

VI.

BAVLI NEDARIM CHAPTER SIX

FOLIOS 49A-53B

6:1

- A. He who takes a vow not to eat what is cooked is permitted [to eat what is] roasted or seethed.
- B. [If] he said, “Qonam if I taste cooked food,” he is prohibited from eating what is loosely cooked in a pot but permitted to eat what is solidly cooked in a pot.
- C. And he is permitted to eat a lightly boiled egg or gourds prepared in hot ashes.

I.1 A. [He who takes a vow not to eat what is cooked is permitted to eat what is roasted or seethed:] *It has been taught on Tannaite authority:* R. Josiah forbids [what is roasted or seethed]. And even though there is no clear proof of his position, there is at least an indication of it: “And they boiled the Passover-offering in fire, according to the Torah” (2Ch. 35:13).

B. *May we say that this is what is at issue between the contending authorities? R. Josiah takes the view that we must interpret language in accord with the usages of the Torah, while the present Tannaite authority maintains, in vows, we are guided by ordinary usage?*

C. *Not at all, all parties concur that in vows, we are guided by ordinary usage. But one master’s reading accords with his place talk, and the other’s, with his place talk. For the place talk of our Tannaite authority refers to roasting as roasting, and cooking as cooking, while*

the place talk in R. Josiah's locale is such that that which is roasted is called cooked.

D. Yeah, while, he finds a verse of Scripture to prove his point!

E. So that's nothing more than a bit of additional evidence.

- II.1** A. **[If] he said, "Qonam if I taste cooked food," he is prohibited from eating what is loosely cooked in a pot:**
- B. But lo, he took a vow to abstain from what is cooked [whether loosely or in a dense mass]!
- C. *Said Abbaye, "The Tannaite authority at hand classifies anything with which bread is eaten as 'cooked'" [and a densely cooked mass cannot be eaten with bread (Freedman)].*
- D. *So, too, it has been taught on Tannaite authority: He who vows not to eat what is cooked is forbidden to eat anything that is cooked, roasted, seethed, and boiled.*
- E. **And he is forbidden to eat soft preserves of gourds, with which sick people eat bread [T. 3:1A-B].**

II.2 A. *Is this so? And lo, R. Jeremiah got sick. A doctor came to visit and heal him. He saw a pumpkin lying in the house. He fled, saying, "The angel of death is in that house, so am I supposed to cure him?"*

B. *No problem, the one speaks of soft preserves, the other, hard.*

C. *Raba bar Ulla said, "The one speaks of the pumpkin itself, the other, the contents thereof."*

D. *For said R. Judah, "The soft part of the pumpkin is eaten with beets, that of linseed is good with a sour-milk-bread-crust preserve. But it is forbidden to tell this to unlettered people."*

II.3 A. *Raba said, "Who are 'the sick'? They are the rabbis."*

B. *Raba's statement is consistent with statements made elsewhere, for said Raba, [49B] "In accord with what authority do we pray for the invalid and sick? It is in accord with the view of R. Yosé [who says people are judged daily and not only on the New Year]. Since he used the language, 'the invalid and the sick,' then invalid is meant literally, and 'sick' refers to rabbis."*

- III.1** A. **But permitted to eat what is solidly cooked in a pot:**

- B. *Our Mishnah rule does not accord with the Babylonians, for said R. Zira, "Stupid Babylonians – they eat bread with bread."*

III.2 A. *Said R. Hisda, "Is there anybody to inquire of the fastidious people of Husal about such matters as how best to eat porridge, whether to eat wheat porridge with wheat bread and barley porridge with barley bread or just the opposite, wheat with barley, barley with wheat?"*

B. *Raba ate it with parched grains.*

III.3 A. *Rabbah bar R. Huna found R. Huna eating porridge with his fingers. He said to him, "How come you eat with your hands?"*

B. *He said to him, "This is what Rab said, 'Porridge with one finger is fine, all the more so two or three.'"*

III.4 A. *Said Rab to Hiyya his son, and so did R. Huna say to Rabbah his son, "If people invite you to eat porridge, go running even a parasang for it; if it is to eat beef, then three."*

III.5 A. *Said Rab to Hiyya his son, and so did R. Huna say to Rabbah his son, "Under no circumstances should you spit in the presence of your master, except for pumpkin or porridge, because they are like lead balls; spit these out even in the presence of King Shapur."*

