

מתני' הנודר מן המבושיל – מותר בצלי ובשילוק. אמר "קונם תבשיל שאיני טועים" – אסור במעשה קדרה רך, ומותר בעבה, ומותר בביצה טורמוטא ובדלעת הרמוצה. הנודר במעשה קדרה – אין אסור אלא ממעשה רתחתה. אמר "קונם היורד לקדרה שאיני טועים" – אסור בכל המתבשילין בקדרה.

גמ' תנאי: רבי יאשיה אסר. ואף על פי שאין ראיה לדבר – יזכר לדבר שנאמר "ויבשלו את הפסח באש במשפט".

לימא בהא קמיפלגי: דרבי יאשיה סבר: הלך אחר לשון תורה, ותנאי דילן סבר: בנדרים הלך אחר לשון בני אדם?

לא, דכולי עלמא בנדרים הלך אחר לשון בני אדם, מר כי אתריה ומר כי אתריה; באתרא דתנאי דילן – לצלי קרו ליה צלי, ולמבושיל קרו ליה מבושיל. באתרא דרבי יאשיה – אפילו צלי קרו מבושיל.

והא קרא נסיב לה! אסמכתא בעלמא.

"קונם תבשיל" כו. והא מתבשיל נדר!

אמר אביי: האי תנא, כל מידי דמתאכל ביה ריפתא – תבשיל קרו ליה. והתנאי: הנודר מן התבשיל – אסור בכל מיני תבשיל, ואסור בצלי ובשילוק ובמבושיל, ואסור בהיטריות רבות שהחולין אוכלין בהן פיתן.

MISHNA In the case of one who vows that cooked foods are forbidden to him,^h he is permitted to eat roasted and boiledⁿ foods, as they are not defined as cooked. If one said: Cooked food is *konam* for me, and for that reason I will not taste it, he is prohibited from tasting a loose cooked food but is permitted to taste a thick one, which people do not generally refer to as a cooked food. And he is likewise permitted to eat a *turemuta* egg and the *remutza* gourd, as they are not considered cooked foods either. In the case of one who vows that food cooked in a dish is forbidden to him,^h he is prohibited from deriving benefit only from food that is cooked by boilingⁿ it in a dish. However, if one said: That which enters into a dish is *konam* for me, and for that reason I will not taste it, he is prohibited from tasting anything cooked in a dish.

GEMARA It is taught in a *baraita*: In the case of one who vowed that cooked foods are forbidden to him, Rabbi Yoshiya maintains that he is prohibited from eating roasted foods. And although there is no biblical proof of the matter, there is an allusion to the matter, as it is stated: "And they cooked the Paschal offering with fire according to the ordinance" (II Chronicles 35:13). Since the Paschal offering must be roasted, it is evident that roasting can also be referred to as cooking.

The Gemara suggests: Let us say that they disagree with regard to this following principle, that Rabbi Yoshiya holds that one should follow the language of the Torah, and our *tanna* holds that with regard to vows one should follow the language of people.^h

The Gemara refutes this suggestion: No, it is possible that everyone agrees that with regard to vows one should follow the language of people. Rather, this Sage stated his opinion in accordance with the language of his locale, and this Sage stated his opinion in accordance with the language of his locale. In the locale of our *tanna*, roasted food is called roasted and cooked food is called cooked, and in the locale of Rabbi Yoshiya even roasted food is called cooked.

The Gemara raises a difficulty: But doesn't Rabbi Yoshiya cite a verse as proof for his opinion, which shows that his opinion is not based on the vernacular? The Gemara answers: The verse is cited as a mere support for his opinion, as implied by his statement that the verse is only an allusion, not a full proof.

It is stated in the mishna that one who said: A cooked food is *konam* for me and for that reason I will not taste it, he is prohibited from tasting a loose cooked food but is permitted to taste a thick one. The Gemara asks: Why is he permitted to eat it? But didn't he vow that a cooked food, which includes one that is thick, is forbidden to him?ⁿ

Abaye said: This *tanna* maintains that anything with which bread is eaten is called a cooked food, whereas a thick dish is eaten without bread. And it is taught likewise in a *baraita*: One who vows that a cooked food is forbidden to him is prohibited from eating all types of cooked foods, and he is therefore prohibited from eating roasted, boiled, and cooked foods. And he is also prohibited from eating soft gourds [*hiteriyot*],^l with which the sick eat their bread. This indicates that a cooked food is one eaten with bread.

