

פרקים ו-ח Introduction to

Until this point, we've researched the nature of נדרים, valid and invalid "tethering" of a נדר (התפסה), inherently invalid נדרים (the four types) as well as the relationship between the נדר and the מודר (chs. 4-5). Beginning with פרק ששי, we will look into the meaning of words such that when they are invoked as a נדר, which objects are intended and understood to be under the ban. This will shift at the end of פרק שביעי and will open up to exploring the meaning of time-parameters and other nuances of הפלאה.

15.6.1

49a (משנה א') → 49b (רבנן)

ז. וְנִבְשְׁלוּ הַפֶּסַח בְּאֵשׁ כַּמִּשְׁפָּט וְהִקְדָּשִׁים בְּשֵׁלוֹ בְּסִירוֹת וּבְדֹדִים וּבְצִלְחוֹת וְיָרִיצוּ לְכָל בְּנֵי הָעָם: דְּבַרֵי הַיָּמִים בַּלְהֵ, יג.

- I משנה א' if someone takes a נדר from "that which is cooked (מבושל)"
- a ruling: he is only banned from cooked items, not roasted or boiled
 - i dissent: ר' יאשיה prohibits roasted as well
 - ii Reason: in his town, they referred to roasted as "cooked" and נדרים follow colloquial usage
 - 1 Note: v.1 serves as support for this usage, but isn't the source for his ruling (since Scriptural language doesn't determine meaning for נדרים)
 - b However: if he bans "cooked food (תבשיל)", he may not anything cooked which is loose, but not dense, he may also eat hard-boiled eggs and דלעת רמוצה
 - i Challenge: but he only said "תבשיל"
 - 1 Answer (אבני): our תנא refers to anything which is eaten with bread as תבשיל
 - 2 Support: ברייתא - if he bans תבשיל, all cooked, boiled or roasted items are forbidden, as well as soft pumpkin which is eaten by the sick
 - (a) Tangential challenge: pumpkins are toxic for the sick (story with doctor visiting ר' ירמיה)
 - (b) Answer1: hard ones are toxic; soft are salvific
 - (c) Answer2: the outer part is dangerous, the innards are good
 - (i) Support: culinary advice about eating
 - (d) Note: the "sick" in this statement refers to תלמידי חכמים, as per ר' יוסי's ruling:
 - (i) we pray: for "the invalid" and "the sick" → "sick" is metaphoric
- II משנה ב' if someone takes a נדר from "that which is prepared in a pot (מעשה קדורה)"
- a ruling: he is only banned from boiled items
 - b however: if he bans "that which goes [down] into the pot (היורד לקדורה)" he is banned from anything which is prepared in a pot