

15.8.1

60a (משנה א') → 61b (עד שיגיע)

1. וקדשתם את שנת החמשים שנה וקראתם דרור בארץ לכל ישביה יבול הוא תהיה לכם ושבתם איש אל אחזתו ואיש אל משפחתו תשבו: ויקרא כה, י
 2. שש שנים תזרע שדך ושש שנים תזמר פרמך ואספת את תבואתה: ויקרא כה, ג
 3. וצויתי את ברכתי לכם בשנה הששית ועשת את התבואה לשלש השנים: ויקרא כה, כא

I א' משנה: definition of time-parameters for a ban

- a if he bans (e.g.) wine:
 - i "today" – only banned until dark
 - ii "this week" – banned through the next שבת and (if he took the ban on שבת) the previous שבת
 - 1 and **not** meaning "days leading up to שבת"; rather, שבת is also included
 - iii "this month" – banned through the month, including ר"ח of the next month
 - 1 even on ל" of the previous month (א' דר"ח), since people refer to it as ר"ח of the coming month
 - iv "this year" – banned through the year, including ר"ח of the next year
 - v "this שמיטה" – banned through the 7th year and (if he took the ban during שמיטה) the previous שמיטה year
 - 1 *Note:* in all of these cases, he needs to be formally released after the time has elapsed, as a precaution against "1 day", "1 week" etc
 - (a) an inverse ruling is unnecessary as no one will confuse "1 day" with "today"
 - (b) this ruling assumes the approach of נתן ר' (making a נדר is akin to building a במה etc.)
- b If, however, he bans "for 1 day", "for 1 week" etc. – ban is in effect for 24 hours, 7 full days etc.
 - i *Question:* what is the status of יום?
 - 1 *Lemma1:* like היום – banned until evening
 - 2 *Lemma2:* like יום אחד – banned for 24 hours
 - 3 *Attempted resolution:* reading our משנה carefully leads us nowhere, since the רישא and סיפא lead to conflicting implications
 - 4 *Attempt #2:* if someone bans for "this year", and the year is intercalated, the added month is included
 - (a) *Analysis:* must have said שנה; if he said השנה, it is obvious that the intercalation is included
 - (b) *Rejection:* he may have said השנה; since most years are 12-months, סד"א that is his intent, קמ"ל
 - (c) *No resolution*
 - ii *Question:* if he bans until יובל, is the 50th year included?
 - 1 *Answer:* it depends on the dispute between יהודה/רבנן ר' if the יובל counts towards the next שמיטה
 - (a) *Note:* vv. 1-2 support רבנן - begin counting the next שמיטה after יובל and there must always be 6 years of planting
 - (i) *However:* v. 3 supports יהודה ר' – there can never be 2 "banned" years in a row (which both ר' יהודה and רבנן will encounter)
 - (ii) *Therefore:* vv. 2 and 3 both reference "most years"

II ב' משנה: banning "until פסח" etc.

- a if he bans wine (e.g.) "until פסח" – in effect until פסח begins
- b if he bans wine (e.g.) "עד שיהא פסח" - in effect until פסח is over
- c if he bans wine (e.g.) "עד לפני פסח":
 - i ר"מ – ban is in effect until פסח begins
 - ii ר' יוסי – ban is in effect until פסח is over
 - iii *observation:* it seems from this read that ר"מ maintains that a person will avoid putting himself into a position of ספק – i.e. any ambiguous declaration should be interpreted narrowly, and ר' יוסי disagrees
 - iv *challenge:* in re: קידושין, if a man (whom has 2 sets of daughters; each set having at least 2 daughters) declares that he married off his "older" daughter:
 - 1 ר"מ holds that all daughters are under suspicion of being betrothed except for the youngest
 - 2 ר' יוסי holds that only the eldest is considered (possibly) betrothed
 - 3 *answer:* switch the positions in our משנה
 - 4 *support:* ברייתא: anytime someone states עד לפני
 - (a) ר"מ: until the time passes
 - (b) ר' יוסי: until the time arrives