



## נדרים דף ס"ה

### POINTS TO PONDER

1. The גמרא says that "המודר הנאה מחבירו" we don't undo such a נדר unless he is in the presence of his friend. The ר"ן explains that one reason is so that he should feel embarrassed. Why would we want him to be embarrassed?
2. Further to the above, since making a נדר is not desirable, shouldn't we make it easier for him to undo it, rather than make it more difficult?
3. Why is someone's vow not to have הנאה from his friend considered "לצורך חבירו"?
4. The ר"ן writes that perhaps the סנהדרין were allowed to be מתיר the נדר for ד"ה והיכא דהוי בפניו because it was for a מצוה. If that is the case, why did משה רבינו need a היתר for צדקיהו? Since הקב"ה told him to go back it's certainly a מצוה.
5. The משנה writes that some things are like נולד but not truly נולד and the חכמים argue. The גמרא then suggests that it's like a conditional נדר. Why would the חכמים argue with מאיר if it's a conditional נדר?
6. The משנה writes that the girl's father died or did תשובה. Why is מיתה כנולד according to רבי? This is precisely what נולד means based on the earlier גמרא regarding ודבריו who דתן ואבירם regarding גמרא. משה "כי מתו כל האנשים" told הקב"ה.
7. The משנה implies that the father doing תשובה is נולד. The גמרא קידושין דף מט ע"ב writes that if a man says to a lady מנת שאני צדיק even if he is a complete רשע she is מקודשת because may he did תשובה. So this suggests that doing תשובה is pretty common which is why she is מקודשת, so how it נולד?

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