



## נדרי דף ס"ז

### POINTS TO PONDER

1. The words "לא היפר הבעל" (Mipar) in the Mishna means that he was quiet. Why does he mention this? The Mishna simply says that one without the other doesn't work.
2. Further to the above, what is the definition of "ביום שמעו"? If he hears it in the afternoon does he have 24 hours to be Mipar, as it would seem from the words "מעט לעת"?
3. The Gemara says that if the husband or the father was Mipar and then the other was Mekayam he can no longer be Mipar. Even though he can undo the Kayama he will still not be able to be Mipar. What would be the Din if he was Mekayam before anyone was Mipar?
4. The R"i writes that if the Beil was quiet for the duration of the day that he heard the Neder it becomes Mekayam. If so, doesn't the Beil have to be Mipar because if he doesn't it automatically becomes a Kayam?
5. Do both the husband and the father need to be Mipar the same day, or can each do so on the day that "he" heard the Neder? For example if one of them was away when the other heard the Neder and hears it when he comes back a few days later, can he be Mipar now?

לע"נ אבי מורי הרב יעקב בן ר' קיים משה יצחק ז"ל

בן ר' קיים משה יצחק ז"ל  
ע"נ הרב צבי ליפא בן יחיאל ישראל זצ"ל

If you have any comments or suggestions, please email Rabbi Grunhaus at [Ygrunhaus@gmail.com](mailto:Ygrunhaus@gmail.com)

לימוד מסכת נדרים מוקדש על ידי משפחת מרמלשטיין  
לזכות כל החיילים ולשמירה על עם ישראל