III.6 A. *R. Yosé and R. Judah [eating out of the same bowl] –*

B. *One of them ate porridge with his fingers, the other with a toothpick.*

C. *The one eating with the toothpick said to the one eating with his fingers, "So how long are you going to feed me your shit?"*

D. *The one eating with his fingers said to the one eating with the toothpick, "So how long are you going to feed me your spit?"*

III.7 A. *R. Judah and R. Simeon – they brought before them Lesbian figs [which are hard to digest (Freedman)]. R. Judah ate, R. Simeon didn't eat.*

B. *Said R. Judah to him, "How come the master is not eating?"*

C. *R. Simeon said to him, "These never come out of the intestines at all."*

D. *Said to him R. Judah, "All the more so! We can then depend on them for nourishment for tomorrow."*

Topical Composite Concerning Eating Various Types of Food

- III.8** A. *R. Judah was in session before R. Tarfon. Said to him R. Tarfon, "Today your face is glowing."*
B. *He said to him, "Last night your workers went out to the field and brought us beets and we ate them without salt, and if we'd eaten them with salt, all the more so would our faces have glistened!"*
- III.9** A. *A noble lady [observing his condition] said to R. Judah, "A teacher and a sot!"*
B. *He said to her, "Believe me, I don't touch wine except for the Sanctification of the Sabbath and the Prayer Marking the End of the Sabbath and the Four Cups of Wine of Passover, and on account of these, I have to bind my head from Passover to Pentecost. Rather, 'a man's wisdom makes his face shine' (Qoh. 8: 1)."*
- III.10** A. *A certain heretic said to R. Judah, "Your face is the same as a moneylender or pig breeder!" [Freedman: Shining because of their great profits.]*
B. *He said to him, "Both careers are forbidden to Jews. But there are twenty-four toilets between my house and the schoolhouse, and every hour I use every one of them."*
- III.11** A. *When R. Judah went to the schoolhouse, he would take a pitcher of water on his shoulder, saying, "Great is hard work, which honors those that do it."*
B. *R. Simeon would take a basket on his shoulders and say, "Great is hard work, which honors those that do it."*
- III.12** A. *R. Judah's wife went out, got wool, made a cloak that was embroidered, and when she went to market, she would put it on, while when he went to prayers, he would put it on;. When he put it on, he would say the prayer, "Blessed is he who has garbed me with a robe."*
B. *Once R. Simeon b. Gamaliel decreed a fast. R. Judah didn't come to the place of fasting. They said to him, "He had nothing to wear," so [Simeon b. Gamaliel] sent him a robe, but he didn't accept it. [50A] He lifted the mat on which he*

was sitting, and said to the messenger, "See what I have, but I don't want to take my enjoyment from this world."

III.13 *A. R. Aqiba became betrothed to the daughter of Kalba Sabua. Her father heard and drove her out of his house and forbade her by vow from enjoying his property.*

B. They went and married him in winter. He would have to pick the straw out of his hair. He said to her, "If I had the money, I would give you a tiara of Jerusalem made out of gold."

C. Elijah came. He appeared to them in the form of a man, crying at the door, "Give me some straw, for my wife is in labor, and I don't have anything for her to lie on."

D. R. Aqiba said to his wife, "See, here is a man who doesn't even have straw."

E. She said to him, "Go into the household of a master."

F. He went and spent twelve years before R. Eliezer and R. Joshua. At the end of this time, he came home. From the back of the house, he heard a wicked man ridiculing his wife, "Your father did right by you, first, that he is not equivalent to you in standing, second, he has left you a living widow all these years."

G. She said to him, "If he should pay attention to me, he will spend another twelve years in study."

H. He said, "So what I'm doing is with permission." He went back and stayed in session another twelve years at the schoolhouse.

I. When he came back, he brought with him twenty-four thousand pairs of disciples. Everybody went out to greet him, and she, too, went out to meet him.

