

OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah presents the ramifications of four different vows.

2) "That which is cooked"

R' Yoshia is cited in a Baraisa ruling that when a person vows against "that which is cooked" he is prohibited to eat roasted foods.

A suggested explanation of the dispute between the Mishnah and Baraisa is presented.

The suggested explanation is rejected.

3) "Cooked food"

The Mishnah's ruling that a vow prohibiting "cooked food" does not include solid foods is challenged.

Abaye explains what is intended by a vow against "cooked food."

A Baraisa is cited that supports this explanation.

On a side note the Gemara challenges the statement of the Baraisa that squash is beneficial for sick people.

Three resolutions to this challenge are presented, one from the Gemara, one from Rava bar Ulla and a third from Rava.

The Gemara demonstrates how Rava's explanation is consistent with his position on related issues.

4) Eating bread with bread

It is noted that the Mishnah that assumes that people do not eat thick porridge with bread is inconsistent with the practice of Babylonians who eat porridge with bread.

R' Chisda inquired about the best method of eating porridge and bread.

In response, Rava's practice is recorded followed by the presentation of a related incident.

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Distinctive INSIGHT

Prayers for the ill throughout the year

כמאן מצלין על קצירי ועל מריעי, כמאן כרבי יוסי

Our daily tefilla features the paragraph of רפאנו, a prayer for health and healing. Rava notes that a daily request for physical wellbeing is only appropriate according to the opinion of Rebbe Yose. ר"ן and Tosafos explain that the reference to the opinion of Rabbi Yose is to his statement (Rosh Hashana 16a) that man is judged every day anew. Rabbanan disagree and say that man is judged once a year, on Rosh Hashana. Therefore, according to Rabbi Yose, if a person becomes ill our tefillos can make a difference from one day to the next, and we can appeal to Hashem to improve his condition. Rava holds that according to Rabbanan, however, if a person becomes ill at any point during the year, ח"ו, his fate has already been determined on Rosh Hashana, and we cannot expect any changes until Rosh Hashana of the next year when his verdict will once again be reviewed and judged. According to Rabbanan, praying daily on the behalf of people who become ill is therefore not appropriate.

Tosafos (ibid.) asks how Rabbanan understand the format of the Amidah which does include daily prayers for sustenance and health. Do the actually hold that these should not be said daily?

Furthermore, Tosafos points out that Rabbi Yehuda (ibid.) holds that man is judged on Rosh Hashana, and his fate is sealed on Yom Kippur each year, yet, Rabbi Yehuda himself teaches (Shabbos 12a) that when a person enters to visit the sick on Shabbos, he should greet the patient with the words, "המקום—Hashem—should have mercy upon you among other ailing members of klal Yisroel." We see clearly that prayer is effective throughout the year even according to those who hold that man is judged only once each year. How is this to be understood?

Tosafos answers, according to Rabbeinu Tam, that when the Gemara says that we only daven for the sick according to Rebbe Yose, it is referring to the prayer that a person should not get sick. According the Rabbanan, this has been determined already on Rosh Hashana, and this determination cannot be changed. However, according to Rabbe Yose, if a person has been judged to become ill, our prayers at any moment can alter this decision from above from day to day. All opinions, however, agree that we can always daven that a person who is ill should become healed. Even according to Rabbanan, the only thing decided on Rosh Hashana is whether a person will become ill, but when he will be cured is not determined on Rosh Hashana.

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REVIEW and Remember

1. What is included in the term מבושל?
2. Is squash a beneficial food for someone who is ill?
3. Why did R' Zeira consider the Babylonians foolish?
4. How did R' Yehudah explain to the heretic why his face shone?

