



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Nedarim Daf Samach

PEREK KONAM YAYIN -- PEREK SHEMINI

MISHNA

- If one makes a neder prohibiting himself to taste wine "today", he is assur to taste wine until nightfall. If the neder stated he would be assur for "this week", he is assur that entire week including the Shabbos following the neder. If the neder stated he would be assur for "this month", he is assur that entire month, and the day of Rosh Chodesh is part of the following month. If the neder stated he would be assur for "this year", he is assur that entire year and Rosh Hashanah is part of the next year. If the neder stated he would assur for "this shmitta cycle", he is assur that entire cycle, and the shmitta year which follows the neder is considered to be part of this shmitta cycle.
- If the neder stated he would assur for "one day", "one week", "one month", "one year", "one seven year cycle", he would be assur for the entire amount of that time period (e.g., a 24 hour period is a day, a full seven days is a week, etc.).
- If the neder stated he would assur "until Pesach", he is assur until Pesach begins. If he said "until Pesach begins", he is assur until Pesach is over. If he says "until before Pesach", **R' Meir** says he is assur until Pesach begins, and **R' Yose** says he is assur until Pesach is over.

GEMARA

- **R' Yirmiya** said, in the first case of the Mishna, the person must be matir neder at nightfall before he tastes wine.
 - **R' Yosef** explained, this is so as a gezeira for a case where he says "for one day" (in which case he is prohibited for 24 hours).
 - **Q: Abaye** asked, if so, then in a case where he said "for one day" he should not be permitted to drink wine until nightfall of the following day, as a gezeirah for a case when he says "today"!? **A: R' Yosef** said, saying "today" can get confused with "one day", but the reverse is not true.
 - **Ravina** said, that **Mareimar** told him, your father in the name of **R' Yosef** said that the reason for the view of **R' Yirmiya** is the view of **R' Nosson**, who says that one who makes a neder is as if he built a bamah, and one who keeps it is as if he brought a korbon on it. The **Rabanan** were therefore goizer that he must either be matir the neder or wait for a period longer than he truly accepted.

SHABBOS ZU ASSUR B'CHOL HASHABBOS KULAH

- **Q:** This seems to be obvious!? **A:** We would think that he meant only the weekdays of the week. The Mishna teaches that he means to include Shabbos as well.

CHODESH ZEH ASSUR B'CHOL HACHODESH V'ROSH CHODESH L'HABAH

- **Q:** This seems to be obvious!? **A:** The chiddush is, that even if the month has 30 days, so that the first day of Rosh Chodesh is the 30th day of this month, it is still considered part of the second month and he is no longer subject to the neder.

SHANAH ZU ASSUR B'CHOL HASHANAH KULAH

- **Q:** What is the Halacha is he makes a neder prohibiting wine "for a day" – is that like saying "today" or is that like saying "for one day"? We can't bring a proof from our Mishna that says that when he says "today" he is assur until nightfall, which suggests that if he says "for a day" he would be assur for 24 hours, because the next part of the Mishna which discusses when he says "for one day" has the opposite inference. **A: R' Ashi** said, a Mishna says, if he makes a neder not to taste wine for "hashanah", he is assur for that entire year including the 13th month if that

year is a leap year. Now, the case can't be where he says "the year", because then it is obvious that he would be assur for this entire year including the extra month. The case must be where he said "a year", and the chiddush is that he is only assur for this year, and not for a full 12 month period. This would mean that "a day" is treated like the case of "today".

- The Gemara says, it may be that the case of this Mishna is where he said "the year". The chiddush is, that we would think that we should follow typical years that only have 12 months. The Mishna therefore teaches, that when he says "the year" the neder lasts for the duration of this year, even if it is longer than the typical year.