



POINTS TO PONDER

1. The משנה makes a distinction between someone who is מודר הנאה and someone who is מודר מאכל whereby the second is allowed to go into the field. What is the חידוש that he can go into the field? The נדר is only regarding eating.
2. The גמרא says that if someone made a נדר before שביעית and then it became שביעית the מודר can eat from fruits which are leaning out of the field. Since the original נדר included all fruit, now that some are permitted, why don't we say נדר שהותר מקצתו הותר כולו and everything should be מותר?
3. The גמרא compares our משנה to case of someone being able to be אוסר something which is out of their possession. Since on שביעית the תורה was מפקיר all the fruit that grew on שביעית why is it even considered "his", it never was his. This is different from the case where he has possession now and wants his influence to remain even once it's no longer in his possession.
4. The גמרא says that in אפקרא נמי שביעית ארעא נמי אפקרא. What does this mean? The only thing that anyone can take is the fruit, but obviously nobody can take away his field?

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לימוד מסכת נדרים מוקדש על ידי משפחת מרמלשטיין
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