



## נדרים דף נ"ב

### POINTS TO PONDER

1. The משנה discusses נדר from milk, meat and makes a differentiation whether he said this meat, or these grapes with regards to his being אסור in a derivative of the meat for example (its taste). Why does the משנה separate these items instead of making one general statement that any נדר from a food item doesn't include it's טעם unless he specifically said these olives, or this meat?
2. The גמרא says that if he specifically mentions this meat, he is אסור to eat something which has a taste of the meat unless it doesn't have a taste in which case it's בטל. Since a נדר is a איסור which is created by the person, shouldn't it depend more on his intent and not be guided like other איסורים? Meaning that he doesn't want to eat "any" derivative of this meat regardless of its effect on the dish.
3. The ר"ן asks why isn't it a מתירין דבר שיש לו מתירין because it's a מצוה to be נדר. Why is the fact that it's a מצוה relevant? It's a מתירין דבר שיש לו מתירין regardless of whether it's a מצוה or not.
4. The ר"ן quotes the רי"ף regarding bread which was baked together with meat and may have absorbed its smell. The רי"ף writes that it's a מתירין דבר שיש לו מתירין because he can eat this bread with meat and doesn't have to eat it with milk. Since the question was never about eating it with meat, how is it relevant? (The ר"ן mentions a similar question at the end but doesn't address this point),
5. The משנה writes that if someone makes a נדר from grapes or olives he is permitted to drink/eat wine or oil. However if he said "these grapes or olives" he is not allowed to drink/eat what comes out of them. Why did the משנה change from oil and wine in the רישא to what comes out of them in the סיפא? Isn't what comes out of them oil or wine?

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