



Nedarim – Taam and Juice

The *Mishnah* (6:7) teaches that if one makes a *neder* from wine, they would be able to nonetheless enjoy cooked food that contains wine. The *Ran* explains that the intention when making the *neder* is against wine as it appears and not when it is mixed into anything else. If however the person made a *neder* against tasting a specific bottle of wine, and that wine was added to food, then the food would be *assur*. The *Mishnah* continues with a similar case. If one made a *neder* against grapes, he may still enjoy wine. If however, he made a *neder* not to taste specific grapes, then he would not be able to drink wine produced from them.

The *Gemara* (52b) notes that there are two changes to the details that expanded the scope of the *neder*. Firstly he added *she'eini toem* – that he will not taste them. Secondly, he focused his *neder* on specific grapes – *elu*. The *Gemara* asks which of these two differences changes the law.

The *Tosfot Yom Tov* explains that the *Gemara* concludes that if focusing the *neder* on specific grapes (*ze* or *elu*) then that would be enough to change the law. In other words, the cooked food that contained the wine would be *assur* in the first case, as would the wine produced from the specific grapes in the second. This would be comparable to the case in the previous *Mishnah*, where if one made a *neder* against a specific piece of meat, even the juices would be prohibited. The *Bartenura* there explains that since the person focused the *neder* on a particular piece of meat, it makes that piece equivalent to any *issur* (like a *neveilah*) such that even the flavour is also prohibited.

It is not clear however if one only added *she'eini toem* whether it would extend the *neder*. One could either understand that the *Mishnah* includes both changes to teach that either term would make the wine *assur*. Alternatively, the *Mishnah* is teaching that even if one added *she'eini toem*, if they did not add the word *elu*, the wine would be *mutar*.

The *Ran* explains that the reason that one might think that *eini toem* alone is sufficient to make the wine *assur* is because since one unnecessarily added that he will not taste it, perhaps then it includes even the juice produced.

Note that there were two cases in the *Mishnah*. The first was a *neder* against wine and the concern was regarding the flavour (*taam*) that was added to the dish. In the second *neder* the concern was about the juice extracted (*yotze*). The *Ran* appears to focus the above discussion regarding these two terms, on the second case alone; whether the *neder* against the grapes also includes wine produced from them. In the first case that relates to one that makes a *neder* against tasting wine, the *Ran* explains that the cooked food is prohibited because the person would be able to taste it in the mixture.

The *Lechem Mishnah* (5:11) however notes that the *Rambam* only mentions the doubt regarding *eini toem*, by the case of the *neder* against grape and whether it applies to the wine that is extracted. He does not however mention it regarding the first case. The *Lechem Mishnah* explains that there is more of a reason to prohibit the juice extracted than the case of *taam* (flavour), because the juice is the object that was covered by the original *neder* albeit taking a different form.

The *Ran* as cited above, however appears to understand that the case of *eini toem* by *taam* was clearly *assur*. The *Lechem Mishnah* understands that the *Ran*'s version of the *Mishnah* only had *sheini toem* in the first case with out the word *ze*. Assuming that were true, he is unsure why the *Gemara* could not resolve the question regarding the case of *yotze* from the case of *taam*. Consequently he asserts that our version that includes the word *ze* is correct.

The *Rashash* however explains that according to *Ran* it would be obvious that in the first case *sheini toem* alone is enough to make the mixture forbidden. He explains that the object that was made *assur*, the wine and not an extract, is what was added to the cooked food, and since its taste can be discerned, it should be prohibited. The question of the *Gemara* is then only regarding an extract of grapes and whether, since it is in a different form, is covered by *eini toem*.¹

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¹ See the *Chatam Sofer* who brings both opinions and concludes the logic could run in either directions, for a *neder* using the *sheini toem*, both the *taam* and *yotze* would be prohibited *misafek*.

Revision Questions

נדריים ו' ד' - ז' :

- What is not included by the term “*dag dagim*”? (ו' ד')
- What is debated as being included by the term “*chalav*”? (ו' ה')
- If someone made a *neder* against gaining benefit from a particular piece of meat, when are other foods that are cooked with that meat also forbidden? (ו' ו')
- If someone makes a *neder* against grapes, can he drink wine? (ז' ז')
- According to R' Yehuda why is date honey included in a *neder* forbidding dates? (ו' ח')
- Why is sesame oil not included in a *neder* forbidding oil? (ו' ט')
- What do the following terms used in a *neder* refer to: (ו' י')

 - *Chitah*?
 - *Chitin*?

- Which product is debated whether it is included in the term *yerek* and explain the debate? (ז' א')
- According to the *Chachamim* what is included in the term *dagan*? Which term does R' Meir maintain refers to those things? (ז' ב')
- If someone makes a *neder* against wearing woolen garments, what woolen product is not included in the *neder*? (ז' ג')
- In response to the previous question, what principle does R' Yehuda raise? (ז' ג')
- Which part of the house is debated between R' Meir and the *Chachamim* as being included in the term “*bayit*” in a *neder*? (ז' ד')
- Explain what the *ibur* and *techum* of a city are and are they included in a *neder* forbidding one from entering a city? (ז' ה')
- If one makes a *neder* from entering a house, where is the border from which he is forbidden to cross? (ז' ה')
- With what wording of a *neder* forbidding a fruit, would one also be prohibited from the money as a result of its sale or future trees that grow from the seeds of the fruit? (ז' ו')
- Give another example that shares the same law as the previous question? (ז' ו')

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17 March ז' אדר	18 March ח' אדר	19 March ט' אדר	20 March י' אדר	21 March יא אדר	22 March יב אדר	23 March יג אדר
Nedarim 7:8-9	Nedarim 8:1-2	Nedarim 8:3-4	Nedarim 8:5-6	Nedarim 8:7-9:1	Nedarim 9:2-3	Nedarim 9:4-5

