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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

Mishnah

The *Mishnah* states: If a person prohibits himself by a vow from cooked food, he is permitted to eat roasted and undercooked food (*since they are not included in the expression “cooked”*).

If a person said, “*Konam* cooked food that I do not taste,” he is prohibited to eat that which is cooked softly and he is permitted to eat solid food. He is permitted to eat a *turmuta* egg and a *remutzah* gourd.

Ra”n Elucidated

[*This Tanna called anything which is eaten with bread “cooked-food,” and solid food made in a pot is eaten by itself without bread. This is why he is permitted to eat solid food. The tarmuta egg is stewed in hot water a thousand times and a thousand times in cold water until it becomes small enough to swallow and bread is not eaten with it.*]

The *Mishnah* continues: If a person prohibits himself by vow from what is prepared in a pot, he is prohibited only from what is prepared by extensive boiling.

If a person says, “*Konam* that I do not taste that which goes down in a pot,” he is prohibited from anything which is cooked in a pot. (49a1)

Roasted and Cooked

The *Gemora* cites a *Baraisa*: Rabbi Yoshiyah forbids even roasted food (*when he declared a vow against eating cooked food*). And although there is no proof of this, there is some indication, for it is written [Divrei Hayamim II 35:13]: *And they cooked the Pesach offering in fire, according to the law. (Even though the Pesach must be roasted; this implies that something roasted can be referred to as “cooked.”)*

The *Gemora* suggests that they (*the Tanna of our Mishnah and Rabbi Yoshiyah*) differ in this: Rabbi Yoshiyah holds that (*to define the restrictions of a neder*) we follow the language of the Torah, while our Tanna maintains that regarding vows, we follow the popular usage.

The *Gemora* rejects this interpretation and states that they both would agree that in vows we must follow the popular usage, but each of them rules according to the customary usage in their district. In the district of our *Tanna*, something roasted is called “roasted” and something cooked is called “cooked.” But in Rabbi Yoshiyah’s district, even something roasted is called “cooked.”

The *Gemora* asks: But Rabbi Yoshiyah brings proof from a verse (*indicating that a neder is defined by the language of the Torah*)?



The *Gemora* answers: That is a mere support (*his primary reason is based on the local usage of the word*). (49a2)

Eaten with Bread

The *Mishnah* had stated: If a person said, “*Konam* cooked food that I do not taste,” he is prohibited to eat that which is cooked softly and he is permitted to eat solid food.

The *Gemora* asks: Why is he permitted to eat solid food? Didn't he vow that he was not going to eat any cooked food?

Abaye answers: This *Tanna* holds that only something that is eaten with bread is called “cooked-food,” and solid food made in a pot is eaten by itself without bread.

The *Gemora* cites a *Baraisa*, which supports Abaye's contention that only something that is eaten with bread is referred to as “cooked-food.” He who vows [abstinence] from a cooked food is forbidden all cooked foods, and whatever is roasted, seethed, or boiled; he is also forbidden soft preserves of gourds with which the sick eat their bread. (49a2)

[The *Baraisa* above stated that it is advantageous for a sick person to eat squash.] The *Gemora* asks: But we have learned differently based upon the following incident: Rabbi Yirmiyah once fell sick. When the doctor called to heal him, he saw a squash lying in the

¹ The Rabbis there maintain that a man is judged on Rosh Hashanah, and once he is sentenced, whether to life or death, the verdict cannot be reversed. Consequently, in their opinion it would be futile to pray for the recovery of the sick during the

house. Thereupon, he left the house, saying, “The Angel of Death is in that house, how am I to cure him?!”

The *Gemora* answers: That is no difficulty, for the *Baraisa* refers to soft squash, whereas this incident referred to hard squash.

Rava bar Ulla said: This incident refers to the squash itself, whereas the *Baraisa* is referring to its insides. For Rav Yehudah said: The insides of a squash cooked with leek and the insides of a flax plant, when eaten with *kutach*, is beneficial for a sick person. But this may not be told to the ignorant people (*lest they will destroy someone else's flax plant to heal the sick*).

Rava answers that the *Baraisa*, when mentioning “*cholim*,” was referring to Torah scholars.

The *Gemora* notes that Rava is following his own reasoning (*that Torah scholars are referred to as “cholim”*). For Rava said: It is according to the opinion of Rabbi Yosi (*who holds that a person is judged daily*) that we pray for the ill and the sickly.¹

The *Gemora* concludes: Since he said, ‘the ill and the sickly,’ It follows that ‘ill’ is literal, and ‘the sickly’ [metaphorically] means the Rabbis.² (49a2 – 49b1)

Babylonians and other Incidents

The *Mishnah* had stated: If a person said, “*Konam* cooked food that I do not taste,” he is prohibited to eat that which is cooked softly and he is permitted to eat solid food.

year. Hence the practice of praying for them accords with Rabbi Yosi's view, that man is judged every day.

² Who are weakened by their intensive studies.

The *Gemora* comments that our *Mishnah* is contrary to the Babylonian practice, for they would eat solid food with bread, as Rabbi Zeira said: Those Babylonians are foolish, for they eat bread with bread.

