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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: We may find an opening for a *neder* (for example not to eat meat for a year) by (asking the person if he had thought about) *Shabbos* and *Yom Tov*. Initially, it was said that those days could be permitted and the rest of the year should still be forbidden, until Rabbi Akiva came and taught: A *neder* that has been partially permitted is totally permitted.

What is the case? If one said (to several people), “*Konam* that I will not derive pleasure from any of you,” if the vow is nullified in respect to one of them, it is considered nullified in respect of all of them. (Look above (26a) for an *Amoraic* dispute regarding the explanation of this case.) If, however, he said, “*Konam* that I will not derive pleasure from this one and from this one etc.,” if the vow is nullified in respect to the first one, all of them will be permitted. If the vow is nullified in respect to the last one, he is permitted, but the others are all forbidden. (The *Gemora* above (26a) explains this case as follows: The vower made each dependent on the preceding, vowing, “This one should be forbidden like this one (the first person), and this one like this one.” Therefore, if by his second statement the first one is excluded, the rest are likewise excluded. But if the last-named is excluded, the vow remains in full force with respect to those mentioned earlier.)

If he said, “That which I derive benefit from this one should be a *korban*, and from that one should be a *korban*,” an opening is required for each one (for each one is a separate *neder*).

If one said, “Wine shall be *konam* upon me with regard to my tasting, because wine is bad for the bowels,” and they said to him, “But isn’t aged wine good for the bowels?”, he is permitted regarding aged wine, and not only aged wine, but he is permitted regarding all wine.

Similarly, if one said, “Onions shall be *konam* upon me with regard to my tasting, because they are bad for the heart,” and they then said to him, “But the *kufri* onion is good for the heart?”, he is permitted to eat the *kufri* onions, and not only of these, but of all onions. Such an incident happened before Rabbi Meir, and he permitted him to eat all types of onions. (66a1 – 66a2)

### **Separate Neder**

The *Mishna* had stated: If the vow is nullified in respect to the last one, he is permitted, but the others are all forbidden. (The *Mishna* continued: If he said, “That which I derive benefit from this one should be a *korban*, and from that one should be a *korban*,” an opening is required for each one, for each one is a separate *neder*.)

Rava said: This *Tanna* reflects the opinion of Rabbi Shimon, for Rabbi Shimon says (regarding one who

*falsely swears to a group of depositors*) that it is regarded as one oath unless he states that he swears to each and every one of them. (66a2)

### **Good for the Bowels and the Heart**

The *Mishna* had stated: They said to him, “But isn’t aged wine good for the bowels?”

The *Gemora* asks: But let it (that the *neder* was a mistake) follow from the fact that it (aged wine) is not bad for the stomach? [Why was it necessary for the *Mishna* to state that some wine is in fact beneficial?]

Rabbi Abba said: The *Mishna* wanted to teach us the following: Not only is aged wine not bad for the bowels; it is even good for them.

The *Mishna* had stated: They then said to him, “But the kufri onion is good for the heart”?

The *Gemora* asks: But let it (that the *neder* was a mistake) follow from the fact that it (kufri onion) is not bad for the heart? [Why was it necessary for the *Mishna* to state that it is in fact beneficial?]

Rabbi Abba said: The *Mishna* wanted to teach us the following: Not only is the kufri onion not bad for the heart; it is even good for it. (66a2 – 66a3)

### **Mishna**

The *Mishna* states: We find an opening (*for a neder which forces him to divorce his wife*) for a man with his own honor and with the honor of his children. They say to him, “If you had known that the next day they would say about you, ‘This is the custom of So-and-so, he

divorces his wives,’ and about your daughters they would say, ‘They are daughters of divorced women; what did he see in their mother that caused her to be divorced?’” And if he said, “If I had known that this would be so, I would not have made the *neder*,” it is permitted.

If one said, “*Konam* that I will not marry the ugly So-and-so,” and behold, she is good looking; “the dark one,” and behold, she is fair; “the short one,” and behold, she is tall, he is permitted to her. It is not because she was ugly and became good looking, dark and became fair, short and became tall, but rather, it is because the *neder* was made in error (*she was not ugly, dark or short at the time of the neder*).

The *Mishna* records an incident: And it happened that a man made a *neder* not to derive benefit from his sister’s daughter (*since she was ugly and did not want to marry her*), and they brought her to the house of Rabbi Yishmael, and made her beautiful (*by fixing her teeth and providing her with nice clothing*). Rabbi Yishmael said to him, “My son! Regarding this one did you make a *neder*?” He said to him, “No!” And Rabbi Yishmael permitted him to marry her. At that time, Rabbi Yishmael wept, and said, “The daughters of Israel are beautiful, but poverty makes them ugly.” And when Rabbi Yishmael died, the daughters of Israel lamented and said, “Daughters of Israel, weep over Rabbi Yishmael.” It is similarly said of Shaul (*Shmuel II 1:24*), “Daughters of Israel, weep over Shaul.” (66a3 – 66a4)

### **Ugly and then Pretty**

The *Gemora* asks: Isn’t the incident cited in the *Mishna* a contradiction to the *Mishna*’s ruling? (*The Mishna taught us that if one made a neder against marrying a woman because she was ugly, and later she becomes*

beautiful, the *neder* remains in effect. Rabbi Yishmael ruled that the *neder* is annulled.)

