



הערות של רב יחיאל גרינהויז

CHAGIGAH DAF ■

1. The משנה says that היתר נדרים is untethered (up in the air) since there is no specific פסוק from which we can learn that a rabbi can undo a vow. What are we supposed to learn from this statement? Should we treat this differently?
2. רב יצחק learns the הלכה of היתר נדרים from the לבו כל נדיב פסוק which is said regarding the donations given for the mishkan. How is a donation characterized as a vow? All of the other דרשות relate directly to vows, but this one is different.
3. The גמרא quotes in the name of המצוה את לקיים את המצוה אמר רב גידל this is discussed at length in מסכת נדרים, to understand how this works and what is the "חידוש". It would seem that one who does this is doing something positive. How do we understand it in the context of what we do every ראש השנה, when we declare that even good habits (הנהגות), which we do shall be בלי נדר?
4. If one digs a pit just so that he can have sand, but has no need for the actual pit its considered a מלאכה שאינה מקלקל. How can his intent and need affect whether or not it is ruining something? The exact same action would be considered constructive if he needed this pit? If one rips an article of clothing or knocks down a wall, that is obviously מקלקל, but here the act itself is neutral.
5. The גמרא discusses what happens when one person takes a beam that belongs to הקדש and gives it to his friend to use. The גמרא asks why he is guilty and his friend is not, since his friend used the beam. How can we blame his friend, who innocently used a beam given to him? Isn't he a complete אונס?

If you have any comments or suggestions please email me at Ygrunhaus@gmail.com

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