*J. The same wicked man said to her, "Where are you going?" [B. **Ket. 62B**:] Her neighbors said to her, "Borrow some nice clothes and put them on."*

L. *She said to him, “A righteous man will recognize the soul of his cattle’ (Pro. 12:10).”*

M. *Then she came to him, but his attendants were going to push her away. He said to them, “Leave her alone! What is mine and what is yours is hers.”*

N. *When her father heard of it, he came before him to seek release from his vow.” He released his vow.*

III.14 A. *From six things did R. Aqiba get rich:*

B. [1] *from Kalba Sabua.*

C. [2] *From the ship’s ram. For every ship they made a figurehead of a ram. Once this was abandoned on the seashore, and R. Aqiba found it.*

D. [3] *From a hollowed-out trunk. Once he gave four zuz to sailors, saying to them, ‘Bring me something,’ and all they found was a hollow log on the shore, which they brought to him, saying to him, “Sit on this and wait.” It turned out to be full of denarii. For it happened that a ship sunk, and all the treasures on it were put in that log, and it turned up at that time.*

E. [4] *From a Roman noble woman.*

F. [5] **[50B]** *From the wife of Toronos-rofos.*

G. [6] *From Qetiaa bar Shalom.*

III.15 A. *R. Gameda gave four zuz to sailors to buy something with them. They couldn’t get it, so they brought him a monkey for the money. The monkey got out and went into a hole. Searching for it, they found it lying on jewels and brought all of them to him.*

III.16 A. *Said Caesar’s daughter to R. Joshua b. Hananiah, “Beautiful Torah in an ugly vessel!”*

B. He said to her, "Learn from your father's household. In what do they store wine?"

C. *She said to him, "In clay utensils."*

D. *He said to her, "Well, everybody stores wine in clay utensils, and you store wine in clay utensils too! You should keep it in vessels of gold and silver."*

E. *She went and stored wine in gold and silver utensils, and it turned sour.*

F. *He said to her, "So it is with the Torah."*

G. *"But anyhow, aren't there some handsome men who are learned?"*

H. *He said to her, "If they were ugly, they'd know even more!"*

III.17 A. *Somebody came before R. Judah of Nehardea with a case and lost the case. She said to him, "Is this how your lord, Samuel, would have judged us?"*

B. *He said to her, "So do you know him?"*

C. *She said to him, "Yes indeed, he's short and fat, swarthy and buck-toothed."*

D. *He said to her, "You've come to ridicule him, so let that woman be excommunicated!"*

E. *She had apoplexy and died.*

IV.1 A. **And he is permitted to eat a lightly boiled egg or gourds prepared in hot ashes:**

B. *What is the definition of a lightly boiled egg?*

C. *Said Samuel, "A slave who knows how to make it is worth a thousand denars. For it has to be dunked a thousand times in hot water and a thousand in cold,*

until it is small enough to be swallowed whole. If someone has ulcers, it attracts the ulcers to itself, and when it is excreted, the doctor will know what medicine is needed and how to treat the patient.”

- D. *Samuel would examine himself with a plant that had the same effect, until the men of his household tore their hair on his account.*

IV.2 A. *There we have learned in the Mishnah: [If] he was working on cooking figs, he shall not eat white figs [without tithing them]. [If he was working on] white figs, he shall not eat cooking figs [without tithing them] [M. Ma. 2:8A-B]. What is the definition of cooking figs?*

- B. [Freedman:] *A species of figs of which pap is made.*

Miscellany Concerning Food: Marks of Poverty

IV.3 A. *There was a man who handed over his slave to a friend to teach him a thousand ways of making pap, but he taught him only eight hundred. He called him to court before Rabbi. Said Rabbi, “Our fathers have said, ‘We have forgotten prosperity’ (Lam. 3:17) – but for our part, we never even saw it.”*

IV.4 A. *Rabbi made a wedding celebration for his son Simeon without inviting Bar Qappara, who wrote above the banquet hall, “Twenty-four thousand myriad of denarii have been spent on this celebration.”*

- B. [Bar Qappara] said, “If that is how things are for those who violate his will, all the more so will be the good fortune of those who do his will.”

C. *He invited him.*

- D. [Bar Qappara] said, “If that is how things are in this world for those who do his will, all the more so in the world to come!”

IV.5 A. *On the day on which Rabbi laughed [and didn’t suffer pain], punishment came into the world. He said to Bar Qappara, “Don’t make me laugh, and I’ll give you forty measures of wheat.”*

- B. *He said to him, “But let the master see [51A] that whatever measure I want, I may take.”*

C. *He took a big basket, turned it over [to hold the wheat], put it on his head, and came and said to him, “Fill me the forty measures of wheat that I demand from you.”*

- D. *Rabbi burst out laughing. He said to him, “Didn’t I warn you not to make jokes?”*

- E. *He said to him, "It's the wheat that I'm demanding that I have every right to take."*

