



POINTS TO PONDER

1. The writes that according to **נדר א רב אליעזר** can be undone based on his now realizing that his parents are embarrassed. Further the writes that **נדר חכמים** agree if the 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 Since he wasn't concerned about his parents when he originally made the **נדר**, how can he now use it as a **פתח**?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 **עשה יצחק** and **נולד יצחק**).
3. **כבד אביו** is **חכמים** and the **רב אליעזר** argue, one is **משנה** where the **הלכות** and the second is **נולד**. The **משנה** actually writes **הו** how are these 2 arguments related? (See also **ר"ג** **עמדו בoso**).
4. The asks **חכמים** and brings a **פסק** **פסק** **מ"ט** **דרבן** **גמרא**. The **פסק** they way that the **interprets** it is not proof that **נולד** is a valid **פתח**, but how does it explain the "reason" why the **don't** **allow** **נולד** as a **פתח**, which was the original question.
5. In the case of **ר"ג** **משה רבינו** writes that even though he only made it because he was afraid of **דתן** and **אבirim**. 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 "כִּי מִתּוֹ כָל הָאָנָשִׁים" it doesn't mean that they actually died, because that would be considered **נולד**. Why would death be unforeseen? Everyone dies eventually.

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