



נדרים דף כ"ט

POINTS TO PONDER

1. When discussing קדושה being permanent or possibly being limited in time, the גמרא gives an example of someone who told a lady be my wife today and not tomorrow. The גמרא assumes that she becomes a אשת איש and will need a גט. Since she only agreed to be married for a day, which doesn't work, maybe the whole קידושין shouldn't work?
2. Further to the above, the גמרא uses an example of someone telling a lady today you are my wife and tomorrow you are not. Since we are discussing trees which were cut, isn't it more relevant to an example of a husband dying, in which case she actually doesn't need a גט?
3. The גמרא says "מי קא מדמית קדושת דמים לקדושת הגוף". Why is the גמרא assuming that the case in the משנה is קדושת דמים?
4. The גמרא brings a בריתא regarding someone who dedicated a שור as a עולה for thirty days and then שלמים for 30 days. Why didn't the גמרא answer that since he set the condition in the beginning it works, but in our case since he didn't limit the קונם at the onset it doesn't automatically come off?
5. The גמרא writes that if someone is מקדש a lady and says that its should start in thirty days, it works, even if the money is no longer there. Why does the גמרא add this detail that the money is no longer in existence?

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לימוד מסכת נדרים מוקדש על ידי משפחת מרמלשטיין
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