



נדרים דף ט"ו

POINTS TO PONDER

1. The גמרא asks a question from the משנה which says that קונם עיני בשינה and assumes that it must be talking about a נדר על תנאי similar to the earlier case of I will not eat tomorrow if I eat today. The ר"ן explains that it can't be talking about a regular נדר because that would be פשוט. Since the גמרא just asked about a נדר on something which has no ממש, why can't we say that it is a regular נדר but the חידוש is that there is a way to do it even though sleep is a ממש בו?
2. The גמרא asks from a שבועה that he won't sleep for 3 days to the משנה of קונם עיני בשינה. Why don't we say that since he didn't give a time frame he probably meant one or two days which is feasible?
3. The גמרא asks from a דאורייתא where by a גדר also has a דרבנן as a גדר? Why is this different than many other איסורים?
4. The גמרא quotes a משנה regarding a husband who told his wife that she can't derive הנאה from him until סוכות if she goes to her father's house before פסח. The משנה continues and says that if she did go before פסח she becomes אסור in getting הנאה until סוכות, and she is permitted to go after פסח. Why can't she go before פסח? The נדר was already triggered by her going once, so going again doesn't change anything?
5. The גמרא says that if violated the נדר she gets מלקות. How can she get punished for a נדר that was made by her husband?

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