- IV.6** A. *Said Bar Qappara to the daughter of Rabbi, "Tomorrow I'm going to drink wine while your father dances and your mother croaks."*
- B. *Ben Eleasa, Rabbi's son-in-law, was rich and eminent. He was invited to the wedding of R. Simeon b. Rabbi. Bar Qappara said to Rabbi, "What is the meaning of [the sexual kink referred to in] the verse, 'abomination' (Lev. 20:13)?"*
- C. *Everything Rabbi said to him he refuted, so he said to him, "So what's 'abomination' (Lev. 20:13)?"*
- D. *He said to him, "Let your wife come and fill up a cup for me."*
- E. *She came and filled a cup for him.*
- F. *He said to Rabbi, "Get up and dance for me, and I'll tell it to you."*
- G. *[He did so, and he said to him,] "This is what the All-Merciful said, 'the meaning of the word for abomination is found in the meaning of its syllables, which may be read to mean "you err in respect to her"' [Freedman: by forsaking the permitted and indulging in the forbidden]."*
- H. *At the next cup, he said to him, "What is the meaning of 'disgrace' (Lev. 18:23) [bestiality]?"*
- I. *He said to him, "It's pretty much like what I just told you."*
- J. *He said to him, "Do something and I'll tell you."*
- K. *He did something.*
- L. *He said to him, "'It is a disgrace' means, 'is there perfume in [the animal]?' What makes sexual relations with this creature better than sexual relations with all others?"*
- M. *He said to him, "And what is the meaning of, 'lewdness'?"*
- N. *He said to him, "Do as you did before."*
- O. *He did it.*
- P. *He said to him, "The word means, 'who is she?'" [Through fornication, the parentage is unknown, so a father may marry his daughter (Freedman).]*
- Q. *Ben Eleasa couldn't take all this, he got up and left, he and his wife.*

IV.7 A. *Who's Ben Eleasa?*

- B. *It is in line with that which has been taught on Tannaite authority:*

C. Rabbi says, "It is not for nothing that the son of Eleasa spent so much money for a haircut, but so that he may show what sort of haircut a high priest got."

D. For it is written, "They shall only poll their heads."

IV.8 A. *It has been taught on Tannaite authority:*

B. This is in the Julian manner.

C. *So what was the Julian manner?*

D. *Said R. Judah, "A unique kind of haircut."*

E. *And what's that?*

F. Said Raba, "The end of one row of hair reached the roots of the other, and that was the manner of haircut that the high priest got."

V.1 A. **...or gourds prepared in hot ashes:**

B. *What is the meaning of gourds prepared in hot ashes?*

C. Said Samuel, "Pumpkins from Circesium."

D. R. Ashi said, "Gourds that are covered up in ashes."

E. *Objected Rabina to R. Ashi, "R. Nehemiah says, 'Aramaean cucumbers, that is, Egyptian cucumbers, are mixed seeds in respect to Greek cucumbers or cucumbers covered by the word translated "prepared in hot ashes" [which therefore must refer to a species of cucumber, not a manner of preparing it]."*

F. *A valid objection.*

6:2

A. **He who takes a vow not to eat what is cooked in a pot is prohibited only from what is boiled [therein].**

B. **[If] he said, "Qonam if I taste anything which goes down into a pot" he is prohibited from eating anything which is cooked in a pot.**

I.1 A. *It has been taught on Tannaite authority:*

B. **He who vows not to eat what goes down into a pot is prohibited from eating what goes down into a pan, for it is already going into the pot for boiling before it goes into the stew pot.**

C. **He who vows not to eat what goes into a stew pot may eat what goes into a boiling pot.**

- D. He who vows what is prepared in a boiling pot may eat what is prepared in a stew pot.
- E. He who vows not to eat what is wholly prepared in a boiling pot may eat what is partially prepared in a stew pot.
- F. He who vows not to eat when goes into an oven – only bread is forbidden to him.
- G. But if he said, “Everything made in an oven is forbidden to me,” he is forbidden to eat anything made in an oven [T. **Ned. 3:1C-D, 2**].

6:3A-D

- A. [51B] [He who takes a vow not to eat] what is pickled is prohibited only from eating pickled vegetables.
- B. [If he said, “Qonam] if I taste anything pickled,” he is prohibited from eating anything which is pickled.
- C. [If he took a vow not to eat what is] seethed, he is forbidden only from eating seethed meat.
- D. [If he said, “Qonam] if I taste anything seethed,” he is prohibited from eating anything which is seethed.