The *Gemora* answers: [It is as if] there are some missing words in the *Mishna*, and this is what it should say: But Rabbi Yishmael says: Even if she was ugly and became good looking, dark and became fair, short and became tall, the *neder* may be annulled. There was such an incident, where a man made a *neder* not to derive benefit from his sister's daughter (since she was ugly and did not want to marry her), and they brought her to the house of Rabbi Yishmael, and made her beautiful, etc.

The *Gemora* cites a *braisa*: She had a false tooth, and Rabbi Yishmael paid for a gold one for her.

The *Gemora* notes: When Rabbi Yishmael died, a certain eulogist opened his eulogy as follows: Daughters of Israel, weep over Rabbi Yishmael, who clothed you etc." (66a4 – 66b1)

### Marriage Incidents

The *Gemora* relates an incident: A man once said to his wife, "*Konam* that you cannot benefit from me until you give Rabbi Yehudah and Rabbi Shimon a taste of your cooking." Rabbi Yehudah tasted the food. He made the following *kal vachomer*: If, in order to make peace between a husband and a wife, the Torah commanded: Let My Name, which was written in sanctity, be erased in the destructive waters, even though it is questionable if the marriage will be saved, how much more so I, where it is merely my honor (I will not concern myself with my honor in order to save their marriage)!" Rabbi Shimon, nevertheless, did not taste the food, exclaiming, "Let all the children of the widow perish, rather than Shimon be moved

from his place (since he held that it was degrading). Furthermore, I do not want them to fall into the habit of vowing."

A man once said to his wife, "*Konam* that you cannot benefit not from me until you spit on Rabban Shimon ben Gamliel." She went and spat upon his garment (and Rabban Shimon ben Gamliel permitted her to her husband).

Rav Acha of Difti asked Ravina: But the husband's intention was to insult him? (He maintained that the *neder* could only be fulfilled if she spit on his flesh.)

Ravina replied: To spit upon the garments of Rabban Shimon ben Gamliel is a great insult.

A man once said to his wife, "*Konam* that you cannot benefit from me until you show something beautiful in yourself to Rabbi Yishmael the son of Rabbi Yosi." Rabbi Yishmael said to them, "Perhaps her head is beautiful?" "It is round," they replied. "Perhaps her hair is beautiful?" "It is like bundles of flax." "Perhaps her eyes are beautiful?" "They are very round." "Perhaps her ears are beautiful?" "They are double the normal size." "Perhaps her nose is beautiful?" "It is closed." "Perhaps her lips are beautiful?" "They are thick." "Perhaps her neck is beautiful?" "It is short." "Perhaps her stomach is beautiful?" "It is blown up." "Perhaps her feet are beautiful?" "They are as wide as those of a duck." "Perhaps her name is beautiful?" "It is Lichluchis (meaning dirty)." He said to them, "It is beautiful that she is called Lichluchis, since she is dirty on account of her blemishes," and so he permitted her to her husband.

A certain man from Bavel went to *Eretz Yisroel* and took a wife there. He asked her to cook for him "a couple"

of lentils, and she cooked exactly two lentils, which got him angry. The next day he told her to cook a large portion, so she cooked for him a huge amount (*which was, literally what he had said*). He said, “Go and bring me two melons,” so she went and brought him two lamps (*since butzinei in Aramaic means lamps and melons*). He said to her, “Go and break them on the head of the doorway (*bava*).” Now Bava ben Buta was sitting on the threshold, judging a lawsuit. So she went and broke them on his head. Bava asked her, “What have you done?” She replied, “My husband instructed me to.” He said to her, “You have indeed performed your husband’s will. May the Omnipresent bring forth from you two sons like Bava ben Buta.” (66b1 – 66b2)

WE SHALL RETURN TO YOU, RABBI ELIEZER

## DAILY MASHAL

### *Spit in his Eye*

The Yerushalmi in Sotah relates the following: Rav Meir was accustomed to deliver a Torah lecture every Friday night. A certain woman was always in attendance. One time, Rabbi Meir said a lengthy drasha and by the time she arrived home, the Shabbos candles had already burnt out. Her husband was angry with her and told her, “I do not want to see you again until you spit into the eye of the person who was giving the lecture that you attended.”

The Medrash records that the woman sat outside of her house for several weeks. All the women saw her and asked her what was going on. She explained the story. The women went to Rabbi Meir and related the situation to him in hope that he would have a solution. (*The Yerushalmi states that Rabbi Meir realized*

*through Divine spirit what the situation was even before the women came to him.*)

Rabbi Meir pretended to be suffering from pain in the eyes, and announced: “If there is any woman skilled in whispering charms for the eyes (*a type of "medicine" which was believed to be effective in those days*) , let her come and whisper.” When this particular woman came to him, he asked her: “Are you skilled in whispering charms for the eyes?” She said that she didn’t. Rabbi Meir told her, “Do not worry. I will tell you what to do. Just spit into this eye seven times and all will be well.” After she did as she was instructed, Rabbi Meir told her to go to her husband and say that you only requested of me to spit in his eye once; I did so seven times.

His students asked him: “Master! Should Torah be degraded in such a manner?” Rabbi Meir replied: “Should my honor be treated in a higher regard than the honor of the Omnipresent? If, in order to make peace between a husband and a wife, the Torah commanded: Let My Name, which was written in sanctity, be erased in the destructive waters, how much more so I, where I can forego my honor in order to bring about peace between a man and his wife.