HALAKHA

One who vows that cooked foods are forbidden to him – תנודר מן המבושיל – With regard to one who vows that cooked foods are forbidden to him, if the local people generally refer to roasted or boiled foods as cooked, then roasted or boiled foods are forbidden to him. If they use the expression: Cooked, only in reference to cooked or spiced meat, he is prohibited only from eating those foods (Rambam *Sefer Hafla'a*, *Hilkhot Nedarim* 9:1; *Shulhan Arukh*, *Yoreh De'a* 217:1).

One who vows that food cooked in a dish is forbidden to him – הנודר ממעשה קדרה – One who vows that food cooked in a pot is forbidden to him is prohibited from eating foods boiled in a dish. However, if one says: Anything that entered a dish is forbidden to me, he is prohibited from eating anything cooked in a dish (Rambam *Sefer Hafla'a*, *Hilkhot Nedarim* 9:7; *Shulhan Arukh*, *Yoreh De'a* 217:2).

הלך אחר לשון בני אדם – Follow the language of people – The language of the people in a particular time and in a particular place should be used to decipher the intent of one who took a vow in that time and place (Rambam *Sefer Hafla'a*, *Hilkhot Nedarim* 9:1; *Shulhan Arukh*, *Yoreh De'a* 217:1).

NOTES

Boiled foods [shaluk] – שילוק – According to some commentaries, these are overcooked foods (Commentary on *Nedarim*; Rosh; Rabbi Avraham min HaHar). Others maintain that although this phrase is sometimes used in reference to overcooked foods, here it refers to undercooked foods, as the phrase carries both meanings (Ran; *Tosefot Rabbeinu Peretz*; Rashba; Rabbi Eliezer of Metz). A slightly different interpretation is offered by the Rambam and the Rid. In their opinion, cooked foods are foods cooked with spices, whereas boiled foods are cooked in water without spices.

Cooked by boiling [retahata] – רתחתה – In the Commentary on *Nedarim*, it is explained that this refers to food that is cooked in a dish and does not require any further preparation in a stewpot. Another interpretation of this expression is that it is anything that melts while it is being cooked (Meiri, citing Rashi). Other commentaries maintain that it refers to a dish made from cooked cereals (Rabbi Natan bar Yosef, cited in *Shita Mekubbetzet*). A fourth interpretation is that it is a dish prepared by boiling wheat or by placing soft bread in boiling water (Rambam).

But didn't he vow that a cooked food is forbidden to him – והא מתבשיל נדר – Some commentaries explain that the Gemara is asking why a thick dish is permitted to him, as it too is cooked (Commentary on *Nedarim*; Ritva). Others explain that the question is why a soft dish is prohibited, as it is too watery to be referred to as a cooked dish (*Tosafot*; Rosh; *Tosefot Rabbeinu Peretz*). Rabbi Avraham min HaHar claims that the question is twofold, in accordance with both explanations.

LANGUAGE

Gourds [hiteriyot] – היטריות – Probably a Hebrew-Aramaic form of the Greek *ιτριον*, *itriion*, a kind of cake. In Syrian the word bears the same meaning as in Modern Hebrew: Noodle or spaghetti. Based on the context of the Gemara here, and in accordance with the commentaries, it presumably refers to a cake made from a mixture of cooked gourds and squash wrapped in dough.

LANGUAGE

Innards [*luliva*] – לולִיבָא: This word usually refers to the soft, blossoming parts of various plants. The soft tips of the branches of plants such as the caper bush, grapevines, and palms were eaten as a delicacy.

According to a different interpretation of the word, based on its use with regard to a gourd, it comes from the Aramaic *liba*, heart, and refers to the soft hearts, or innards, of various plants.

According to both explanations, it refers to a small, soft part of the plant that is eaten, while the rest is discarded or fed to animals.



