

OVERVIEW of the Daf

1) Rebbi and Bar Kappara (cont.)

After the Gemara finishes the second incident involving Rebbi and Bar Kappara the Gemara describes the events related to R' Shimon the son of Rebbi's wedding.

2) Remutzah pumpkin

Shmuel and R' Ashi offer different explanations regarding the identity of a remutzah pumpkin.

R' Ashi's suggestion is refuted.

3) Clarifying the Mishnah

A Baraisa is cited that further elaborates on the foods that are included in the different declarations related to food mentioned in the Mishnah.

4) MISHNAH: The Mishnah addresses different ways of phrasing declarations related to preserved or undercooked foods and their halachos.

5) The impact of different declarations

R' Acha the son of R' Avya asked R' Ashi about the meaning of different declarations but the inquiries are left unresolved.

6) MISHNAH: The Mishnah continues to present the meaning and halachic outcome of different declarations.

7) Clarifying the Mishnah

A Baraisa is cited that further elaborates on some of the halachos taught in our Mishnah.

R' Pappa challenged Abaye regarding the underlying assumption that the term דג refers to large fish.

The Gemara resolves R' Pappa's challenge.

The assumption that the term דגה refers to a small fish is challenged.

The Gemara answers that the meaning of these terms is determined by the way people use them.

8) ציחין

Ravina asked R' Ashi what is included in a vow prohibiting ציחין but the Gemara leaves the matter unresolved.

9) MISHNAH: The first part of the Mishnah continues to present the meaning and halachic outcome of different declarations. ■

Distinctive INSIGHT

"Preserved foods that I will not eat"

מן הכבוש אין אסור אלא מן הכבוש של ירק, כבוש שאני טועם אסור בכל הכבושים

The Mishnah teaches that if a person prohibits himself from **הכבוש**—the preserved food," he is only limiting himself from preserved vegetables. If, however, he states that he is prohibiting **"כבוש—preserved food,"** he may not eat any type of preserved foods.

ר"ן explains the contrast between the former expression and the latter one, and how the halacha reacts to this subtlety. In the former expression, the person declared that he would not eat from **המליח הצלי, הכבוש**—each time emphasizing the definite article "the..." This suggests that the speaker intends to refer to a specific aspect of the prepared food, and the Mishnah explains the narrow reference of each food preparation, which are preserved vegetables, roasted meat, and salted fish. The latter expression which is general includes all types of preserved foods, all types of roasted foods, and all varieties of salted foods.

ר"ן adds that there is no difference whether or not the person says **כבוש שאני טועם** as this is not the factor upon which the halacha hinges. He would still be prohibited from all preserved foods. The reason the Mishnah teaches this phrase is only to show that when he says **הכבוש** he is still only prohibited from preserved vegetables, even if he adds **שאני טועם**.

Shitta Mikubetzes cites Rabbeinu Yitzchak Tzorfati, who explains the contrast between these cases. When a person prohibits himself from kavush (pickled or preserved food), the implication is that he refers only to vegetables. However, when the person expands his statement and says, "kavush that I will taste," this now suggests that he is prohibiting upon himself the taste of any food that is preserved or pickled. This is true even where he adds the clarification **"הכבוש—the food which is commonly preserved."**

Tosafos (ד"ה אינו אסור) says that in the former case, the person only said **כבוש עלי** without elaborating. We therefore say that the most common type of "preserved food" is vegetables. In the latter case, the person added **שאני טועם**, so we assume that the speaker intends to include all preserved foods. Tiferes Zion explains that by saying **שאני טועם** the person expands the restriction upon himself, as if to say that he will not taste these types of foods. This is why we expand the **איסור** to include all preserved foods.

