



## Interpreting Nedarim

The sixth *perek* opens by explaining that if one makes a *neder* preventing himself from consuming food that is *mevushal* (cooked), the *neder* would not include *tzli* (roasted food) or *shaluk* (overly cooked or stewed food). The *Tifferet Yisrael* explains that this is because we interpret *nedarim* according to how people use the terms expressed in the *neder*. In other words, people do not use the term *mevushal* to refer to *tzli* or *shaluk*. The *perek* continues with other cases where we interpret *nedarim* in the same manner.

The *Gemara* opens by citing a *Beraita* where *R' Yoshiya* argues that *tzli* is also covered by this *neder*. He cites the following *pasuk* (*Divrei HaYamim* II 35:13) not as proof, but rather as a hint to this position: "and they cooked (*va'yevashlu*) the [*korban*] *pesach* as required". Since the *korban pesach* can only be roasted, yet the *pasuk* used the term *va'yevashlu*, *tzli* must also be covered by that term.

The *Gemara* continues by suggesting the debate between our *Mishnah* and the *Beraita* is whether we interpret the *nedarim* according to how people speak or how the terms are used in the *Torah*. The *Gemara* continues that everyone agrees that the *nedarim* are interpreted according to how the words are used in common speech. The *Mishnah* and *Beraita* only differ, because in the location of the *Tana* in our *Mishnah* the *bishul* was used exclusively for cooked food, whereas in *R' Yoshiya's* area, it was also used to refer to roasted food.

There are several questions that may be asked. Why was the *pasuk* that *R' Yoshiya* cited only a hint and not a proof? If he agrees that *nedarim* are not interpreted according to *pesukim*, what was the purpose of bringing the *pasuk* at all? Finally, *R' Akiva Eiger* asks why *R' Yoshiya* cited a

*pasuk* from *Divrei HaYamim* when he could have cited a *pasuk* from the *Torah* in *parashat Re'ei* that discusses the *korban pesach*: "*u'vishalta ve'achalta*".

The *Achronim* provide various answers to the last question that point to different deficiencies. For example, the *Tifferet Yisrael* explains that that *pasuk* could be understood as referring to the *korban chagigah* that was consumed just prior to the *korban pesach*. We however, will explore an approach that answers all the questions at once.

The *Netziv* in his *Meromei Sadeh* deals with these questions and concludes based on the opinion of the *Tosfot*. Importantly, the *Netziv* adds that this understanding explains why the *pasuk* acted only as a hint both according to the initial assumption of the *Gemara* and the final conclusion.

The *Tosfot* (55a, s.v. *matnitin*) explains that *divrei ha'yamim* was written using common speech and not *Torah* language. Consequently, in our *Gemara* a *pasuk* from *divrei ha'yamim* specifically was chosen. Given that understanding, according to the initial assumption of the *Gemara* that *R' Yoshiya* maintained the we interpret *Nedarim* according to how the terms are used in the *Torah*, this then explains why the *pasuk* from *Divrei HaYamim* was not a solid proof. Similarly, even according to the *Gemara's* conclusion, that *R' Yoshiya* agrees that we assess a *neder* according to common speech, the *pasuk* is still not a solid proof since the way language is used changes. Consequently, *R' Yoshiya* admits that, despite being suggestive, how language was used during to time of *Divrei HaYamim* cannot be used a strong proof in the times of the *Mishnah*.<sup>1</sup>

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<sup>1</sup> The *Netziv* continues that according to the *Yerushalmi*, *R' Yoshiya* maintains that we do interpret *nedarim* according to the language used in the *Torah*. Importantly, in the *Yerushalmi*, *R' Yoshiya* uses the *pasuk* from *Devarim* as support.

## Revision Questions

נדרים ה' בי – ו' טי

- If two people share a *chatzer* and make a *neder* against gaining benefit from each other: (ה' א:י)
  - Explain the debate regarding whether they can walk through the *chatzer* to get to their properties.
    - What other case shares this same debate? (ה' ב:י)
  - What are two things that they cannot place in the *chatzer*?
- If *Reuven* made a *neder* against gaining any benefit from *Shimon*, when is *Shimon* forbidden from using an olive press that has been rented out by *Reuven*? (ה' ג:י)
- If one makes a *neder* against entering his friend's house, with what wording of the *neder* would he still be prevented from entering the house even if it was sold to another person? (ה' ג:י)
- If two people made a *neder* against gaining any benefit from each other, which public property would they be forbidden from entering? (ה' ד:י)
- Regarding the previous question, what is a possible solution to enable them to enter these properties? (ה' ה:י)
- Give examples for the following: (ה' ה:י)
  - *Davar olei bavel*.
  - *Davar shel otah ha'ir*.
- If *Reuven* made a *neder* against gaining any benefit from *Shimon*, then *Reuven* does not have any food to eat, what can *Shimon* do in order to give *Reuven* food? (ה' ו:י)
- Complete the following rule: (ה' ו:י)
 

"כל מתנה שאינה \_\_\_\_\_ אינה מתנה"
- If someone made a *neder* against cooked food, can he eat roasted food? (ו' א:י)
- What *neder* would cover anything that is cooked in a pot? (ו' ב:י)
- What *neder* only includes pickled vegetables? (ו' ג:י)
- What is implied by the term "*ha'shaluk*"? (ו' ג:י)
- What is not included by the term "*dag dagim*"? (ו' ד:י)
- What is debated as being included by the term "*chalav*"? (ו' ה:י)
- If someone made a *neder* against gaining benefit from a particular piece of meat, when are other foods that are cooked with that meat also forbidden? (ו' ו:י)
- If someone makes a *neder* against grapes, can he drink wine? (ו' ז:י)
- According to *R' Yehuda* why is date honey included in a *neder* forbidding dates? (ו' ח:י)
- Why is sesame oil not included in a *neder* forbidding oil? (ו' ט:י)

## Melbourne, Australia

### Sunday -Thursday

10 minutes before *Mincha*  
Mizrachi Shul  
Melbourne, Australia

### Friday & Shabbat

10 minutes before *Mincha*  
Mizrachi Shul  
Melbourne, Australia

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*Shiur in English*

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## Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
17 June ד' תמוז	18 June ה' תמוז	19 June ו' תמוז	20 June ז' תמוז	21 June ח' תמוז	22 June ט' תמוז	23 June י' תמוז
Nedarim 6:10-7:1	Nedarim 7:2-3	Nedarim 7:4-5	Nedarim 7:6-7	Nedarim 7:8-9	Nedarim 8:1-2	Nedarim 8:3-4

