



נדרים דף ס"ט

POINTS TO PONDER

1. The גמרא asks whether there is **שאלה בהיקם**. Why would it be different than any נדר where one can go to a **חכם** and seek to undo it?
2. Further to the above the **היקם** **יש שאלה בהיקם** ר"ן ד"ה writes that the question is regarding a **הקמה** which he undoes the day that he heard about it and wants to now be **מיפר** but if it's already the next day it doesn't work because it is no better than **שתיקה**. The **ר"ן** earlier writes that **שתיקה** shows that he wants the נדר and approves of it. If so how can he say this here where he clearly is seeking to undo this confirmation.
3. Is there **שאלה** by **שתיקה**? What happens if the husband says that he heard the נדר but didn't know that he has a right to be **מיפר** and now it's the next day. Do we say that he forfeited his rights or can we say that only a "meaningful **שתיקה** whereby he knows what he is doing is considered a **הקמה**?
4. The גמרא discusses a case whereby the father said **קים ליכי קים ליכי** and then he was **שואל** on the first **הקמה**. The גמרא concludes that it's possible to be **שואל** on the first one. Since **שאלה** means that the person has **חרטה** how can he have **חרטה** from the first **הקמה** and not automatically also have **חרטה** from the second one?

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לימוד מסכת נדרים מוקדש על ידי משפחת מרמלשטיין
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