



נדרים דף י"ז

POINTS TO PONDER

THIS WEEK'S DAF IS DEDICATED L'ZECHER NISHMAS

שעפטיל יקותיאל בן חיים הלל

1. The גמרא says that we need 2 פסוקים, one is to exempt him from the לאו and the other to exempt him from a קרבן. Since what triggers the obligation to bring a קרבן is the לאו and we have a פסוק that the לאו doesn't apply, why would we need another פסוק for the קרבן?
2. The משנה says "יש נדר בתוך נדר" the example cited in the משנה is of someone who makes a נדר to become an נזיר and then make another נדר to become a נזיר. In reality its a נדר on top of a נדר and should be described as נדר חל על נדר, not בתוך נדר. Why does the משנה called it "בתוך"
3. According to רב הונא, who says that the משנה is, talking about a case of הריני נזיר היום הריני נזיר, why is this called נדר בתוך נדר? Each נזירות is separate.
4. The גמרא gives an example of שבועה בתוך שבועה whereby he made one שבועה not to eat figs and another not to eat grapes. Why did it choose an example which is completely different from the משנה? It should have used an example of 2 days, I won't eat figs today and I won't eat figs tomorrow.
5. Further to the above, why is this a שבועה בתוך שבועה? They are totally independent of each other.
6. The גמרא cites an example of someone making a שבועה not to eat grapes and figs, he then eats grapes and is מפריש a קרבן. If he now would eat grapes it would be חצי שיעור. What's the significance of him being מפריש a קרבן? It seems like the point could have been made without it.

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
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