

A

Intro
 Today we will Be"H learn נ"ו of נדריים דף נו. Some of the topics and terms we will learn about include;

The Gemara will continue discussing how to understand various terms specifically as used in נדריים.

בס"ד

A

How to understand various terms specifically as used in נדריים

B

Some of these terms include:

הנודר מן הבית
 The Mishnah discusses whether the word 'בית' refers only to the main floor of a house or to the second story as well.
 The Mishnah also determines which area of the doorway is included in this נדר.

הנודר מן המטה
 The Gemara describes several types of beds. An ordinary מטה was constructed by tying ropes onto a frame, and placing cushions on top. The simpler דרגש, on the other hand, consisted of a leather sheet which was suspended between the bedframe. The Mishnah discusses whether a דרגש is also called a מטה.

הנודר מן העיר
 A city is surrounded by two distinct areas: the עיבור and the תחום. The two thousand Amos surrounding a city are its תחום, its boundaries, and it is forbidden to walk past this point on שבת. If there is a structure standing within 70 2/3 Amos of the city limits, the area between the city and this building is called עיבורה של עיר, an extension of the city, and we begin counting the תחום of the city from beyond this point. The Mishnah discusses which of these areas are included in the word עיר.

B

הנודר מן הבית

הנודר מן המטה

הנודר מן העיר

C Through its discussion, the Gemara also references the following important ideas:

סעודת הבראה

After returning from the burial of a close relative, the first meal of the mourner is called סעודת הבראה. He is forbidden to eat his own food at this meal, and so it must be provided by others.

כפיית המטה

A mourner must overturn the beds in his house. The Gemara discusses which beds are included in this practice.

הסגר בית מצורע

If צרעת appears on the walls of a house, a Kohein must inspect its size and color. If the area exhibits the symptoms of צרעת, the Kohein must close off the house for seven days, after which the spot is re-examined. The Gemara discusses within which part of the threshold the Kohein must stand when sealing the house.

C

סעודת הבראה

כפיית המטה

הסגר
בית מצורע

1 So let's review...

Zugt di Mishnah

הנודר מן הבית מותר בעלייה דברי רבי מאיר

One who makes a נדר to not enter a בית, is forbidden only in its main floor, but may enter the upper story, because, as the Ran writes;

דעלייה ליתא בכלל בית

R' Meir views the upper story of a building as a distinct entity that is not included in the term בית.

וחכמים אומרים עלייה בכלל הבית

The חכמים say that the entire structure is forbidden, because one refers to the whole building as a בית.

However,

הנודר מן עלייה מותר בבית

Everyone agrees that a נדר forbidding the עלייה does not forbid the lower floor, because the word עלייה is only used for the second story.

1

מאיר

הנודר מן הבית...

חכמים
עלייה בכלל הבית

רבי מאיר
מותר בעלייה

דעלייה
ליתא בכלל בית

However,

הנודר מן עלייה
מותר בבית

All agree

A נדר forbidding the עלייה
does NOT forbid the lower floor

The word עלייה is only used for the 2nd story

2 The Gemara quotes a ברייתא regarding נגעו בתים, Tzaraas on houses, which interprets the Pasuk;

ונתתי נגע צרעת בבית ארץ אחוזתכם

בבית לרבות את העלייה

This Posuk comes to specifically include the upper stories in הלכות נגעו בתים.

According to רבי מאיר this דרשה is necessary, since the word בית does NOT generally include the upper floor.

However, it is possible that the חכמים, who ALWAYS include the עלייה as part of the בית, also need this דרשה, because otherwise, based on the words ארץ בבית ארץ, the house of your land, we might think that only

בית דמחבר בארעא שמיא בית

Only a house that is attached to the ground - the ground floor - is susceptible to נגעים.

2

ברייתא:

ונתתי נגע צרעת
בבית ארץ אחוזתכם
לרבות את העלייה

This פסוק specifically includes
upper stories in הלכות נגעו בתים

According to...

