

# VIII.

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## BAVLI NEDARIM CHAPTER EIGHT

### FOLIOS 60A-63B

#### 8:1

- A. [60A] [He who says,] “Qonam if I taste wine today,” is prohibited only to nightfall.
- B. [If he referred to] “this week,” he is prohibited the entire week, and the Sabbath [which is coming is included] in that past week.
- C. [If he referred to] “this month,” he is prohibited that entire month, but the day of the New Month [is assigned] to the coming month.
- D. [If he referred to] “this year,” he is prohibited that entire year, but the New Year[’s day] is assigned to the year which follows.
- E. [If he referred to] “this septennate,” he is prohibited that entire septennate, and the Seventh Year is assigned to the last septennate [and is included] in the vow.
- F And if he said, “One day,” “One week,” “One month,” “One year,” “One septennate,” he is prohibited from that day until the same day [or month, year, or septennate following].

#### 8:2

- A. [If he said,] “To Passover,” he is prohibited until it comes.
- B. [If he said,] “Until it will be [Passover],” he is prohibited until it is over.
- C. [If he said,] “Until before Passover,”
- D. R. Meir says, “He is prohibited until it comes.”

E. **R. Yosé says, “He is prohibited until it is over.”**

- I.1** A. **[He who says,] “Qonam if I taste wine today,” is prohibited only to nightfall:**  
B. Said R. Jeremiah, “When it gets dark, he has to seek absolution of a sage.”  
C. *How come?*  
D. Said R. Joseph, “It is a precautionary decree covering today, because of the possibility of his having said “one day.” [Freedman: If he is told that the vow automatically ends at nightfall, he may think the same if he says “one day,” and that binds him for the full twenty-four hours].  
E. **[60B]** *Said to him Abbaye, “If so, then there should be a precautionary decree if he said ‘one day’ on account of his saying ‘today’!”*  
F. *He said to him, “Well, it’s entirely possible that the usage, ‘today,’ may be mistaken for ‘one day,’ but no one is going to confuse ‘one day’ for ‘today.’”*
- I.2** A. *Said Rabina, “Said Maremar to me, “This is what your father said in the name of R. Joseph: ‘In accord with what authority is the tradition of R. Jeremiah bar Abba? It is in accord with R. Nathan. For it has been taught on Tannaite authority: R. Nathan says, “He who takes a vow is as though he built a high place, and he who carries it out is as though he offered an offering on it.””*
- II.1** A. **[If he referred to] “this week,” he is prohibited the entire week, and the Sabbath [which is coming is included] in that past week:**  
B. *Yeah, so what else is new?*  
C. *Not at all, for what might you otherwise have thought? That he made reference to the weekdays of the Sabbath [but not meaning to include the Sabbath], and so we are informed that that is not the case.*
- III.1** A. **[If he referred to] “this month,” he is prohibited that entire month, but the day of the New Month [is assigned] to the coming month:**  
B. *Yeah, so what else is new?*  
C. *Not at all, it is required to deal with a case in which the following month is defective [being a lunar month of only twenty-nine days]. What might you have thought? The day on which the new moon appears is assigned to the prior month and is forbidden; so we are informed that people call it “the new moon” and it is assigned to the coming month.*

**IV.1 A.** [If he referred to] “this year,” he is prohibited that entire year, but the New Year[’s day] is assigned to the year which follows:

- B. *This question was raised:* “If someone says, ‘Qonam is wine that I may taste a day,’ is this language read as ‘today’ or as ‘one day’?”
- C. *Come and take note of the Mishnah paragraph before us:* [He who says,] “Qonam if I taste wine today,” is prohibited only to nightfall. Therefore “a day” is equivalent to “one day.”
- D. *Yeah, well look at what’s coming:* And if he said, “One day,” “One week,” “One month,” “One year,” “One septennate,” he is prohibited from that day until the same day [or month, year, or septennate following]. It therefore follows that “a day” is equivalent to “today.” Rather, there is nothing to be adduced from the evidence at hand.
- E. *Said R. Ashi, “Come and take note:* ‘Qonam be wine this year’ – if the year is intercalated, he is forbidden for that year, inclusive of the intercalated month. Now how shall we imagine this situation? [61A] Should I say that it is meant just as it is stated? Then why bother [since the additional month everyone knows belongs to the year to which it is added]? So is it not a case in which he said, ‘a year,’ and therefore saying ‘a year’ is equivalent to saying ‘this year,’ and so it must follow, ‘a day’ is the same as ‘today.’”
- F. *Nope! In point of fact, it really means he took a vow with reference to “this year,” and what might you have supposed? We adopt as our criterion the majority of years, in which there is no intercalated month? So we are informed that the opposite is the case.*

**IV.2 A.** *This question was raised:* “If someone says, ‘Qonam is wine that I may taste for a Jubilee,’ is the fiftieth year treated as prior to the fiftieth year or as later than it [and so is the fiftieth year covered by the vow or not]?”

