



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Nedarim Daf Mem Tes

PEREK HANODER MIN HAMEVUSHAL -- PEREK SHISHI

MISHNA

- If a person makes a neder making himself assur from something that "is cooked", he is mutar to eat roasted and undercooked food.
- If a person makes himself assur from tasting "cooked food", he is assur from liquidy type food that is cooked in a pot, but may eat solid food that was cooked in a pot. He is also mutar to eat a "turmuta" egg, and a "rimutza" melon.
- If a person makes himself assur from "something prepared in a pot", he is only assur from food that was cooked a long time.
- If a person makes himself assur from tasting "something that goes into a pot", he is assur from any foods that are cooked in a pot.

GEMARA

- A Braisa says, **R' Yoshiya** says the person in the first case of the Mishna would be assur to eat roasted foods as well, as we see a pasuk refers to the Korbon Pesach as being cooked, even though it is roasted.
 - **Q:** Maybe the machlokes is that our Mishna says we follow the meaning of a word based on how people use it, and **R' Yoshiya** says we follow the meaning in the Torah? **A:** Everyone says that for nedarim we follow the meaning given to it by people. In the place of **R' Yoshiya** they referred to roasting as "cooked" as well. The pasuk he brings is only as asmachta.

KONAM TAVSHIL...

- **Q:** In this second case of the Mishna he made a neder regarding all cooked food, so why may he eat solid cooked food? **A: Abaye** said, our Mishna holds that "cooked foods" refers to something eaten with bread. Solid foods are not eaten with bread. We see this in a Braisa as well, because the Braisa says that a person who makes this neder will be assur to eat soft squash, because sick people eat it with bread.
 - **Q:** We find that **R' Yirmiya's** doctor said that squash is very unhealthy for a sick person!? **A:** Soft squash is good for him. Hard squash is bad for him. **A2: Rava bar Ulla** said, the insides of a squash are good for him, the outsides are not. **A3: Rava** said, when the Braisa says "sick people" it refers to **Rabanan** (not actually sick people) and that is why it says they ate squash with bread.

UMUTAR B'AVEH...

- The Mishna says that people don't eat things like thick porridge with bread. This does not follow the custom of Bavel, where the people did eat thick porridge with bread.
 - **R' Chisda** wondered whether the bread and porridge should be of the same grain or whether they should be of different grains. **Rava** would eat bread with porridge made of oven dried grain. **R' Huna** said in the name of **Rav** that eating porridge with one's fingers makes it sweeter. **R' Chiya and R' Huna** both said that one should travel a parsah to eat porridge, and should even travel 3 parsah to eat meat. They also said, one should never spit in front of his rebbi unless he is spitting because he just ate porridge or squash, because it is dangerous to swallow that saliva. **R' Yose and R' Yehuda** were eating porridge – one ate with his fingers and the other ate with the bark of a tree. Each one felt that the other's method of eating was disgusting.

- When figs were brought to **R' Yehuda** and **R' Shimon**, **R' Yehuda** ate them and **R' Shimon** did not. **R' Shimon** did not eat them, because they would take a long time to digest. **R' Yehuda** said, that is all the more reason to eat them, because you won't be hungry tomorrow.
 - **R' Yehuda** explained to **R' Tarfon**, that the reason his face shone was because he ate fresh beets. He said, if he would have eaten them with salt his face would have shone even more.
 - **R' Yehuda's** shining face caused an aristocratic woman to accuse him of being drunk. The true reason for the shine was his wisdom, which a pasuk says causes one to shine.
 - When a tzeduki accused him of either raising pigs or lending with interest (as a reason for why his face must be shining) **R' Yehuda** said his shine was because he went to the bathroom often.
 - **R' Yehuda** would carry a jug when he went to the Beis Medrash, and would say that "work honors the worker" (by carrying the jug he had someplace to sit and did not have to sit on the floor). **R' Shimon** would carry a basket and say the same thing.
 - **R' Yehuda** and his wife would share a nice cloak (because they were so poor). When **R' Shimon ben Gamliel** was once goizer a fast, **R' Yehuda** didn't go to sit with the **Rabanan** during the fast, because other than that cloak he had nothing dignified to wear. They told this to **R' Shimon ben Gamliel**. He sent a garment to **R' Yehuda**, but he refused to accept it. He lifted his mat and showed the messenger a pile of gold coins (that appeared through a miracle). He told the messenger, it is not that I do not have, it is that I do not want to benefit from this world at all.