- I.1** A. *Said R. Aha b. R. Avayya to R. Ashi, “If one said, ‘that which is preserved,’ ‘that which is roasted,’ ‘that which is salted,’ what is the rule?’”*
- B. *That’s a question.*

6:3E-H

- E. “[He who takes a vow not to eat] what is roasted is prohibited only from eating roasted meat,” the words of R. Judah.
- F. [If he said, “Qonam] if I taste anything roasted,” he is prohibited from eating anything which is roasted.
- G. [He who takes a vow not to eat] what is salted is prohibited only from eating salted fish.
- H. [If he said, “Qonam] if I eat anything salted,” then he is prohibited from eating anything at all which is salted.

6:4

- A. [He who says, “Qonam] if I taste fish or fishes,” is prohibited [to eat] them, whether large or small, salted or unsalted, raw or cooked.
- B. But he is permitted to eat pickled chopped fish and brine.

- C. **He who vows not to eat small fish is prohibited from eating pickled chopped fish. But he is permitted to eat brine and fish brine.**
- D. **He who vowed [not to eat] pickled chopped fish is prohibited from eating brine and fish brine.**

I.1 A. *It has been taught on Tannaite authority:*

- B. **R. Simeon b. Eleazar says, “If he said, ‘Qonam if I taste fish,’ he is forbidden to eat big ones but permitted to eat little ones. If he said, ‘...little fish...,’ he is forbidden to eat little ones but permitted to eat big ones. ‘If he said, ‘fish or little fish...,’ he is forbidden to eat both big and little ones.” [T. Ned. 3:5F-H].**

I.2 A. *Said R. Pappa to Abbaye, “How do I know that the language, ‘Qonam if I taste fish,’ has to mean big ones? It is because it is written, ‘Now the Lord has prepared a big fish to swallow up Jonah’ (Jon. 2: 1). But it also is written, ‘Then Jonah prayed unto the Lord his God out of the belly of the little fish’ (Jon. 2: 2).”*

- B. *That’s no problem. Maybe he was vomited out by the big fish and swallowed up by a little one.*
- C. *And what about “And the little fish that was in the river died” (Exo. 7:21) – did the little ones die and not the big ones?*
- D. *Well, the word translated little fish really refers to both big and little ones, but when it comes to interpreting vows, we follow the usage of human beings and not that of Scripture.*

I.3 A. **He who vows not to eat small fish:**

- B. *Said Rabina to R. Ashi, “If he said, ‘Lo, forbidden to me are chopped small fish,’ what is the law?”*
- C. *That question stands.*

6:5

- A. **He who vows not to have milk is permitted to eat curds.**
- B. **And R. Yosé prohibits [eating curds].**
- C. **[If he vowed not to eat] curds, he is permitted to have milk.**
- D. **Abba Saul says, “He who vows not to eat cheese is prohibited to eat it whether it is salted or unsalted.”**

6:6

- A. He who takes a vow not to eat meat [52A] is permitted to eat broth and meat sediment.
- B. And R. Judah prohibits [him from eating broth and meat sediment].
- C. Said R. Judah, M'SH W: "R. Tarfon prohibited me from eating eggs which were roasted with it [meat]."
- D. They said to him, "And that is the point! Under what circumstances? When he will say, 'This meat is prohibited to me.'"
- E. "For he who vows not to eat something which is mixed with something else, if there is sufficient [of the prohibited substance] to impart a flavor, is prohibited [from eating the mixture]."

6:7A-B

- A. He who vows not to drink wine is permitted to eat a cooked dish which has the taste of wine.
- B. [If] he said, "Qonam if I taste this wine," and it fell into a cooked dish, if there is sufficient [wine] to impart a flavor, lo, this is prohibited.