The **השגות הראב"ד** (to Rambam, Hilchos Nedarim 9:2) says that the former case is where the person said, **שאני אוכל** which only refers to a known item, that being vegetables. The latter case is where the person said, **שאני טועם**, which includes everything which might be tasted. ■

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רחל שינא בת יעקב יהודה

Mrs. Ruth Schwartz o'h

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 לע"נ ברוך יהושע בן אלחנן שלמה זלמן
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HALACHAH Highlight

Vows follow the language of people

ובנדרימ הלך אחר לשון בני אדם

Concerning vows we follow the language of people

In light of the Gemara's statement that concerning vows we follow the way people use their words Poskim address the following question. A person makes a vow to give money to tzedaka in the event that he finds an object that he lost. Some time later the object was found in someone else's possession but that person only agreed to return half the object. In such a case is the vower obligated to give all the money he pledged to tzedaka or not?

Teshuvos Yashiv Moshe¹ wrote that since the vower declared that he would give tzedaka if the lost object was found it can be assumed that his intention was that the entire lost object would be restored, since that is the way people speak. Furthermore, the majority of lost objects that are found are found intact, therefore, the vower should be exempt from having to pay the money that he pledged to tzedaka. Nonetheless, he writes that the vower should adopt a stringent approach and give an amount to tzedaka proportionate to the percentage of the lost object that was returned since he does experience a degree of joy proportionate to the amount that was returned.

STORIES Off the Daf

Rebbi's dance

אזמניה לביה היולוא

Our daf records that Bar Kapara requested that Rebbi dance during his son's simchah. The Ben Ish Chai, zt"l, explains that he didn't really mean for Rebbi to dance. This was a joke to gladden the hearts of the chosson and kallah. It was as if he was playing the part of the chosson to convince Rebbi to dance before him.

Once, Rav Moshe Shapiro, zt"l, attended the sheva berachos of a close student and wished to arouse the attendants to gladden the choson. He said, "In order to make the chosson joyous, we must first really feel his happiness ourselves. This will make us elated and we will naturally do the mitzvah of gladdening the heart of

the chosson and kallah!"

He immediately started to sing a joyous refrain. Everyone joined in and things turned very lively. Everyone there was warmed by the joy of that sheva brochos which continued long into the night.

He would say, "At the end of Kesuvos 16b the Gemara asks the famous question, כיצד מרקדים לפני הכלה—How ought one dance before the bride?" Rashi explains this to mean, "What does one say before her?" But this seems difficult, since the Gemara merely asks how we dance before her."

He answered his own question, "We see from this that the dance one does before the kallah should really make a statement; it has to speak the sentiment all by itself!"

Indeed, whenever Rav Shapiro would dance at a wedding, one would see how

REVIEW and Remember

1. What did Bar Kappara discuss during the wedding of Rebbi's daughter?

2. How did the haircut of the kohen gadol look?

3. Explain the question R' Acha the son of R' Avya asked R' Ashi.

4. To what does the term דגה refer?

There was once a woman who pledged to give a thousand dollars to tzedaka if she loses weight on the diet assigned to her by her doctors. The question then arose as to whether she is obligated to fulfill her pledge as soon as she loses some weight or perhaps she does not have to fulfill her pledge until she loses a significant amount of weight. The inquiry was presented to Rav Moshe Feinstein² who responded that she is not obligated to fulfill her pledge to tzedaka as soon as she loses some weight. Rather, she will be obligated to fulfill her pledge only after she loses an amount of weight that people consider to be significant, i.e. she looks like she lost weight. ■

1. שו"ת ישיב משה ח"ב ב סי' רי"א
2. שו"ת אגרות משה יו"ד ח"א סי' קנ"א ■

he lived what he taught. It was almost as if sparks were flying up from beneath his feet.

At all times, the Rosh Yeshivah would share in his fellow Jew's joy. He was fond of quoting the Igros HaGra: "They say to a person during his judgment, 'Did you allow your friend to rule over you—did you make his will your own?' This ought to be done in a pleasant way, because most of the underpinning of the Torah is the duty to impart joy to one's fellow man!"

Rav Shapiro would say, "The Gaon is teaching us a novel concept. One must give sovereignty to his friend, not as an obligation or chore, but with pleasure, since most of Torah is to gladden one's fellow man!" Even the most learned person who fails in this area has failed to fulfill most of the Torah! ■

