



נדרים דף ג'

POINTS TO PONDER

1. The גמרא writes that according to the opinion that כנויין are שבדו חכמים we have to say לשון שבונו חכמים we have to say that the משנה is missing an introduction regarding (חסורי מחסרה) ידות. Why can't we say that in addition to those that חכמים created there are other כנויין that are דאורייתא? In fact the משנה writes וכו' נדרים וכו' implying that there are "others"?
2. The גמרא says that ידות are derived from a דרשה as opposed to כנויין. This implies that כנויין do not need a דרשה, yet the גמרא brings a ברייתא which says כינויי נזירות וידות נזירות כנזירות. This equates the 2, so how do we understand the גמרא which says that ידות is a חידוש?
3. The גמרא says that just like נדרים there is תאחר and בל יחל so too by נזירות. The ר"ן explains that תאחר in נדרים is someone making a vow to bring a קרבן. A נדר to give צדקה or bring a קרבן is very different from נדרי איסור and is not derived from the פסוק of לאסור. So how do we compare the two to נזירות?
4. The גמרא gives an example of a נדר, if a person says I will eat this bread. How can that be an example of a נדר, which is defined as an איסור חפצא, which means that this object is אסור on the person.
5. The גמרא says that if someone said that he will not leave this world without being a נזיר he is עובר בל תאחר and the גמרא compares it to a wife of a כהן who can't eat תרומה if her husband said here is your גט to be valid one hour before his death. If we are concerned about the כהן dying, how can she ever eat תרומה? For example if her husband is away overseas, do we worry that maybe he died?
6. Further to the above, the דין of a lady not eating תרומה is not a דאורייתא so how can we compare it to בל תאחר of נזיר which is דאורייתא?

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

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