I.1

- A. **[52B] By way of contradiction: [He who takes a vow not to eat] lentils is forbidden from eating lentil cakes. And R. Yosé permits. [Yosé permits what is made from the forbidden substance, while in our Mishnah paragraph he treats curd as subject to the term milk (Freedman).]**
- B. *No problem – one master's reading accords with his place talk, and the other's, with his place talk. In the place of rabbis, milk is called milk and curd is called curd, but in the locale of R. Yosé, curd is called "the curd of milk."*

I.2

- A. *It has been taught on Tannaite authority:*
- B. **He who takes a view not to have milk is permitted to eat curd, not to have curd, is permitted to have milk; not to have milk, is permitted to eat cheese, not to have cheese, is permitted to have milk; not to have broth, is permitted to have meat sediment; not to have meat sediment, is permitted to have broth.**
- C. **If he said, "This meat is forbidden to me," he is forbidden to have both it and its gravy and sediment.**
- D. **He who takes a vow not to drink wine is permitted to have a stew that has the flavor of wine.**

- E. If he said, “Qonam be this wine if I taste it,” and it fell into a stew, if the stew has the taste of the wine, lo, it is forbidden [cf. T. 3:2E-H].

6:7C-E

- C. **He who takes a vow not to eat grapes is permitted to drink wine.**
D. **[He who takes a vow not to eat] olives is permitted to have olive oil.**
E. **[If] he said, “Qonam! if I eat these olives or grapes,” he is prohibited to eat them and what exudes from them.**

- I.1** A. *R. Ammi bar Hama raised this question: “Is the use of the language, ‘these,’ essential? Or is the use of the language, ‘that I eat,’ essential? If you think that ‘these’ is essential, then why add ‘that I eat’?”*
- B. *In formulating matters in this way the framer informs us that even though one has used the language, “that I eat,” if he used the language, “this,” then the prohibition takes effect, but if not, it does not take effect.*
- C. *Said Raba, “Come and take note: **He who says, ‘Qonam be these pieces of fruit for me,’ ‘They are qonam for my mouth,’ ‘They are Qonam to my mouth’ – he is prohibited from eating whatever he may exchange for those pieces of fruit and whatever grows from them too [M. 7:6A-B].** It follows that he may benefit from their juice” [Freedman: even though he said “these,” which proves that the operative language is “that I eat.”]*
- D. *The same rule pertains to the juice, which is forbidden, but the framer of the passage wants to formulate matters so as to make the point that what is exchanged for them is in the classification of what grows from their seed.*
- E. *Come and take note: ...that I shall not eat or that I shall not taste – he is permitted to eat what is exchanged for them and what grows from them. Lo, it follows that their juice is forbidden.*
- F. *Since in the opening clause there is no mention of the juice, the continuation likewise omits reference to the juice.*
- G. *Come and take note: Said R. Judah, “There was a case in which R. Tarfon forbade me by oath from eating eggs cooked with it.” They said to him, “Under what circumstances? It is when he has said, ‘This meat is forbidden to me,’ in which case he who takes a vow against something, which is mixed in with something else, and which imparts its taste to the whole, lo, this is forbidden.” [The use of “this” is essential to the operation of the vow (Freedman).]*

- H. *We never asked a question about the use of the language “this,” which surely is essential. Where the question arises, it concerns the language, “that I eat,” and whether or not use of that language is essential.*
- I. *Come and take note: [He who says, “Qonam] if I taste fish or fishes,” is prohibited [to eat] them, whether large or small, salted or unsalted, raw or cooked. But he is permitted to eat pickled chopped fish and brine [M. 6:4A-B]. [The language, “that I eat,” is used here, and does not suffice.]*
- J. *Said Raba, “That is so if the brine has already issued from the fish before he took the vow” [Freedman: but the brine that comes out afterward is forbidden, so the problem is unresolved].*

6:8

- A. [53A] **He who takes a vow not to eat dates is permitted to have date honey.**
- B. **[He who takes a vow not to eat] winter grapes is permitted to have the vinegar made from winter grapes.**
- C. **R. Judah b. Beterah says, “Anything which is called after the name of that which is made from it, and one takes a vow not to have it – he is prohibited also from eating that which comes from it.”**
- D. **But sages permit.**

I.1

- A. *The sages’ position [D] is identical with that of the initial authority [A-B]!*
- B. *At issue between them is that which has been taught on Tannaite authority:*
- C. **This encompassing principle said R. Simeon b. Eleazar, “Anything that is ordinarily eaten, and that which exudes from it is ordinarily eaten, for instance, dates and honey of dates, in which instance one has taken a vow not to eat the thing itself, one is forbidden also to eat that which exudes from it. And if one has taken a vow not to eat that which exudes from it, he is forbidden to eat the thing itself. But in the case of anything which is not ordinarily eaten, but that which exudes from it is ordinarily eaten, then he who takes a vow not to eat it is forbidden only to eat what comes from it, because he referred to nothing else than what comes from it [since the thing he has sworn not to eat is not eaten, so he can only have meant what exudes]” [T. 3:3D-G]. [The initial Tannaite authority, who holds that vinegar of winter grapes is permitted, differs from Simeon b. Eleazar; sages concur; ‘sages permit’ refers to the substance itself, not usually eaten, but not what comes from it (Freedman).]**

