



## נדרים דף פ"ג

### POINTS TO PONDER

1. The גמרא says that if a lady made a נדר to be a נזירה and she violated her נדר by drinking wine and becoming טמא, she would get מלקות. Why isn't it התרת ספק because maybe the husband was מיפר her נדר?
2. The ר"ן ד"ה אמר רב יוסף אין נזירות לחצאין writes that since we don't find a נזירה which only includes זוג חרצן must be that when the תורה said that he can be מיפר it means all of the parts. Why didn't he simply say, that she made one נדר which included various parts and he was מיפר the נדר as she made it. (Similar to נדר שהותר מקצתו)
3. Further to the above, why did the גמרא pick זוג חרצן which are not mentioned earlier rather than טומאה?
4. The גמרא didn't say here that there is no נזירות לחצאין because we find such a phenomenon by שמשון. Since שמשון was a special situation which was created specifically for him by נבואה how can the ר"ן use it as proof?
5. The גמרא says that טומאה is עינוי נפש because if one doesn't attend the funeral of others, people will not attend their funeral. Why can't she attend without becoming טמא? She doesn't have to touch the deceased.
6. The משנה says that if a lady made a נדר not to derive הנאה from people the בעל can't be מיפר and the משנה adds that she can take שכחה ופאה. The גמרא discusses whether this is a reason for why he can't be מיפר. Assuming that it's not the reason because the בעל isn't included in "בריות" why would the משנה mention שכחה ופאה?
7. Further to the above, since לבעלה אשה מציאת אשה meaning that what she "finds" belongs to the husband, how is לקט שכחה ופאה not a problem?

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