Blossoms of a caper bush

אֵינִי? וְהָא רַבִּי יִרְמְיָה חָלַשׁ, עַל לְגַבְיָהּ הָיָה אֶסְיָא לְאַסְיָוְיָהּ. חָזָא קָרָא דְמַחְתָּא בְּבֵיתֵיהּ – שְׁבַקְיָהּ וּנְפַק, אָמַר: מְלֵאךְ מוֹתָא אֵית לֵיהּ לְדִין בְּבֵיתֵיהּ, וְאַנָּא אֵיעוּל לְאַסְיָא יְתִיבָהּ!?

לָא קְשִׁיָּא; הָא – בְּרַבְכִּי, הָא – בְּאַשׁוּנֵי. רַבָּא בְּרַ עוּלָא אָמַר: הָא – בְּקָרָא גּוּפִיָּהּ, וְהָא – בְּגוּוִיָּהּ דְקָרָא. דָּאֲמַר רַב יְהוּדָה: לְוִלְיָבָא דְקָרָא בְּסִילְקָא, לְוִלְיָבָא דְכִיתְנָא בְּכוּתְחָא. וְדָבַר זֶה אָסוּר לְאוּמְרוּ בְּפִנֵּי עַם הָאָרֶץ.

רַבָּא אָמַר: מֵאֵן חוֹלֵין – רַבְנָן. רַבָּא לְטַעְמֵיהּ, דָּאֲמַר רַבָּא:

The Gemara asks: **Is that so**, that the sick eat gourds? **But Rabbi Yirmeya fell ill**, and a certain doctor came to him to heal him. **He saw a gourd^B that was placed in his house**, and he left Rabbi Yirmeya and exited the house and said: **This person has an angel of death, a gourd, in his house, and I will enter to heal him?** This incident teaches that gourds are detrimental for the sick.

The Gemara responds: This is **not difficult**. This *baraita* is referring to **soft** gourds, which are beneficial to the sick, and **this** incident is referring to **hard** ones, which are detrimental. **Rava bar Ulla said** a different answer: **This incident is referring to the gourd itself**, which is detrimental, and **this baraita** is referring to the innards [*luliva*]¹ of the gourd, as Rav Yehuda said: **The innards of the gourd are best eaten with chard;**^B the innards of flax seeds are best eaten with *kuteha*,^B a dip made from bread crumbs and sour milk. **And one may not say^N this matter in the presence of an ignoramus**, so that ignoramuses do not uproot flax for consumption of its seeds.

Rava said a different response: **Who are the sick** mentioned in the *baraita*, for whom a gourd is beneficial? They are **the Sages**, who are weakened by their toil in the study of Torah and their abstention from worldly pleasures, although they are not actually sick. Therefore, there is no contradiction. Gourds are harmful for people who are actually sick. The Gemara comments: **Rava conforms to his standard line of reasoning, as Rava said:**

BACKGROUND

Gourd [*kara*] – קָרָא: This refers to the bottle gourd, or *Lagenaria vulgaris*, a leafy summer crop of the gourd family. It is usually grown scattered across the ground; however, it is sometimes cultivated on tree trellises. The greenish-white gourd produced by the plant is rather large, 40–50 cm long and 25–30 cm wide. It is shaped like a vase or bottle. While still young, it is typically eaten cooked and its seeds are often served as a dessert.

Certain species of gourds have a high nutritional value, but the fruits tend to harden. For this reason, and also due to the many fibers they contain, gourds can be difficult to digest, especially for ill people who require easily digestible food.



Bottle gourd

Chard – סִילְקָא: The *Beta vulgaris*, also known as Swiss chard, is an annual garden beet plant from the Chenopodiaceae family. Chard leaves are eaten cooked and taste like spinach. The plant continues to grow after its leaves are pruned. Nowadays, its leaves are also used as birdfeed.



Swiss chard

Kuteha – כּוּתְחָא: *Kuteha*, or *kutah*, is a typical Babylonian dip made from whey, salt, and bread that fermented to the point of moldiness. This dip was so sharp that it could be eaten only by the Babylonians, who were accustomed to eating it. In the Mishna, it is referred to as Babylonian *kutah*.