6:9

- A. He who takes a vow not to have wine is permitted to have apple wine.
- B. [He who takes a vow not to have] oil is permitted to have sesame oil.
- C. He who takes a vow not to have honey is permitted to have date honey.
- D. He who takes a vow not to have vinegar is permitted to have the vinegar of winter grapes.
- E. He who takes a vow not to have leeks is permitted to have shallots.
- F. He who takes a vow not to have vegetables is permitted to have wild vegetables, since they have a special name.

I.1 A. *It has been taught on Tannaite authority:*

- B. He who in the Land of Israel takes a vow not to have oil is permitted to have sesame oil and forbidden to have olive oil; in Babylonia, he is forbidden to have sesame oil and permitted to have olive oil. If it is in a place in which people make use of both kinds, he is forbidden to have both kinds [cf. T. 3:3B].

C. *Well, that's pretty obvious.*

D. *Not at all, the statement is required to cover a case in which the greater part of the required oil is of one species, so what might you have supposed? We follow the majority? So we are informed that, in a matter of doubt involving a prohibition, we decide in favor of the stringent ruling.*

I.2 A. He who in the other years of the Sabbatical cycle [not the Seventh Year] takes a vow against eating vegetables is forbidden to eat garden vegetables but permitted to eat wild vegetables. If it is in the Seventh Year, he is forbidden to eat wild vegetables but permitted to eat garden vegetables [T. 3:6A-B].

- B. Said R. Abbahu in the name of R. Hanina b. Gamaliel, [53B] “This has been taught on with reference to a place in which they do not import vegetables from abroad to the Land. But in a place in which they import vegetables from abroad to the Land, is it forbidden.”

C. *This dispute follows the lines of a Tannaite conflict:*

D. People may not import vegetables from abroad.

E. R. Hananiah b. Gamaliel says, “They may import vegetables from abroad to the land” [to provide for the needs of the community during the Seventh Year, when people could not farm their land].

F. *What is the point at issue in the mind of him who says that they may not import vegetables from overseas?*

G. R. Jeremiah said, “At issue is whether we take account of the possibility that dirt [which, beyond the boundaries of the Land of Israel, is cultically unclean with corpse uncleanness] is attached to the vegetables.” [Gamaliel did not scruple, so he had no reason to worry about famine, since imported produce would be available.]

6:10

- A. [He who takes a vow not to eat] cabbage is forbidden from asparagus [deemed a species of the cabbage genus].
- B. [He who takes a vow not to eat] asparagus is permitted to have cabbage.
- C. [He who takes a vow not to have] grits is forbidden to have grits pottage.
- D. And R. Yosé permits it.
- E. [He who takes a vow not to eat] grits pottage is permitted to have grits.
- F. [He who takes a vow not to eat] grits pottage is forbidden to eat garlic.
- G. And R. Yosé permits it.
- H. [He who takes a vow not to eat] garlic is permitted to eat grits pottage.
- I. [He who takes a vow not to eat] lentils is forbidden from eating lentil cakes.
- J. And R. Yosé permits.
- K. [He who takes a vow not to eat] lentil cakes is permitted to eat lentils.
- L. [He who says, “Qonam] if I taste [a grain of] wheat or wheat [ground up in any form]” is forbidden from eating it, whether it is ground up or in the form of bread.
- M. [If he said, “Qonam if I eat] a grit [or] grits in any form,” he is forbidden from eating them whether raw or cooked.
- N. R. Judah says, “[If he said,] ‘Qonam if I eat either a grit or a [grain of] wheat,’ he is permitted to chew them raw.”

I.1 A. *It has been taught on Tannaite authority:*

- B. R. Simeon b. Gamaliel says, “‘...that I shall not taste wheat,’ may not have baked wheat but may chew it raw. ‘...that I shall not taste wheat or wheats,’ he may neither eat them baked nor chew them raw. If he said, ‘...if I taste grit,’ it is forbidden to have them cooked but permitted to chew it raw; ‘...if I taste grits,’ he is forbidden to have them either cooked or raw” [cf. T. [3:7](#)].