Rav Chisda said: Is there anyone who could ask of the connoisseurs of Hutzal (*a city of Bavel*) how porridge is best eaten? Should wheat porridge be eaten with wheat bread and a barley porridge with barley bread, or perhaps wheat with barley and barley with wheat?

Rava ate it with bread which was made from oven-dried grains.

Rabbah son of Rav Huna found Rav Huna eating porridge with his fingers. So he said to him, "Why are you eating with your hands?" He replied, "Rav said that it is sweet to eat porridge with one's finger and how much more so with two or three!

Rav said to his son Chiya, and Rav Huna said the same to his son Rabbah, "If you are invited to eat porridge, you should travel a *parsah* for it; and to eat ox meat, even three *parsaos*.

Rav said to his son Chiya, and Rav Huna said the same to his son Rabbah, "You must never spit before your teacher, except after eating a squash or porridge, because they are like lead pellets (*and otherwise dangerous*). And in this case, you shall spit even in the presence of King Shappur.

Rabbi Yosi and Rabbi Yehudah were eating and one ate porridge with his fingers and one with a piece of bark. He who was eating with the bark said to the one was eating with the fingers, "How long will you make me eat

your filth (*the dirt under his fingernails*)?" The other replied, "How long will you feed me with your saliva?"

Blufsin figs (*that are difficult to digest*) were placed before Rabbi Yehudah and Rabbi Shimon. Rabbi Yehudah ate them, but Rabbi Shimon did not. Rabbi Yehudah asked him, "Why are you not eating?" He replied, "These will never pass out from the stomach." But Rabbi Yehudah retorted, "All the more reason for eating them, as they will sustain us tomorrow."

Rabbi Yehudah was sitting before Rabbi Tarfon, who remarked to him, "Your face shines today." He replied, "Your servants went out to the fields yesterday and brought us beets, which we ate unsalted. Had we salted them, my face would have shone even more!"

A certain Roman noblewoman said to Rabbi Yehudah, "A teacher and a drunkard (*she assumed he was intoxicated based upon his shiny face*)!" He replied, "I do not taste any wine except for that of *kiddush* and *havdalah* and the four cups of Passover night. And because of those four cups, I am compelled to bind my temples from Passover until Shavuot.

The *Gemora* notes that his face shone because it is written that a man's wisdom brightens his face.

A Sadducee said to Rabbi Yehudah. "Your face is like that of a moneylender (*for interest*) or a pig breeder." He replied, "Both of these are forbidden to Jews; but there are twenty-four lavatories between my house and the Beis Medrash, and every hour I visit one of them."

When Rabbi Yehudah went to the Beis Medrash, he used to take a pitcher on his shoulders to sit on. He would say "Great is labor, for it honors the

worker.” Rabbi Shimon used to carry a basket upon his shoulders; saying likewise, “Great is labor, for it honors the worker.”

Rabbi Yehudah's wife went out, brought wool, and made an embroidered cloak. When she would go out to the market she used to put it on, while when Rabbi Yehudah went [to synagogue] to pray he used to wear it. When he donned it, he uttered the blessing: Blessed be He who has wrapped me with a robe. Now, it happened once that Rabban Shimon ben Gamliel proclaimed a fast, but Rabbi Yehudah did not attend the fast-service. Being informed that he had nothing to wear, he [Rabban Shimon ben Gamliel] sent him a robe, which he did not accept. Lifting up the mat [upon which he was sitting], he exclaimed to the messengers, ‘See what I have here, but I do not wish to benefit from this world.’ (49b1 – 50a1)

DAILY MASHAL

A certain Roman noblewoman said to Rabbi Yehudah, “A teacher and a drunkard (*she assumed he was intoxicated based upon his shiny face!*)” He replied, “I do not taste any wine except for that of *kiddush* and *havdalah* and the four cups of Passover night.

The Maharal (commentary to the Gemara in *Shavuos* 18b) explains that the constitution of the “wine” within the grape is unique when compared with juice of other fruits. With other fruits, the juice is not actually present until one crushes and presses the fruit, whereas with grapes, the “wine” is present before the grape is crushed. Each grape is actually a small flask of already produced “wine.” It is “*mifkad pakid*” – within the grape; it is removed and stands separately.

This being the case, says the Maharal, wine is the most appropriate drink for *Shabbos Kiddush*. Just like

Shabbos is removed and stands separately from the rest of the week, so too does the wine in the grape. Just like the wine is thinner and symbolically less physical than the flesh of the fruit part of the grape, so, too, *Shabbos* is the spiritual element to the physically focused workweek.

The Sfas Emes (*Ki Sisa, Shavuos*) adds that wine indicates a tremendous closeness and love with HaKadosh Baruch Hu that we will experience. This will occur through the uncovering of the depth of our own *neshamos*. Presently, the full strength of the soul is hidden within the body, similar to the wine concealed in the grape. In future times, the wine, the depth of the soul, will become revealed. The soul will then cleave to Hashem like a magnet.

Thus, it is clear that when we drink wine on *Shabbos*, we are enjoying a small taste of the World to Come.