



נדרים דף ס"ד

POINTS TO PONDER

1. The משנה writes that according to רבי אליעזר a נדר can be undone based on his now realizing that his parents are embarrassed. Further the משנה writes that חכמים agree if the נדר was for things that are between him and his parents. Since he wasn't concerned about his parents when he originally made the נדר, how can he now use it as a פתח?
2. Further to the above, why would parents be automatically blamed for their child's behavior? We see big צדיקים whose child misbehaves and everyone understands that it's not their parents' fault. (For example יצחק and עשו).
3. The משנה contains 2 separate הלכות where רבי אליעזר and the חכמים argue, one is כבוד אביו and the second is נולד. The משנה actually writes "ועוד אמר רבי אליעזר" how are these 2 arguments related? (See also בן ר"ן on עמוד ב' חס ר"ן).
4. The גמרא asks מ"ט דרבנן and brings a פסוק. The פסוק they way that the חכמים interpret it is not proof that נולד is a valid פתח, but how does it explain the "reason" why the חכמים don't allow נולד as a פתח, which was the original question.
5. In the case of משה רבינו the ר"ן writes that even though the נדר was to יתרו he only made it because he was afraid of דתן and אבירם. Since this is like a conditional vow, why would it make a difference if they actually died, or lost their assets? At the end of the day they are no longer a threat.
6. The גמרא says that according to the חכמים when it says "כי מתו כל האנשים" it doesn't mean that they actually died, because that would be considered נולד. Why would death be unforeseen? Everyone dies eventually.

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