionals who only learn three or four hours a day should make sure to study halacha and not limit themselves to studying only Gemara. Therefore, ideally one should try to study both daf yomi and halacha but in the event that it is not possible to study both it is acceptable for this person to switch from daf yomi to the study of halacha since it is considered a higher level of learning (מעלין) and it is not necessary to have his vow annulled. ■

1. שו"ת יחווה דעת ח"ו סי' נ"ב
2. ע' רשב"א והנימוקי יוסף לסוגיין
3. ע' ש"ך ליו"ד סי' רמ"ו סק"ה
4. מ"ב סי' קנ"ה סק"ג ■

STORIES Off the Daf

The blessing of ten

ויהב שלמא לבי עשרה

Once, one of the family members of a ba'al habayis in Brisk was very ill. He was beset with worry and didn't know what to do. Meanwhile, the situation was getting steadily worse. Finally, he had an idea. Although the doctors had given up hope, perhaps the famous tzaddik, Rav Chaim Brisker, zt"l, the Rav of the town, could be of assistance.

The distressed man immediately hurried to the Rav to request that the tzaddik daven for his son and to ask if he had any idea of a strategy which may help on a spiritual level. He broken-

heartedly finished his appeal by saying that it was clear that there were no more to be done for him on the physical level.

The Rav said, "Today is Erev Shabbos, a day when many people go to the mikveh to purify themselves to greet the holy Shabbos. Hurry to the mikveh and plead with every person who passes to give you a blessing for a refuah sh'leimah. In this way, you will have achieved what amounts to a sort of tefillas rabim, a mass prayer rally, on behalf of the choleh."

As the man rushed out to do the Rav's bidding, the Rav added, "I didn't make this up. There is a source for this in the Gemara."

When Rav Avrohom Ehrlinger, shlit"a, the Rosh Yeshivah of Kol To-

rah, recounted this story he said, "Apparently the source for this practice is from the Gemara in Nedarim 8a, which brings the statement of Rav Yosef that if one dreamed one has been put in cherem, he should ask ten people who have at least learned Gemara to release him from the cherem. If he cannot find ten such people, then he may use ten who have learned Mishnah. If one fails to find ten such people, one should go to the crossroads and say 'shalom' to ten passersby. Their responding 'shalom' in turn will protect one until he finds ten people to release him from the cherem."

Rav Ehrlinger concluded, "We see from here that even a greeting from ten can be likened to the tefillah of a rabim which protects!" ■

