



נדרי דף ס"א

POINTS TO PONDER

1. The גמרא says that when someone makes a נדר and says שנה it means a full year, and if the year happens to be a leap year he has to complete it. Is this because we interpret his intent to include the leap month? What happens if he says I didn't realize that it's a leap year. How would we view it when there was no preset calendar and a leap happens after his נדר?
2. The גמרא says that the question regarding יובל is dependent on the מחלוקת רבי יהודה ורבנן. Since everyone agrees that the 50th year is called יובל and it counts as the 50th year for that cycle, why would it matter if it also counts towards the next יובל?
3. The גמרא wants to bring a proof that according to רבי מאיר a person would put themselves in a doubtful situation, from קידושין. How does נדרים compare to קידושין? Maybe when it comes to קידושין a person would be extra careful because of the serious consequences, whereas in נדרים he would be less cautious?
4. Further to the above, in the case of קידושין the father knew at the time of his acceptance of קידושין for his daughter, which one he intended to marry off, but when it comes to a נדר he didn't know at the time of making the נדר?

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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