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Daf Notes is currently being dedicated to the neshamot of

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Mishna

The *Mishna* states: If one says, “These fruits are a *konam* upon me,” or, “They should be a *konam* upon my mouth,” or, “They should be a *konam* to my mouth,” he is forbidden to derive benefit from those things which are exchanged for them and for those things that grow from them. [Since he specified the things that were forbidden to him, he made them like *hekdes* for himself. For that reason, he is forbidden what is exchanged from them, just as what is exchanged for and what grows from *hekdes* is forbidden. *Ra”n*] If one says, (“Fruits are *konam* upon me) regarding my eating,” or, “regarding my tasting,” he is permitted to eat or taste those things which are exchanged for them and for those things that grow from them. These rulings apply to fruits whose seed decomposes (when it is planted); however, regarding produce whose seeds do not decompose, then even that which grows from the things that grew from them are forbidden.

If someone says to his wife, “The work of your hands are *konam* upon me,” or, “They should be a *konam* upon my mouth,” or, “They should be a *konam* to my mouth,” he is forbidden to derive benefit from those things which are exchanged for them and for those things that grow from them. If he says, (“The work of your hands are *konam* upon me) regarding my

eating,” or, “regarding my tasting,” he is permitted to eat or taste those things which are exchanged for them and for those things that grow from them. These rulings apply to fruits whose seed decomposes (when it is planted); however, regarding produce whose seeds do not decompose, then even that which grows from the things that grew from them are forbidden.

If someone says to his wife, “What you will make I will not eat until Pesach,” or, “What you will make I will not wear until Pesach,” then (the halachah is) whatever she makes before Pesach, he may eat or wear after Pesach (as the vow was limited until Pesach). If he says, “What you will make until Pesach I will not eat,” or, “What you will make until Pesach I will not wear,” then (the halachah is) whatever she makes before Pesach, he is forbidden from eating or wearing after Pesach (since the vow contained no limits).

If someone (who wanted to prevent his wife from visiting her father’s house) said to his wife (before Pesach), “That which you will benefit from me is *konam* (to you) until Pesach, if you go to your father’s house until Sukkos (*which is after Pesach*),” the law is as follows: If she goes before Pesach, she is forbidden to derive benefit from him until Pesach. If she indeed went after Pesach (*and before Sukkos*),

she is subject to the prohibition of *not to desecrate his word*. If someone (who wanted to prevent his wife from visiting her father's house) said to his wife (before Pesach), "That which you will benefit from me is konam (to you) until Sukkos, if you go to your father's house (from now) until Pesach (*which is before Sukkos*)," the law is as follows: If she goes before Pesach, she is forbidden to derive benefit from him until Sukkos, and she is permitted to go (to her father's house) after Pesach (as there was no decree against it). (57a1 – 57b1)

The Mishna had stated: If someone says to his wife, "The work of your hands are konam upon me," or, "They should be a *konam* upon my mouth," or, "They should be a *konam* to my mouth," etc.

Yishmael who lived in a village by the sea, or some say that he was from the village of Diyama, presented the following question: An onion that was uprooted during the seventh year (*so it had the laws of shemittah produce*), and he then replanted it in the eighth year, and its new growths produced more than the root (the original onion). And he inquired like so: If the new growths are considered permitted and its root is forbidden (*meaning that it still has shemittah laws*), do we say that since the new growth is larger than the root, the permitted growths nullify that which is forbidden (and the entire onion would be permitted), or no (we do not say that (because the new growths are also forbidden)?)

He went before Rabbi Ami, but he (R' Ami) did not have it (the answer) in hand. He went before Rabbi Yitzchak Nafcha, who resolved the law for him from the following: For Rabbi Chanina Trisaah said in the

name of Rabbi Yannai: An onion of terumah that was planted and its new growths became larger than its root, it (the entire onion) is permitted.

Rabbi Yirmiyah said to him, and some say Rabbi Zerika said to him: Is the master leaving two (*teachings of Amoraim who hold that it is forbidden*), and following the one (Amora who maintains that it is permitted)?

The Gemora asks: What two (*teachings*) is he referring to? For Rabbi Avahu said in the name of Rabbi Yochanan: If a young tree (*whose fruits were still forbidden due to orlah, the Torah prohibition against eating the fruits of tree that has not yet reached three years old*) is grafted with an old tree, even if its (*the young tree's*) fruits (*that existed before it was cut down*) grew one two hundredth more (*after the grafting*) the fruits are forbidden.

(Additionally) Rabbi Shmuel bar Rabbi Nachmeini said in the name of Rabbi Yonasan: If an onion was planted in a vineyard and the vineyard was later uprooted, the onion (*and its growths*) is prohibited (*as kilayim – foreign species planted in a vineyard*). [We see from both of these rulings that the new growths do not nullify the original root!]

He (*Yishmael, mentioned above*) went back to Rabbi Ami, and he resolved the law from that which Rabbi Yitzchak said in the name of Rabbi Yochanan: If one separated the proper tithes (*terumah and ma'aser*) from a *litra* of onions and then replanted them, he must tithe the new growth in its entirety. This demonstrates that the new growths nullify the original root.

