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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Yovel

The *Gemora* inquires: If a person made a *neder* against tasting wine “for this *Yovel* cycle,” what is the *halachah*? Is the fiftieth year regarded as the years prior to *Yovel*, and it is included in his *neder* or, perhaps, it is considered like the years after *Yovel*, and therefore, it will not be included in his *neder*?

The Ra”n Elucidated

[*The Ra”n* explains the inquiry: When is the next *Shemita*? If it is the fifty-seventh year, it emerges that *Yovel* is the conclusion of this cycle, and not the beginning of the next one. If, however, the next *Shemita* will be the fifty-sixth year, then it is obvious that *Yovel* is the beginning of the new cycle, and therefore, it will not be included in his *neder*.]

The *Gemora* demonstrates that this matter is in fact a Tannaic dispute, for we learned in a *Baraisa*: It is written [Vayikra 25:10]: *You shall sanctify the fiftieth year... it shall be a Yovel for you. Yovel* is counted as the fiftieth year, but it is not counted as both, the fiftieth (after seven *Shemita* cycles) and the first year (of the next *Shemita* cycle). The *Chachamim* learned from here that the *Yovel* year is not included in any *Shemita* cycle.

Rabbi Yehudah said that *Yovel* is counted as the first year of the subsequent *Shemita* cycle.

They asked Rabbi Yehudah: It is written: *You may plant your field for six years* etc. But according to you (in the *Shemita* cycle following a *Yovel*), there will only be five years (since one cannot plant in a *Yovel* year)?

Rabbi Yehudah replied: It is written: *And the sixth year will produce a crop sufficient for three years (through the sixth year, Shemita and the following year)*. But according to you, the Torah should have said “four years” (*through the sixth year, Shemita, Yovel and the following year*)?

Rather, Rabbi Yehudah concludes: That verse (according to you) will be referring to other *Shemita* cycles (when there is no *Yovel*). So too, according to me, the verse (where it states that one will plant for six years) is referring to other *Shemita* cycles (when there is no *Yovel*). (61a1 – 61a2)

Puts Himself in a Situation of Doubt

The *Mishnah* had stated: If a person vowed [not to taste wine] “until Pesach,” wine is forbidden (to him) until *Pesach* arrives (but not including *Pesach*). If he said “until it is Pesach,” wine is forbidden (to him) until *Pesach* is over. If he said, “until before the Pesach,” Rabbi Meir says: He is forbidden until *Pesach* arrives. Rabbi Yosi says: He is forbidden until after *Pesach*.

The Ra”n Elucidated

[Rabbi Meir holds that even though it could be said that “until before” means until one moment before the end of the last day of *Pesach*, we don’t say that, because a person doesn’t put himself into a situation of doubt about the second and third days and all the rest of the days of *Pesach*. So when he says, “until before the Pesach,” he means “until before the first day.” Rabbi Yosi maintains that a person does put himself into a situation of doubt.]

The Gemora asks: Does this mean to say that Rabbi Meir holds that a person doesn't put himself into a situation of doubt (*and that is why he must have meant the moment before Pesach begins*), and Rabbi Yosi maintains that a person does put himself into a situation of doubt (*and that is why the neder takes effect until Pesach is over, for he might have meant "a moment before the conclusion of Pesach"*)? But, did we not learn to the contrary from the following Mishnah: If a man has two sets of daughters by two wives, and he declares, "I have given my elder daughter in betrothal, but I do not know whether it was the eldest of the elder group (*the first marriage*) or the eldest of the younger group (*the second marriage*), or the youngest of the elder group, who is older than the eldest of the younger group," they are all forbidden, except for the youngest of the younger group. This is Rabbi Meir's opinion. Rabbi Yosi said: They are all permitted except for the eldest of the elder group. (*It would seem from this Mishnah that Rabbi Meir is the one who maintains that a person does put himself into a situation of doubt and that is why he rules that they are all forbidden except the youngest of the younger group, for he might have meant any of his daughters that can be considered an "elder."* Rabbi Yosi holds that a person doesn't put himself into a situation of doubt and that is why he rules that only the eldest of the elder group is forbidden.?)

