



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Nedarim Daf Samach Ches

- In the Yeshiva of **R' Yishmael** they taught a Braisa that says, that the pasuk of "bein ish l'ishto bein av l'bito" (comparing the relationship of husband-wife to father-daughter) teaches that the nedarim of a naarah during eirusin must have the hafarah done by the father and the husband.
 - **Q:** What would this Braisa do with the pasuk of "v'ihm hayo sihiyeh" which was previously used by **Rabbah** to teach this concept? **A:** He uses it for a different drasha (to teach that if the arusah has this eirusin terminated and then enters another eirusin, during the time in between the 2 periods of eirusin the father again has the power to be meifer on his own).
 - **Q:** What does **Rabbah** learn from the pasuk of "bein ish l'ishto..."? **A:** He says that it teaches that not only may a husband be meifer a neder of personal affliction, rather the husband may even be meifer a neder regarding matters between husband and wife (that affect their relationship).
- **Q:** If, during the eirusin period, either the father or the husband alone did hafarah, is half the neder entirely revoked, or is the entire neder considered to be weakened somewhat, but nothing becomes entirely revoked? The difference would be in a case where she made a neder not to eat 2 olive sized pieces of a particular food and either the father or the husband was meifer alone and she then ate these 2 olive sized pieces. If we say that half the neder is revoked she will get malkus, because she ate a full olive-sized piece prohibited by a full neder (half of the original neder). If, however, we say that the one hafarah weakens the entire neder, then she would not get malkus, because there was no complete neder that she violated. Which is the proper view? **A:** The Gemara brings a Braisa which discusses and details times when the husband dies during eirusin and the father regains full control of hafarah for his daughter and times when he doesn't, and then details how when the father dies during the eirusin the husband never gets full control of the hafarah. The last case of the Braisa says, if the father heard of the neder of his daughter and thereby was meifer it, but the husband died before having heard about the neder, **R' Nossan** says that **B"Y** said the father can then go and do a second hafara on the portion of the neder that the husband had never been meifer, and **B"H** said that the father cannot be further meifer the neder in this case. We see from this case that **B"Y** say a hafarah fully removes half the neder and the other half remains fully in place (which is why it is strong enough to "transfer" to the father to be meifer this second half) and **B"H** say that the hafarah weakens the entire neder, but it continues to exist (which is why it can no longer be transferred to the father for further hafarah). **SHEMA MINAH.**