



POINTS TO PONDER

1. The משנה says that according to מאיר רבי someone who made a נדר not to eat דגן is not permitted to eat פול המצרי יבש. Since according to מאיר רבי the word דגן includes everything that is made into a כרי, why would it make a difference if the פול is יבש? All things which are piled into a כרי have to first dry. If the word דגן defines the "type" than פול המצרי should always be אסור according to מאיר רבי.
2. The משנה concludes with a statement by מאיר רבי that דגן means everything except פירות. האילן וירק. What is this statement adding to what מאיר רבי already said in the beginning of the משנה? Why didn't the משנה make one statement and include פול המצרי יבש?
3. The גמרא writes that when רבא found out that רב יוסף is upset, he went to visit him on ערב יום כיפור. Why did he not go right away? If he went to ask מחילה before יום כיפור, why didn't he do so? (It's apparent from the question that רב יוסף asked him that he was still upset.)
4. The גמרא says that someone who made a נדר not to eat דגן is allowed to eat אורז חילקא, טרגיס וטיסני, which the ר"ן explains is rice and wheat kernels split in 2,3,or 4. If the whole kernels were split after he made the נדר, would it still be מותר, or do we say that since it became אסור when he made the נדר, it remains אסור?
5. The משנה writes that according to יהודה רבי we interpret his intentions based on the circumstances, for example if he loaded something on himself and started sweating, he is allowed to cover himself, but not to carry a load. Does covering (לתכסות) include wearing? Or just covering.

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