The Gemora rejects this proof, as it is possible that this was just regarding being stringent (*to tithe again, not that this is the letter of the law*). (57b1 – 57b3)

INSIGHTS TO THE DAF

That which is Exchanged

The *Mishna* states: If someone says: “Konam” these fruits on me, they are “konam” on my mouth, they are “konam” to my mouth, he is forbidden to anything exchanged for them and to their growths.

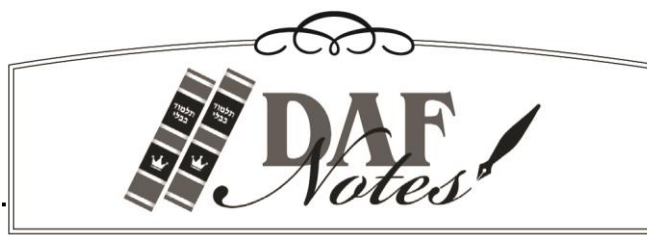
The Ra”n explains: Since he specified the things that were forbidden to him, he made them like *hekdesh* for himself. For that reason, he is forbidden what is exchanged for them and what grows from them, just as what is exchanged for and what grows from *hekdesh* is forbidden. It is not like making a general *neder* from figs and grapes. There, since he didn’t specify certain ones, but rather, forbade himself the entire species, he did not make them *hekdesh* for himself. His intention was only regarding the eating of that species, and for that reason, he is not forbidden what is exchanged for them and what grows from them. But in a case of specifying like this one, where he said “these fruits,” or where he said, “the fruits of such-and-such a place,” or “the fruits of So-and-so,” since he identified them, it is as if he specified them, so he is forbidden what is exchanged for them and what grows from them.

The Ra”n asks: How can we say that the prohibition of what is exchanged for them and what grows from

them is because of specifying? Behold, Rami bar Chama asked whether “*Konam* these fruits to So-and-so” includes what is exchanged for them. His doubt was whether the reason of that *Mishna* was because of the intention of the one who made the *neder*, in which case only the one forbidden by his own *neder* would be forbidden, but not one forbidden by the *neder* of someone else, or whether it was not because of the intention of the one who made the *neder*, but rather because the law of what is exchanged is like the law of what grows, for this and for all things that are forbidden in benefit, which is that whatever is exchanged for them is forbidden to the one who exchanges them himself. And certainly, if the reason is that that what is exchanged for them is like what grows from them, it applies even if he doesn’t say “these,” because it is true of all things that are forbidden in benefit that whatever is exchanged for them is forbidden.

And since “these” is not necessary, it means that even if we say that it is because of the intention of the one who made the *neder*, “these” is not necessary, because the same is true about forbidding things by *neder* in general. For Rami bar Chama wasn’t in doubt whether “these” was necessary or not.

The Ra”n answers: It is indeed only if he says “these,” even if we say that the reason is that what is exchanged for them is like what grows from them. For that reason is only sufficient to forbid them to the exchanger himself, but not to forbid them to someone else, and the *Mishna* stated as a general rule, “he is forbidden what is exchanged for them and what grows from them,” even if someone else



exchanged them. This prohibition must necessarily be because of “these,” because otherwise, what is exchanged for something forbidden in benefit is not forbidden if someone else exchanged it.

And the following is what Rami bar Chama said above: It is obvious that if someone else exchanged them, it is because of “these” that they are forbidden, so only one who made a *neder* forbidding himself is forbidden, but not one who was forbidden by someone else. However, his question was, if he himself exchanged them, whether the thing exchanged is forbidden only because of “these,” so it only applies to one who forbade something to himself, but not to one who was forbidden by someone else, as we said when someone else exchanged them, or whether even though if someone else exchanged them, they are forbidden only because of “these,” if he himself exchanged them “these” is not necessary, because the reason is that what is exchanged for them is like what grows from them, so it doesn’t matter whether he forbade them to himself or someone else forbade them to him. And when the *Mishna* said “these,” it was because of the case where someone else exchanged them, that without “these,” he would not be forbidden what is exchanged for them.

of tree that has not yet reached three years old) is grafted with an old tree, even if its (the young tree’s) fruits (that existed before it was cut down) grew one two hundredth more (after the grafting) the fruits are forbidden.

The Ra”n writes that there was already fruit on it, for were there no fruit on it, the Gemora in Sotah (43b) states that a young plant that is grafted onto an old plant is nullified.

The Meshech Chachmah says that this is the explanation as to why it became customary to increase in the giving of charity and acts of kindness in the days of repentance, in order to become rooted in midst of the Jewish people, and to cleave constantly to our Father in Heaven.

This is akin to a young tree which is grafted with an old tree, where it become nullified to the old tree, and the laws of orlah are negated. So too, someone who attaches himself to Klal Yisroel, becomes purified from any previous contamination, as he is now among people who constantly cleave to Hashem.

DAILY MASHAL

Nullifying the Tumah

Rabbi Avahu said in the name of Rabbi Yochanan: If a young tree (*whose fruits were still forbidden due to orlah, the Torah prohibition against eating the fruits*