חכמים
Include עלייה as
part of the בית
ALSO need דרשה

רבי מאיר
דרשה IS necessary
בית does NOT generally
include the upper floor

בבית ארץ
House of your land

We might think ONLY
בית דמחבר בארעא
שמיא בית
And susceptible to נגעים

3 The Gemara quotes a teaching of עולה:
 בית בביתי אני מוכר לך
 מראהו עלייה
 This implies that if he simply says
 בית אני מוכר לך
 The Halachah is different - And the Gemara explains:
 Simply understood, we would have to say that עולה holds
 like רבי מאיר that
 עלייה ליתא בכלל בית
 Therefore, he rules as follows:
 בית בביתי אני מוכר לך
 If he said 'I am selling you a house from among my
 houses'
 מראהו עלייה
 He may fulfill the terms of the sale by giving the buyer an
 upper floor, because, as the Ran explains;
 אע"ג דגריעא
 דיד לוקח על התחתונה
 Although it is inferior, he reserved the right to choose any
 dwelling from amongst his houses.
 However,
 בית אני מוכר לך
 If he said 'I am selling you a house', he must give the main
 floor, because
 עלייה ליתא בכלל בית
 The upper floor is not called בית.
 However, according to the חכמים, even in a case of בית אני
 מוכר לך he CAN give the upper floor, because
 עלייה בכלל בית

However, in order to reconcile עולה with the חכמים, who
 hold בית בכלל בית, the Gemara explains that we can
 interpret the entire statement differently:
 בית בביתי אני מוכר לך
 This statement means 'I am selling you THE house from
 among all my houses', an exceptional dwelling. Therefore,
 מראהו עלייה
 He must give the buyer שבביתים - we are now
 interpreting the word עלייה as the best of his houses, which
 is the main floor, not the upper floor.
 However,
 בית אני מוכר לך
 Means 'I am selling you any house' - Therefore, he can
 give him either floor
 דיד לוקח על התחתונה
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4 Zug di Mishnah
 הנודר מן המטה מותר בדרגש דברי רבי מאיר
 R' Meir says that a נדר regarding a bed would not include a
 דרגש, a type of cot. The Gemara will describe the
 difference between a מטה and a דרגש.
 וחכמים אומרים דרגש בכלל מטה
 The חכמים hold that a דרגש IS included in the term מטה.
 However,
 הנודר מן הדרגש מותר במטה
 All agree that a נדר to forbid a דרגש would not prohibit
 beds, for one does not refer to a bed as a דרגש.

3

A teaching of אריא:

בית בביתי אני מוכר לך
 אראבו ארייה
 Implies... if he simply says,
בית אני מוכר לך
 The הלכה is different

<p><i>אריא reconciled with חכמים</i></p> <p>עלייה בכלל בית <i>We can interpret...</i> בית בביתי אני מוכר לך אראבו ארייה MUST give לביתם The MAIN floor <i>However,</i> בית אני מוכר לך He can give him EITHER floor דיד לוקח על התחתונה</p>	<p><i>כי מאיר אריא according to</i></p> <p>עלייה ליתא בכלל בית <i>Therefore,</i> בית בביתי אני מוכר לך אראבו ארייה אע"ג דגריעא דיד לוקח על התחתונה <i>However,</i> בית אני מוכר לך Must give MAIN floor עלייה ליתא בכלל בית <i>According to the חכמים,</i> he CAN give the upper floor, ארייה כאלא בית</p>
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4

משנה

הנודר מן המטה...

<p>חכמים</p> <p>דרגש בכלל מטה</p>	<p>רבי מאיר</p> <p>מותר בדרגש <i>Type of cot</i> אריא will describe the difference between a מטה and a דרגש</p>
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However,

הנודר מן הדרגש
מותר במטה
All agree

דרגש to forbid a נדר
 would NOT prohibit beds
 One does NOT refer to a bed as a דרגש

5 The Gemara at first translates דרגש as ערסא דגדא
 A special bed that was set up in the home for good Mazel;
 However, the Gemara refutes this explanation based on Braisos regarding הלכות אבילות.