NOTES

May not say, etc. – אָסוּר לְאוּמְרוּ וכו'. The Commentary on *Nedarim* explains that one may not inform an ignoramus of the healing qualities of flax seeds, so that he not benefit from them. *Tosafot* reject this suggestion. The Ran explains that this advice should not be given to an ignoramus so that he will not eat the innards of small plants such as flax seeds, thereby wasting them. *Tosafot* and the Rosh suggest that this information may not be disseminated

lest people mock the Sages for occupying themselves with such matters, especially as these facts were common knowledge. A different interpretation is offered by the *Hatam Sofer*. He maintains that one should not praise soft gourds before an ignoramus in case he inadvertently eats hard ones instead, which are harmful, especially to the sick. Scholars should avoid telling ignoramuses anything that might cause them adverse effects.

כמאן מצליגן על קצירי ועל מריעי [במאן -
כרבי יוסי]. מדאמר קצירי ומריעי, שמע
מינה: קצירי - קצירי ממש, מריעי - רבנן.

“וימותר בעבה.” מתניתין דלא כבבלאי.
דאמר רבי יורא: בבליאי טפשיאי, דאכלי
לחמא בלחמא.

אמר רב חסדא: דמשאיל להון להלין נקדני
דהוצל: הדין דייסא היבין מעלי למיכלה?
דחיטי - בלחמא דחיטי, ודשערי - בלחמא
דשערי, או דלמא דחיטי - בדשערי,
ודשערי - בדחיטי?

רבא אכליה בחסיסי. רבה בר רב הונא
אשכחיה לרב הונא דקאכיל דייסא
באצבעתיה. אמר ליה: אמאי קאכיל מר
בידיה? אמר ליה: הכי אמר רב: דייסא
באצבעתא בסיס, וכל דבן בתרתין, וכל
דבן בתלת.

אמר ליה רב לחייא בריה, וכן אמר ליה
רב הונא לרבה בריה: מזמנים לך למיכל
דייסא - עד פרסה, למיכל בישרא דתורא -
עד תלתא פרסין. אמר ליה רב לחייא בריה,
וכן אמר ליה רב הונא לרבה בריה: כל
מידעם לא תפלוט קמיה רבך, לבר מן קרא
ודייסא, שהן דומין לפתילתא של אבר,
ואפילו קמי שבור מלפא פלוט.

In accordance with whose opinion do we pray every day for the sick and for the suffering? In accordance with whose opinion? In accordance with the opinion of Rabbi Yosei,^N who holds that one is judged every day, not only on Rosh HaShana, and therefore it is appropriate to pray for people every day. From the fact that he said: **The sick and the suffering**, one can learn from his statement that the term: **The sick**, is referring to actual sick people, while the term: **The suffering**, is referring to the Sages, who typically are physically frail.

It is stated in the mishna that one who vowed that loose cooked food is forbidden to him is permitted to taste a thick cooked food. The Gemara comments: **The mishna is not in accordance with the custom of the Babylonians, as Rabbi Zeira^P said: Babylonians are foolish, as they eat bread with bread.** They eat thick porridge with their bread, which is essentially eating one kind of bread with another. According to their custom, one who vows that cooked foods are forbidden to him is prohibited from eating even a thick cooked food.

In that context, Rav Hisda said that those fastidious residents of Huzal,^B Babylonia were asked: **How is it best to eat this porridge?** Should wheat porridge be eaten with wheat bread and barley porridge with barley bread, or perhaps wheat porridge should be eaten with barley bread and barley porridge with wheat bread?

The Gemara relates: **Rava would eat his bread with *hasisei*,^{NL} a porridge made of toasted barley grains. Rabba, son of Rav Huna, found Rav Huna eating porridge with his fingers. He said to him: Why is the Master eating with his hands? Rav Huna said to him: This is what Rav said: Porridge eaten with a finger is tasty, and all the more so if it is eaten with two fingers, and all the more so with three.** It is more enjoyable to eat porridge with your hands.

