



נדרי דף ל"ו

POINTS TO PONDER

This Week's Daf is Dedicated L'Zecher Nishmas Sender Chaim Zev Ben Yechiel Yisroel A"H

1. The גמרא says that if כהנים are our שליח than if a כהן was מפגל בשוגג the owner of the קרבן should be able to tell him, I appointed you to fix my problem and not to ruin my קרבן. What would happen to the קרבן if this was the case? Would it be considered good even though the כהן had a מחשבת פיגול?
2. The ר"ן writes "דרחמנא ושינהו שלוחי לכל מילי" what does he mean to explain with these words? Why can't we use the same argument that they are only acting on behalf of שמיא if they do it correctly.
3. The גמרא quotes רבי יוחנן who said that מחוסרי כפרה don't need דעת because we see that one can bring קרבנות on behalf of his young children. How can a child be מחיוב to bring a קרבן?
4. The גמרא discusses the משנה in פסחים regarding a father who said that he will sacrifice the פסח on whoever gets first to ירושלים. The גמרא concludes that he only did it to motivate them to get there quickly. If that is the only intention what is the משנה being מחדש? Obviously he can do it.
5. The גמרא discusses a person using his own תבואה to give תרומה on his friend's field and the ר"ן explains that the fact that he saved him the physical תבואה is not a problem because it's like מבריה ארי. In the case of חנן it's called מבריה ארי because it's possible that the husband would have never paid, but here he must give תרומה, so how can we compare it to מבריה ארי.
6. The גמרא discusses who should get the טובת הנאה in a case where on person used his own תבואה to give תרומה on someone else's כרי. Since the "תרומה" is his, (he used his תבואה) it shouldn't it obviously be his טובת הנאה.

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