Therefore, the Gemara explains that a דרגש is ערסא דצלא
 A leather bed - A sheet of leather is suspended between the bedframe, and is tied onto אבקתא, loops which are secured through holes in the frame.
 However, מטה, a bed is made of interwoven ropes that are tied directly through holes in the frame.
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5

דרגש

At first translated as...

ערסא דגדא

A special bed set up in the home for good Mazel

The Gemara refutes this explanation based on Braisos regarding הלכות אבילות

Therefore, explains as...

ערסא דצלא

A leather bed

A sheet of leather is suspended between the bedframe, and tied onto אבקתא, which are secured through holes in the frame *Loops*

However,

מטה

Is made of interwoven ropes tied directly through holes in the frame

6 Zugt di Mishnah
הנודר מן העיר
מותר ליכנס לתחומה של עיר
ואסור ליכנס לעיבורה
Someone who made a נדר from a city MAY enter תחומה
surrounding the city, because regarding נדרים it is NOT considered part
of the city.
However, he may NOT enter the עיבור העיר, an extension
to the city created by a building placed within 70 and 2/3
Amos of the city, because that IS considered to be part of
the city.

6 מלך

**הנודר מן העיר...
מותר ליכנס לתחומה של עיר**



ואסור ליכנס לעיבורה

נדרים is NOT considered part of the city regarding תחום לבת עיבור פנימי IS considered part of the city

7 The Gemara quotes sources to support this distinction:
The Pasuk says
ויהי בהיות יהושע ביריחו
However, Yehoshua could not have been inside Yericho,
because another Pasuk says
...ויריחו סוגרת ומסוגרת
אין יוצא ואין בא
At that point, before the wall fell, no one could enter
Yericho. Therefore, Yehoshua must have been in the עיבור
העיר, yet the Pasuk says
ויהי בהיות יהושע ביריחו
This teaches us that it's included in the term עיר.

7

Sources to support this distinction:

ויהי בהיות יהושע ביריחו

However,

**Yehoshua could not have been
INSIDE ריחו**

...ויריחו סוגרת ומסוגרת...

אין יוצא ואין בא

**Yehoshua must have been
in the עיבור העיר**

Yet the Pasuk says

ויהי בהיות יהושע ביריחו

Teaches it's INCLUDED in the term עיר

He could not have been in the תחום העיר, because the
Pasuk in פרשת מסעי says;
...ומדותם מחוץ לעיר
אלפים באמה
Clearly stating that the area of the תחום is considered
outside the city
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8 The Mishnah concludes,
 אבל הנודר מן הבית אסור מן האגף ולפנים
 Only the part of the threshold which is inside the house
 when the door is closed is considered part of the בית. But
 the rest of the threshold is considered outside the house.

8 The Mishnah concludes...

אבל הנודר מן הבית...
 אסור מן האגף ולפנים

מן האגף ולחוץ

מן האגף ולפנים

Only part of the threshold which is inside the house when the door is closed is part of the בית

9 However, the Gemara points out that regarding הלכות נגעיי בתיים, Tzaraas found on a house, we define the threshold differently. After the Kohein confirms that a house has the symptoms of Tzaraas, he must close off the house for seven days while standing right outside the house.

עומד בצד משקוף ויסגיר

But not

תחת המשקוף ויסגיר

He may not stand in any part of the threshold when sealing the house, because the entire threshold is considered part of the house.

The Gemara explains that in regards to נגעיים the Pasuk says עד שיצא מן הבית, which we understand to mean מן הבית כולו, he must be fully outside, out of the entire threshold. However, regarding other Halachos, part of the threshold is indeed considered outside of the house.

9 Regarding הלכות נגעיי בתיים
After the כהן confirms a house
HAS the symptoms of צרעת
He must close the house for 7 days
standing OUTSIDE the house

עומד
בצד משקוף
ויסגיר

But NOT
תחת המשקוף
ויסגיר



In regards to נגעיים the Pasuk says

מִן הַבַּיִת

עד שיצא מן הבית כולו

Regarding other Halachos,
part of the threshold is indeed
considered outside of the house