Rav said to his son Hiyya, and Rav Huna similarly said to his son Rabba: **If you are invited to eat porridge, for such a meal you should travel up to the distance of a parasang [*parsa*].^{NL} If you are invited to eat ox meat, you should travel up to three parasangs.** Rav said to his son Hiyya, and Rav Huna similarly said to his son Rabba: **You should not spit out anything before your teacher, as this is disrespectful, apart from gourd and porridge, as they are like a burning lead wick^B in the intestines when they cannot be digested, and therefore spit them out even before King Shapur, due to the danger involved.**

PERSONALITIES

Rabbi Zeira – רבי יורא: Born in Babylonia, Rabbi Zeira, was one of the great third-generation *amora'im* in Eretz Yisrael. His father was a Persian government tax collector who was lauded as one of the few who performed that function honestly. When Rabbi Zeira ascended to Eretz Yisrael he decided to devote himself exclusively to the Torah of Eretz Yisrael. The Gemara relates that he undertook one hundred fast days to forget the Torah he studied in Babylonia.

Rabbi Zeira was renowned for his sharp intellect and authored many incisive *halakhot*. He was also known as an extremely God-fearing man, as attested by several stories. Due to his modesty, he did not even want to be ordained with the title Rabbi. He relented only after being told that ordination atones for one's sins.

The Gemara relates that he undertook one hundred additional fasts so that the fire of Gehenna would not harm him,

and he would periodically check whether the fasts worked by entering a fiery furnace.

On one occasion his legs were scorched, and from then on he was called: The little man with the scorched legs. Rabbi Zeira was a contemporary of Rav Hisda, Rav Sheshet, and Rabba in Babylonia, and one of the disciples of Rabbi Yoḥanan in Eretz Yisrael, and he engaged in extensive halakhic discourse with them. Apparently, he worked in Eretz Yisrael as a flax merchant, and it is likely that for business reasons he returned to Babylonia several times.

The text of the beginning of Rabbi Zeira's eulogy is preserved in the Talmud: The land of Shinar, i.e., Babylonia, conceived and gave birth; the land of splendor, i.e., Eretz Yisrael, raised her delight. Woe to me, said Reket, i.e., Tiberias, as she has lost her beloved instrument.

NOTES

כרבי יוסי – יוסי: In accordance with the opinion of Rabbi Yosei: The Meiri stresses that even according to the opinion of the Rabbis who disagree with Rabbi Yosei, one may pray at every time of peril. The verdict on Rosh HaShana does not obviate the need to pray over any distressful situation. According to the Meiri, the opinion that daily prayer is ineffective refers only to general prayers recited for people in general, not to a prayer one recites on his own behalf or on the behalf of another individual.

Hasisei – חסיסי: Some commentaries explain that this is flour made from toasted barley grains (Commentary on *Nedarim*; Ran). *Tosafot* accept Rabbeinu Ḥananel's opinion that it refers to lentil flour.

To eat porridge you should go up to a parasang, etc. – **דייסא עד פרסה וכי:** In the Commentary on *Nedarim* two interpretations of this statement are offered. The first explanation is that it is worthwhile to travel up to a parasang for porridge and up to three parasangs for ox meat. According to the second interpretation, porridge provides sufficient nourishment for one to walk a parasang, while ox meat provides enough nourishment for a journey of three parasangs. In the *Shita Mekubbetzet* the opposite interpretation is suggested: If one is invited to eat porridge he should refuse for the amount of time it takes to walk a parasang, as it is unhealthy, and ox meat is even more harmful.

BACKGROUND

נקדני דהוצל – Those fastidious residents of Huzal: The Babylonian city of Huzal was one of the first places to be settled by the exiles of Judah, as it was settled in the days of King Jehoiachin. Since it was an ancient settlement founded by exiled nobility, it earned a reputation as a city of refined eating habits. Therefore, the fastidious residents of Huzal were looked upon as authorities on dining.

Lead wick – פתילתא של אבר: Those sentenced to death by burning would be executed by burning their intestines, as is expounded upon in tractate *Sanhedrin* (52a). This was done by means of a piece of lead shaped like a wick, which was melted and poured into the mouth of the sentenced person.

LANGUAGE

Hasisei – חסיסי: The source of this word is unclear. Some commentaries define it as a dish made from the flour of roasted grains (Commentary on *Nedarim*; *Arukh*). When unripe wheat grains are roasted, part of the starch turns to sugar, and it can then be ground into a somewhat sweet kind of flour. Others maintain that *hasisei* is lentil flour, similar to the Hebrew *ashishim*, which is a dish made of lentils.

