



POINTS TO PONDER

1. The משנה says that according to מאיר רבי someone who made a נדר from a בית is מותר in the עליה and according to the חכמים the עליה is included in the בית. Why didn't the חכמים say אסור בעליה?
2. The גמרא suggests that according to חכמים we don't need a לימוד that a בית includes the עליה, but according to מאיר רבי we do. How do we know that חכמים didn't derive their opinion from the דרשה and if not for the דרשה they too would agree that a בית doesn't include the עליה?
3. The גמרא writes that if someone is ר"ל in אבילות he must turn over all the beds in the house. Does this include all of the family members, but not guest beds (chairs) or are guest beds also included?
4. Further to the above, why do we turn over the beds?
5. The גמרא writes that when a כהן determines that a house has צרעת he closes the door from afar using a string. Why doesn't he simply ask someone who is not a כהן to close the door?
6. Further to the above, why is the work הסגיר understood differently when it comes to a house? When it says for example that a כהן is מסגיר a person with צרעת it means that he in "observation" as opposed to closing anything.

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