



נדרים דף י"ב

POINTS TO PONDER

1. The Gemara says that פיגול ונותר is a חידוש because it can be understood to mean the איסור of נותר which is not הנדור. Why don't we say סתם נדרים להחמיר? The דף י"ב lists very similar situations where we don't know if he meant one thing or another, and concludes that we assume להחמיר. Why is this case different?
2. The Gemara says איסור האמור בתורה why is this call 'איזהו איסור האמור בתורה, שלא אוכל בשר וכו' Fasting is only דרבנן?
3. Further the above, if he says "שלא אוכל" that is a שבועה which doesn't need to be dependent on דבר הנדור?
4. The Gemara discusses what is his intention when he says כיום שמת בו אביו. Isn't obvious that he means a נדר that he made when his father died? otherwise what is the point of his statement?
5. The Gemara on the words תרומתו אהרן כחלת writes that even though it becomes, אסור with his words (הפרשת חלה) it was actually אסור before as טבל and his words made the "rest" מותר. Doesn't the rest become מותר automatically and it was never אסור? Especially according to רש"י who describes טבל as חולין וקודש mixed together? His action didn't cause a change in the "rest".
6. The Gemara regarding לחמי תודה, says that it is talking about a case whereby he was מפריש בלישה. How can he do a הפרשה before the breads become "קדוש"?

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