- B. *Come and take note of that which has been taught as a Tannaite dispute between R. Judah and rabbis:* “And you shall sanctify the fiftieth year” (Lev. 25:10) – you shall count it as the fiftieth year, not as the fiftieth and as the first year of the following Jubilee period. On this basis they have said, “The Jubilee year does not count as part of the next septennate.” R. Judah says, “The Jubilee year does not count as part of the next septennate.” They said to him, “Lo, Scripture says, ‘Six years you shall sow your field’ (Lev. 25: 3) – but by your reckoning there would be only five.” He said to them, “But in accord with your view, lo, Scripture says, ‘And it shall bring forth fruit for three years’ (Lev. 25:21), and here there would be four. Rather, it can be referred to other

*Sabbatical Years, and here, too, in the case of my view, it can be referred to other Sabbatical Years.*”

- V.1** A. [If he said], “To Passover,” he is prohibited until it comes. [If he said,] “Until it will be [Passover],” he is prohibited until it is over. [If he said,] “Until before Passover,” R. Meir says, “He is prohibited until it comes.” R. Yosé says, “He is prohibited until it is over”:
- B. *Does this bear the implication, then, that R. Meir takes the view that one will not put himself [61B] into a situation of doubt, and R. Yosé maintains that one will put himself into a situation of doubt? But by contrast: He who has two groups of daughters by two wives [in succession], and who said, “I have betrothed my oldest daughter, but I do not know whether it is the oldest of the older group or the oldest of the younger group, or the youngest of the older group, who is also older than the oldest of the younger group” – all of them are prohibited [to marry without a writ of divorce], except for the youngest of the younger group,” the words of R. Meir. R. Yosé says, “They are all permitted, except for the oldest of the older group.” “I betrothed my youngest daughter, but I do not know whether it was the youngest of the younger group, or the youngest of the older group, or the oldest of the younger group, who is younger than the youngest of the older group” – “all of them are prohibited except for the oldest of the older group,” the words of R. Meir. R. Yosé says, “All of them are permitted, except for the youngest of the younger group” [M. Qid. 3:9].*
- C. *Said R. Hanina bar Abdimi said Rab, “The assignments of theoretical positions are to be reversed. And so, too, it has been taught on Tannaite authority: This is the governing rule: as to any occasion whose time is fixed and he said, ‘...until it’ – R. Meir says, ‘He is prohibited until it passes.’ R. Yosé says, ‘He is prohibited until it comes’ [T. Ned. 4:7D-F].”*

### 8:3

- A. [If he said,] “Until harvest,” “Until vintage,” “Until olive gathering,” he is forbidden only until it comes.
- B. This is the general principle: As to any occasion whose time is fixed, if he said, “Until it comes,” he is prohibited until it comes.
- C. [If] he said, “Until it will be,” he is prohibited until it is over.

- D. But as to any occasion whose time is not fixed, whether he said, “Until it will be,” and whether he said, “Until it comes,” he is prohibited only until it comes.

### 8:4A-B

- A. [If he said,] “Until summer [harvest],” “Until it will be summer [harvest]” it applies until the people will begin to bring in produce in baskets.  
B. [If he said,] “Until summer [harvest] is over,” it applies until the knives are put away.

**I.1** A. *A Tannaite statement:* **Baskets** to which they have made reference are those of figs, not grapes.

**I.2** A. *It has been taught on Tannaite authority:*

B. He who takes a vow not to eat summer fruit is forbidden only to eat figs.

C. Rabban Simeon b. Gamaliel says, “Grapes are covered under figs.”

**I.3** A. *What’s the operative consideration behind the ruling of the initial Tannaite authority?*

B. *He takes the view that figs are cut by hand, and grapes not.*

C. *And Rabban Simeon b. Gamaliel?*

D. *He maintains that grapes also are cut by hand when they are very ripe.*

**II.1** A. [If he said,] “Until summer [harvest],” “Until it will be summer [harvest]” it applies until the people will begin to bring in produce in baskets. [If he said,] “Until summer [harvest] is over,” it applies until the knives are put away:

B. *A Tannaite statement:* **Until most of the knives are put away.**

**II.2** A. **[62A]** *A Tannaite statement:* Until most of the knives have been put away, the remaining figs are permitted so far as theft is concerned and concomitantly are exempt from the requirement of tithing.