Parasang [*parsa*] – פרסה: This word appears relatively early on in Iranian languages, and it was borrowed into Greek as *παρασάγγης*, *parasangēs*. It is probably from Greek that it entered the Hebrew language. One parasang is somewhat less than three miles.

NOTES

Fork [hutza] – הוצא: Hutza literally refers to one of the hard, thorny leaves of a palm tree. However, it was apparently also used in reference to certain wooden utensils, e.g., wooden spoons and forks.

Feeding me your spittle – מאכילני רוקן: The Maharsha cites the Rosh's explanation: As opposed to one who eats with a fork, one who eats with his finger cleans it every so often.

And I tie my temples – וחורני צידעי: Most commentaries explain that he had such a headache after drinking the four cups that he would wrap a bandage around his head until Shavuot. The interpretation in the Arukh is that the wine gave him such a headache that he felt as though a belt were tied around his head.

LANGUAGE

Belospayin – בלוספין: The many different versions of this word make its identification difficult. Some scholars assert that it is an adaptation of the Greek φιλβάλωσ, fibaleos, which is a type of fig that does not fully ripen. It may have been named after its place of origin. This fits the explanation of most commentaries, namely that it is a low-quality fig. In Greek, the word also refers to a dry, dull person. Others claim that it is a variation of the Greek βολβός, bolbos, meaning plants that grow from bulbs.

Lady [matronita] – מטרוניטא: An Aramaic form of the Latin matrona, which means an important or wealthy woman.

Pitcher [gulefa] – גולפא: Some scholars claim that the origin of this word is the Greek κάλπη, kalpē, meaning a pitcher or vessel for holding water.

Thick [hutevei] – הוטבי: The meaning of this word is uncertain. Some claim that it refers to a thick, coarse garment. Others say it means felt. According to the latter interpretation, the significance of this description of Rabbi Yehuda's cloak is that the wool collected by Rabbi Yehuda's wife was not enough for weaving, so she made a felt garment out of it. A third opinion is that hutevei refers to something fine and unique, similar to one meaning of the word hatav.

BACKGROUND

Twenty-four bathrooms – עשרים וארבעה בית הכסא: Rabbi Yehuda's answer is based on the premise that constipation and digestion problems not only cause physical discomfort but also have a negative effect on one's facial appearance and health. The Rambam recommends that one eat foods that can cause diarrhea in order to avoid the health problems associated with constipation.

רבי יוסי ורבי יהודה, חד אכיל דינסא באצבעתיה וחד אכיל בהוצא. אמר ליה דאכיל בהוצא לדאכיל באצבעתיה: עד מתי אתה מאכילני צואתך! אמר ליה דאכיל באצבעתיה לדאכיל בהוצא: עד מתי אתה מאכילני רוקך!

רבי יהודה ורבי שמעון אייתו לקמיהו בלוספין, רבי יהודה אכל רבי שמעון לא אכל. אמר ליה רבי יהודה: מאי טעמא לא אכיל מר? אמר ליה רבי שמעון: אלו אין יוצאין מבני מעים כל עיקר. אמר ליה רבי יהודה: כל שכן שנסמוך עליהן למחר.

רבי יהודה הוה יתיב קמיה דרבי טרפון. אמר ליה רבי טרפון: היום פניך צהובין. אמר ליה: אמש יצאו עבדיך לשדה, והביאו לנו תרין, ואכלנום בלא מלח. ואם אכלנום במלח – כל שכן שהיו פנינו צהובין.

אמרה ההיא מטרוניטא לרבי יהודה: מורה ורוי! אמר לה: הימנותא בידא דההיא איתתא, אי טעימנא אלא קידושא ואבדלתא וארבעה כסי דפסחא, וחורני צידעי מן הפסח עד העצרת. אלא: "הכמת אדם תאיר פניו".

אמר ליה ההוא מינא לרבי יהודה: פניך דומין אי במלוי רבית אי במגדלי חורין. אמר ליה: ביהודאי תרוייהו אסין, אלא עשרים וארבעה בית הכסא אית לי מן ביתא עד בי מדרשא, וכל שעה ושעה אני נכנס לכל אחד ואחד.

