



נדרים דף י'

POINTS TO PONDER

1. The גמרא says that חסידים הראשונים wanted to bring a קרבן חטאת and looked for a way to obligate themselves to bring a חטאת, because הקב"ה does not bring a תקלה to them. How does this reconcile with the fact that לא יחטא אשר לא יצדיק בארץ אשר לא יחטא?
2. Further to the above, why didn't they have the same concern regarding bringing a אשם, which is also brought for a sin?
3. רבי שמעון says that they brought a תודה along with 40 חלות. Why is the fact that a תודה comes with 40 חלות mentioned here? Other קרבנות come with נסכים which are not mentioned because it is a given, so why specify the חלות?
4. רבי אביי says that three תנאים are in agreement that a נזיר is considered a חוטא. It would seem that this statement is in support of the notion that כשרים don't make a נדר to become נזירים. If that is the case, how do we explain שמעון הצדיק in this context? Since he was only concerned about a נזיר טמא, why wouldn't the חסידים הראשונים become נזירים and make sure not to become טמא?
5. רבי יוחנן and ריש לקיש argue about the nature of נדרים. Do they argue regarding all כינוים such as נזירות and חרמות or only regarding נדרים?
6. Further to the above, what would be the נפקא מינא between רבי יוחנן and ריש לקיש since both agree that it's a valid נדר?

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