



נדרי דף י"ד

THIS WEEK'S MAAREI MEKOMOS ARE DEDICATED L'ZECHEH NISHMAS

YITZCHAK CHAIM ben YAAKOV MORDECHAI

POINTS TO PONDER

1. The גמרא says that the משנה mentions ממילא. חולין ממילא. Why would the משנה mention something which is clearly מותר? Secondly, how can we say that it's ממילא, when it's the first item in the list?
2. רבא makes a distinction between a תלמיד חכם and a תלמיד עם הארץ regarding needing לחכם in certain circumstances. Why make such an accommodation for a תלמיד חכם who clearly did something wrong by making a נדר.
3. The גמרא says that if a person makes a נדר and he refers to a ספר תורה which is on the floor, we assume that he means the parchment, and it's not a valid נדר. Why are we assuming that he means the parchment rather than saying that it's a ספק similar to the earlier גמרא regarding בעיקרו מתפס? With regards to a ספר תורה obviously the main thing is the words of the תורה and not the תורה and not the תורה?
4. Further to the above, The גמרא says that if someone makes a נדר while holding a ספר תורה and says במה שכתוב בה it's a valid נדר because he is referring to the אזכרות which are the names of הקב"ה. The reason why this works is because the אזכרות have קדושה and this קדושה comes as a result of a human action. But isn't everything in the תורה קדוש and must be treated as קדוש? So why focus only on the אזכרות?
5. The גמרא says that in case he conditioned tomorrow's sleep on today's not sleeping, meaning that if he sleeps today he won't be allowed to sleep tomorrow we let him sleep today. Since we know that people shouldn't make נדרים and sleeping today would trigger the נדר, isn't it better to tell to not sleep today and avoid a potential איסור?

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