רבי יהודה בד אויל לבי מדרשא שקיל גולפא על כתפיה, אמר: גדולה מלאכה שמכבדת את בעליה. רבי שמעון שקיל צנא על כתפיה, אמר: גדולה מלאכה שמכבדת את בעליה.

דביתו דרבי יהודה נפקת נקטת עמרא, עבדה גלימא דהוטבי. כד נפקת לשוקא מיכסא ביה, וכד נפיק רבי יהודה לצלווי הוה מכסי ומצלי. וכד מיכסי ביה הוה מברך "ברוך שעטני מעיל".

זימנא תדא גזר רבן שמעון בן גמליאל תעניתא, רבי יהודה לא אתא לבי תעניתא. אמרין ליה: לא אית ליה כסויא. שדר ליה גלימא ולא קביל.

The Gemara relates more incidents: Rabbi Yosei and Rabbi Yehuda dined together. One of them ate porridge with his fingers, and the other one ate with a fork [hutza].^N The one who was eating with a fork said to the one who was eating with his fingers: For how long will you keep feeding me your filth? Must I keep eating off of your dirty fingernails? The one who was eating with his fingers said to the one who was eating with a fork: For how long will you keep feeding me your spittle,^N as you eat with a fork which you then put back in the common bowl.

Belospayin,¹ a type of figs, were brought before Rabbi Yehuda and Rabbi Shimon. Rabbi Yehuda ate them, but Rabbi Shimon did not eat them. Rabbi Yehuda said to him: What is the reason that the Master is not eating? Rabbi Shimon said to him: These do not leave the intestines at all. They remain undigested. Rabbi Yehuda said to him: If so, all the more that one can rely on them to feel full tomorrow.

Rabbi Yehuda was sitting before Rabbi Tarfon. Rabbi Tarfon said to him: Your face today is ruddy, i.e., a rosy, healthy color. Rabbi Yehuda said to him: Last night your servants, i.e., we students, went out to the field, and beets were brought to us, and we ate them without salt. This is the reason for our healthy complexion. And had we eaten them with salt, all the more so would our faces have been ruddy.

The Gemara cites related incidents: A certain gentile lady [matronita]¹ said to Rabbi Yehuda, whose face was ruddy: How can one teach the Jews and be a drunk at the same time? He said to her: I place my integrity in the hands of this woman and should no longer be deemed credible if I ever taste any wine except for that of kiddush, havdala, and the four cups of Passover. And after I drink those four cups I tie my temples^N from Passover to Shavuot, as wine gives me a headache. Rather, my complexion is explained by the verse "A man's wisdom makes his face to shine" (Ecclesiastes 8:1).

A certain heretic said to Rabbi Yehuda: Your face is similar either to usurers or to pig breeders. These people would earn a good living without expending much energy, which gave them plump, healthy complexions. Rabbi Yehuda said to him: Both of these occupations are prohibited to Jews. Rather, my face is ruddy because I have twenty-four bathrooms^B on the way from my home to the study hall, and all the time I enter each and every one of them. He did not suffer from constipation, which had a beneficial effect on his complexion.

S The Gemara relates: When Rabbi Yehuda would go to the study hall he would carry a pitcher [gulefa]¹ on his shoulder to sit on, saying: Labor is great, as it brings honor to the laborer who performs it. It brought him honor by enabling him to avoid sitting on the floor of the study hall. Similarly, Rabbi Shimon would carry a basket on his shoulder, saying: Labor is great, as it brings honor to the laborer who performs it.

The Gemara further relates: Rabbi Yehuda's wife went out to the market, collected wool, and made a thick [hutevei]¹ cloak. When she would go out to the market she would cover herself with it, and when Rabbi Yehuda would go out to pray he would cover himself with the cloak and pray. And when he would cover himself with it he would recite the blessing: Blessed is He who wrapped me in a coat, as he took much pleasure in it.

On one occasion Rabban Shimon ben Gamliel, the Nasi, decreed a fast. Rabbi Yehuda did not come to the house of the fast, where everyone gathered. The people said to Rabban Shimon ben Gamliel: Rabbi Yehuda does not have a dignified garment to cover himself with, and therefore he shies away from public events. Rabban Shimon ben Gamliel sent him a cloak of his own, but Rabbi Yehuda did not accept this gift.