



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

### Nedarim Daf Samach Aleph

- **Q:** What is the Halacha if he made a neder that he will not taste wine "for a yovel"? Is the year of Yovel part of the cycle or not? **A:** There is a Braisa in which there is a machlokes between **R' Yehuda** and the **Rabanan** whether the year of Yovel is considered to be the first year of the next shmitta cycle (**R' Yehuda**) or whether it is not considered part of the next cycle and is instead only the 50<sup>th</sup> year of the previous cycle (**Rabanan**). From here we can see that according to the **Rabanan** the year of Yovel would be subject to the neder, and according to **R' Yehuda** it would not be.

AHD HAPESACH ASSUR...

- **Q:** This seems to say that **R' Meir** holds that a person would not say something which would lead to a safek, and as such, when he says "until before Pesach" he means before any part of Pesach begins, whereas **R' Yose** holds that a person would do so, and therefore the neder may mean before the last second of the last day of Pesach. However, there is a Mishna in Kiddushin that says, if a man has 2 daughters from one wife, and then has 2 daughters from another wife, and he says "I was mekadesh my older daughter, but I do not know if it was the older of the older set, the older of the younger set, or the younger of the older set who is older than both of the younger set, **R' Meir** says all the daughters become assur to marry (since they may already be mekudeshes) except for the youngest of the younger set. **R' Yose** says that they are all mutar except for the oldest of the older set. In this Mishna it is **R' Meir** who says that one would say something that would lead to a safek and **R' Yose** says that one would not!? **A: R' Chanina bar Avdimi in the name of Rav** said, we must reverse the shitos in our Mishna. In fact, we find a Braisa that suggests that the shitos in our Mishna must be reversed.

MISHNA

- If one makes a neder to prohibit wine "until the cutting of the grain", or "until the grape harvest", or "until the olive harvest", he is assur to drink wine until the period (e.g. the harvest) begins.
  - The general rule is, any point in time whose length is set (e.g. Pesach is always 7 days), and a neder is made "until that period" begins, the person remains subject to the neder until the beginning of the period. On the other hand, if the neder was made "until it is" this period in time, he remains subject to the neder until the entire period has passed. If a neder is made with reference to a period in time whose length is not set (e.g. a harvest), then whether he says "until the harvest" or says "until it is the harvest" he remains subject to the neder only until the beginning of the period.
    - For example, if the neder is made "until the fig harvest" or he says "until it is the fig harvest", in both cases he will only be assur until the people start to gather the fruits in their baskets.
    - If the neder is made "until the fig harvest is over", he remains subject to the neder until the knives used for the harvest have been folded and put away.

GEMARA

- A Braisa says, when the Mishna makes reference to the picking of fruits in the basket, it refers to a basket of figs, not a basket of grapes (figs are picked by hand and are therefore referred to as "kayitz").
  - A Braisa says, if one makes a neder not to eat the fruits of the "kayitz", he is only assur to eat figs. **R' Shimon ben Gamliel** says, grapes are included in the category of figs for this purpose and are therefore also assur.

- The **T"K** holds that "kayitz" refers to picking by hand and only figs are picked by hand. **R' Shimon ben Gamliel** holds that when the stems are very dry, even grapes are picked by hand. Therefore, grapes are also included in "kayitz".