



Volume 3. Issue 18.

Nedarim

This week we began learning *messechet Nedarim*. In general there are two forms of *nedarim*. One is where one volunteers to offer a sacrifice in the *Beit Ha'Mikdash* – *nidrei hekdesch*. The second is where a person forbids himself from gaining any benefit from a particular object – *nidrei issur*. It is this latter category of *neder* that is the subject of this *messechet*.

Nidrei issur is learnt from the following *pasuk*:

“If a man makes a vow to *Hashem*, or makes an oath to obligate himself he must not break his word.” (*Bamidbar* 30:3)

Despite the many detailed *halachot*, the *Gemara* (*Nedarim* 22a) is quite critical of one who makes a *neder*:

It was taught in a *beraitah*: *R' Natan* said, if one makes a *neder*, it is as if he built a *bamah* (an alter outside the *Beit Ha'Mikdash*), and one who fulfills it, it is as if he offered on [the *bamah*] a *korban*.

One may ask, if making *nedarim* is problematic, why then is the fulfillment of the *neder* compared to offering a *korban* outside the *Beit Ha'Mikdash*?

The *Kli Yakar* (*Bamidbar* 30:3) explains as follows. There are two situations in which one may make a *neder*. The first can be in a fit of anger, where in the heat of the moment a person

blurts out a *neder*. The second is where one is cool, calm and collected and consciously decides to make a *neder*.

It is this latter category which the *Chachamim* had the insight into the motivation of one that makes such a *neder*. The *Chachamim* perceived that such a person is extremely haughty, by separating themselves from the rest of the community and forbidding for themselves that which is permissible to all others. Indeed elsewhere the *Gemara* (*Sotah* 4b) treats haughty individuals as if they have built an individual alter outside the *Beit Ha'Mikdash*.

Yet as there are two circumstances under which one can make a *neder* it is not immediately obvious why a person made a *neder*. The *Kli Yakar* however explains that if someone indeed fulfills the *neder* then we know that this person belongs to the latter category. This is because, if the *neder* was formulated at a time of anger, once the person cools down, he would surely go to a *Chacham* to “undo” the *neder*. If however the *neder* was fulfilled then it is clear that the *neder* was motivated by pride. The *korban* was offered up on the *bamah*, the very purpose for which this *bamah* was constructed.

David Bankier

Revision Questions

כתובות י"ג:א

- Can one force the members of his household to move to Israel? (י"ג:א)
- If a couple marries in Israel and divorce outside Israel, in what currency must the *ketubah* be paid? (י"ג:א)

נדרים א' - א' - ג' ד'

- Is the following a valid *neder*: "מפרשני ממך שאיני אוכל לך"? (א' א')
- Is it a valid *neder* if a person adds the phrase: (א' א')
 - כנדרי רשעים?
 - כנדרי כשרים?
- When making a *neder* what are the three *kinuyim* for: (א' ב')
 - *Korban*?
 - *Cherem*?
 - *Nazir*?
 - *Shvuah*?
- Is the following a valid *neder*: (א' ג')
 - "פיגול יהא מאכלך עליי"?
 - "יהא מאכלך עלי כאמרא"?
 - "ירושלים דבר זה עליי"?
- Explain the debate regarding the following *neder*: "עולה איני אוכל לך". (א' ד')
- Is the following a valid *neder*: "קונם רגלי מהלכת עמך"? (א' ד')
- Is the following a valid *neder*: "חלין שאכל לך כבשר חזיר"? (א' ב')
- What is the law regarding a man the makes the following *neder* to his wife: "הרי את עלי כאמא"? (א' ב')
- What is the difference between one who says "קונם שאיני ישן" and "שבועה שאיני ישן"? (א' ב')
- In what respect is a *shvuah* more strict than a *neder*? (א' ב')
- In what two ways is a *neder* more strict than a *shvuah*? (א' ב')
- Provide two examples of the following principle: "סתם נדרים להחמיר ופרושם להקל". (א' ד')
- Explain the debate regarding a case where one used *cherem* when making a *neder* then later explained he was referring to fish nets (*charmo shel yam*). (א' ב')
- What are the four categories of *neder* that are automatically cancelled? (א' ג')
- Which category of *neder* is one that is made:
 - In the heat of a commercial transaction? (א' ג')
 - As follows: "קונם אם לא ראיתי בדרך הזה כיוצאי מצרים"? (א' ג')
 - Based on the fact that he had not eaten, then later he remembers he ate? (א' ג')
- What are *nidrei onsin*? (א' ג')
- Explain the debate regarding whether the law apply to *nidrei onsin* also applies to *shvuot*? (א' ד')
- What are the three points of debate between *Beit Shammai* and *Beit Hillel* regarding *nidrei onsin*? (א' ד')

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Sunday -Thursday
Between mincha & ma'ariv
Mizrachi Shul

Friday & Shabbat
10 minutes before mincha
Mizrachi Shul

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
10 th December י"ט כסלו	11 th December כ' כסלו	12 th December כ"א כסלו	13 th December כ"ב כסלו	14 th December כ"ג כסלו	15 th December כ"ד כסלו	16 th December כ"ה כסלו חנוכה א' Nedarim 4:6-7
Nedarim 3:5-6	Nedarim 3:7-8	Nedarim 3:9-10	Nedarim 3:11-4:1	Nedarim 4:2-3	Nedarim 4:4-5	