HALACHAH Highlight

Wearing a unisex garment

כד נפקת לשוקא מיכסיא ביה וכד נפיק ר' יהודה לצלויי הוה מיכסי ומצלי

When she would go to the market she would cover herself with it and when R' Yehudah went to daven he would wear it and daven

In his comments to the prohibition against wearing clothes of the other gender (לא תלבש), Sefer Hachinch¹ writes, "There is no doubt that if men and women wore similar clothes they would mingle etc." From this comment The Shevet HaLevi² infers that the prohibition is not limited to wearing clothing of the other gender, but even wearing clothing that is made for men and women alike would violate this prohibition. Rav Yaakov Emden³, however, cites, amongst other sources, our Gemara that clearly indicates that it is acceptable for men and women to wear the same garment.

Teshuvos Ohalei Yaakov⁴ was asked a related question. In a country where there is no difference between garments manufactured for men and garments manufactured for women is it permitted for a woman to wear a garment that a man manufactured for himself? Is this a violation of the prohibition against a woman wearing a man's garment since a man made it for himself, or perhaps it does not violate the prohibition since it is a garment that is worn by both genders? In response he cited our Gemara as precedent that there is no such prohibition. He then proceeds to note that perhaps the case of the Gemara is not exactly similar to the inquiry. In the Gemara's case the garment was not designated as a male or female garment, as

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Two pieces of advice related to eating porridge are presented.

Two related incidents involving porridge are recounted.

5) R' Yehudah

Incidents related to R' Yehudah's shining face are recorded.

A description is presented about how R' Yehudah and R' Shimon would carry a large container to the Beis Midrash.

An example of R' Yehudah's poverty is recounted. ■

opposed to the inquiry where the man made the garment for himself, thus possibly designating it as a garment for males. Nevertheless, he writes that it does not appear from the earlier halachic authorities that they made this distinction, and therefore a garment that is commonly worn by men and women does not carry any restrictions related to this prohibition.

Rav Akiva Eiger⁵, citing other authorities, raises the next question of which population is taken into account to determine whether a garment is considered male, female or unisex. Do we count only the Jews and their practice and custom regarding clothing or do we take the larger non-Jewish population into account? This question, however, is left unresolved. ■

1. ספר החינוך מצוה תקמב
2. שו"ת שבט הלוי ח"ט סי' קע"ה
3. הגהות היעב"ץ למס' שבת יב
4. שו"ת אהלי יעקב סי' ע' והובא בדרכ"ת סי' קפ"ב ס"ק י"ג
5. חידושי רעק"א ליו"ד סי' קפ"ב סע' א' ■

STORIES Off the Daf

The weakness of the sages

מאן חולין רבנו

Rav Eliyahu Mann, shlit"א, once heard from his rebbi muvhak, Rav Chaim Kanievsky, zt"l: "In the Zohar Hakadosh it says that although we find that Torah weakens a person who learns it, that is only at the beginning of one's learning. As one progresses, Torah ceases to drain one's strength. On the contrary! Torah imparts strength, it doesn't weaken those who study it as they should."

Rav Mann asked, "But in Sanhedrin 26b we find that the Torah is called תושיה because it weakens a person. How

can the Torah be called something which is not its character at all?"

Rav Kanievsky replied, "Since it is impossible to really learn without this initial period of difficulty, this is an appropriate name."

Rav Mann commented, "The Gra says something similar to the Zohar. However, he qualifies this and states that when one learns Torah לשמה, the learning doesn't weaken him. But I don't understand, since in Nedarim 49, the Gemara says that we should pray for the חכמים every day because they are sickly. Doesn't this seem to imply that Torah does weaken a person even after the scholar has passed through the preliminary stages that are so challenging?"

Rav Kanievsky replied, "Not every

chachom learns לשמה! And don't forget, there are many levels of לשמה..."

The Mishnah in Avos says that one who learns l'shema merits many things. Rav Chaim Vital, zt"l, writes, "How can one tell if he is learning לשמה? If he has not merited to attain all of the qualities listed by Rav Meir, clearly he is not really learning לשמה! ■

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Tosafos also notes that a prayer for the community is powerful, and it can change a verdict even according to Rabbanan. Rabbi Yehuda wanted his prayer for the sick to be a prayer for the community, and this is why he included within his request a reference to "the other ailing members of klal Yisroel." ■