



נדרי דף כ"ג

POINTS TO PONDER

THIS WEEK'S MAAREI MEKOMOS ARE
DEDICATED IN MEMORY OF:
ר' שלמה זלמן בן ר' חנוך הכהן עהרנטריי

1. The גמרא says that the Rabbis were suffering because they were moving back and forth between the sun and the shade. Why is this relevant?
2. Further to the above, when אבא שאול בן בטנית saw what was taking place, he asked him if he would have made the נדר if he knew that it would cause the רבן pain from moving between the sun and the shade. Why is this detail relevant? He should have just said if you knew that your נדר would cause the רבן pain.
3. The גמרא tells a story about a laundere who saw someone annoying חכמים and took his laundry basket and hit the person with it. The גמרא compares him to עמי הארץ who routinely abuse תלמידי חכמים. Since in this case he was actually sticking up for the חכמים why is he compared to wrong doers?
4. The גמרא asks why the case of the laundry basket is not נולד. Why didn't the גמרא ask the same question on the earlier case of רבן moving from the shade to the sun?
5. When the גמרא says that the person who made the נדר would have considered the possibility of being hit by a laundry basket, does that mean that it depends on his specific mindset? If so, what's the issue of נולד if he himself confirms that he wouldn't have made the נדר.
6. When the husband was asked if he would have made the נדר if he knew that his wife would not listen to him he said no. If this נדר was never intended to be valid, meaning he wasn't really serious, isn't it a נדרי זרוזין?

לע"נ אבי מורי הרב יעקב בן ר' קיים משה יצחק ז"ל

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