



נדרים דף ס"ה

POINTS TO PONDER

1. The says that unless **נדיר** we don't undo such a **גمرا** unless he is in the presence of his friend. The **ר"ג** 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 **נדיר** 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 חברו"**?
4. The writes that perhaps the **סנהדרין** were allowed to be **נדיר** for **היתר** because it was for a **מצוה**. If that is the case, why did **משה רבינו** tell him to go back it's certainly a **מצוה**? Since **הקב"ה** told him to go back it's certainly a **מצוה**.
5. The writes that some things are like **נולד** but not truly and the **חכמים** argue. The **רבי מאיר** then suggests that it's like a conditional. Why would the **חכמים** argue with **גمرا** if it's a conditional?
6. The writes that the girl's father died or did **נולד**. **תשובה** according to **רבי סוטה** means based on the earlier **גمرا** regarding **נולד** who **דתן ואבiram** told **הקב"ה** "כי מתו כל האנשים".
7. The implies that the father doing **נולד** is **תשובה** to **רבי אנטון** even if he is a complete **איש** she is **רשות** because he did **נולד**. So this suggests that doing **נולד** is pretty common which is why she is **מקודשת** so how is **נולד**?

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