Rabbi Chanina bar Avdimi said in the name of Rav: Our Mishnah switched the names of the Tannaim. (*In truth, Rabbi Yosi ruled that he is forbidden until Pesach arrives and Rabbi Meir said that he is forbidden until after Pesach.*)

The Gemora cites a Baraisa, which supports this switch: This is the general rule: That which has a fixed time (for its duration), and one vows, ["The neder should be in effect] until before," Rabbi Meir said: It remains in effect until it (the entire duration of that event) concludes; Rabbi Yosi said: Until it arrives. (61a1 – 61b1)

Mishnah

The Mishnah states: If one makes a *neder* against drinking wine and says, "until the grain harvest," "until the vintage," or "until the olive harvest," he is forbidden (to drink) only until the harvest arrives.

The following is the rule: Whatever has a set time (*i.e. Pesach*), and he said "until it arrives," he is forbidden until it arrives. But if he said, "until it will be," he is forbidden until it is over. However, something that does not have a set time (*i.e. the harvest*), whether if he said, "until it will be," or he said "until it arrives," he is forbidden only until it arrives.

The Ra"n Elucidated

[*Something that has a fixed time and he said "until it will be," he is forbidden until it is over, for he knew how long his prohibition would extend. However, whatever does not have a fixed time, like the harvest, even if he said "until it will be," he is only forbidding himself until it arrives, because a person does not forbid himself a period of time that has no limit.*]

The Mishnah continues: If he says, "until the fig harvest," or he said, "until it is the harvest time," he is forbidden until the people begin to bring the figs in with baskets.

If he said, "until the harvest has passed," he is forbidden until they fold up their knives (*designed specially for cutting the figs when they made the round cakes out of them*). (61b2)

A Baraisa taught: The basket referred to is the basket of figs, not of grapes (for figs are picked by hand; clusters of grapes, however, are cut off the vine using a knife).

The Gemora cites a Baraisa: He who vows (to abstain) from fruits of the picking, is only forbidden to eat figs (but not grapes). Rabban Shimon ben Gamliel said: grapes are included in figs.

The Gemora asks: What is the reason of the Tanna Kamma?



The Gemora answers: He holds that figs are picked off (the tree) by hand, while grapes are not plucked off by hand; whereas Rabban Shimon ben Gamliel maintains that grapes as well, when their stems dry out, are picked off by hand. (61b2 – 61b3)

INSIGHTS TO THE DAF

An Abbreviated Cycle

The Gemora presents a dispute regarding the counting of Yovel. The Chachamim hold that Yovel is the fiftieth year in the cycle and the following year is the first year of the next cycle. Rabbi Yehudah maintains that the fiftieth year is reckoned for both cycles. It is the fiftieth year of the previous cycle and the first year of the forthcoming cycle.

The Turei Even poses an interesting question according to the viewpoint of Rabbi Yehudah. In the first Shemitah cycle after a Yovel, there will only be five field working years between Yovel and Shemitah since during Yovel one is not permitted to work his field.

In a normal Shemitah cycle, each of the six years has a designated tithing that one is required to separate from his field. One is obligated to take maaser sheini (he would bring one tenth of his produce to Yerushalayim to be eaten there) on the first, second, fourth and fifth years. He would separate maaser oni (given to the poor) on the third and sixth years. The Turei Even wonders what the arrangement would be according to Rabbi Yehudah in the first cycle following a Yovel, where there is only five years.

The Netziv and the Sfas Emes state that in the third year, one would separate maaser oni and regarding the remaining years, he would take maaser sheini. This is because the Torah states that maaser oni should be separated every three years; however, the Torah does not prescribe set years for maaser sheini. A year that does not have a requirement

for maaser oni, automatically has an obligation for maaser sheini.

DAILY MASHAL

The Meshech Chochmah explains that the reason Shemitah and Yovel parallel Shabbos and Yom Tov in terms of their respective halachos is because they also parallel those days in terms of their basic themes and lessons.

- The mitzvah of ceasing work in the fields during Shemitah reflects a recognition of Hashem's ultimate ownership of the land. This ownership in turn derives from the fact that Hashem created the world and hence owns all that it is in it, which is the message of Shabbos.
- The mitzvos of Yovel, including releasing servants, is rooted in remembering Yetzias Mitzrayim, from which point all of Bnei Yisrael are essentially Hashem's servants. Yetzias Mitzrayim is also the starting point for the Yamim Tovim, and indeed, we refer to all of them as "זכר ליציאת מצרים".

Therefore, since Shemitah reflects the message of Shabbos – recognizing Hashem as Creator and Owner of the world – it likewise shares its halachic framework. Yovel, which reflects the message of Yom tov – remembering Yetzias Mitzrayim and our resultant status as Hashem servants – partakes accordingly of the halachic makeup of Yom Tov.