**II.3** A. *Rabbi and R. Yosé b. R. Judah came to a certain place when most of the knives had been put away. Rabbi went along nibbling on figs left in the fields. R. Yosé b. R. Judah didn’t. The owner came along. He said to them, “How come the rabbis aren’t nibbling on my crop? It is a case in which most of the knives have been put away.”*

B. *Nonetheless, R. Yosé b. R. Judah didn’t eat, supposing that the owner had made his statement [not sincerely but] grudgingly.*

**II.4** A. *R. Hama bar R. Hanina came to a place when most of the knives had been put away. He went along nibbling. He gave some to his servant, who didn't eat. He said to him, "Eat. This is what R. Ishmael b. R. Yosé said to me in the name of his father: 'If most of the knives had been put away, the remaining figs are permitted so far as theft is concerned and concomitantly are exempt from the requirement of tithing.'"*

**II.5** A. *R. Tarfon: Someone found him eating figs from the field when most of the knives had been put away. The man put him into a gunnysack and took him to toss him in the river.*

B. He said to him, "Woe is Tarfon, that such a man is about to kill him."

C. *The man heard this, let him be, and fled.*

D. Said R. Abbahu in the name of R. Hananiah b. Gamaliel, "For the rest of the life of that righteous man, he was distressed about this matter. He said, 'Woe is me, for I have made selfish use of the crown of the Torah.'"

**II.6** A. For said Rabbah bar bar Hannah said R. Yohanan, "Whoever makes selfish use of the crown of the Torah is uprooted from this world.

B. "It derives from an argument a fortiori in the case of Belshazzar, namely, if Belshazzar – who used the holy utensils that were removed from their status of sanctification, in line with the statement, 'for the robbers shall enter into it and profane it' (Eze. 7:22), since they had broken in, the utensils were profaned – was removed from the world – 'in that night was Belshazzar slain' (Dan. 5:30) – one who makes selfish use of the crown of the Torah, which lives and endures forever, all the more so will be uprooted from this world!"

**II.7** A. *Well, then, if in the case of R. Tarfon, he was eating only after the majority of the knives had been put away, why did that man harass him?*

B. *It was because there was someone stealing his grapes through the year, and when he found R. Tarfon, he thought, "Here is the thief!"*

C. *If so, why was R. Tarfon distressed [at having to say who he was]?*

D. *Because R. Tarfon was an eminent, rich man, and he ought to have paid him off instead.*

## **Not Utilizing the Torah and Commandments for an Inappropriate Purpose**

**II.8** A. *It has been taught on Tannaite authority:*

B. “That you may love the Lord your God and that you may obey his voice and that you may cleave to him” (Deu. 30:20):

C. This means that someone shouldn’t say, “I shall study Scripture, so as to be called a sage, I shall repeat Mishnah teachings, so as to be called ‘my lord.’ I shall reason critically, so that I may be an elder and take a seat at the session.

D. Rather: Learn out of love, and honor will come on its own: “Bind them on your fingers, write them on the table of your heart” (Pro. 7: 3); “Her ways are ways of pleasantness” (Pro. 3:17); “She is a tree of life to those that hold onto her, and happy is everyone who keeps her” (Pro. 3:18).

**II.9** A. R. Eliezer b. R. Sadoq says, “Do things for the sake of the One who has made them and speak of them for their own sake, and don’t turn them into a crown for self-glorification or make them into a spade with which to dig.

B. “It derives from an argument a fortiori in the case of Belshazzar, namely, if Belshazzar – who used the holy utensils that were removed from their status of sanctification, in line with the statement, ‘for the robbers shall enter into it and profane it’ (Eze. 7:22), since they had broken in, the utensils were profaned – was removed from the world – ‘in that night was Belshazzar slain’ (Dan. 5:30) – one who makes selfish use of the crown of the Torah, which lives and endures forever, all the more so will be uprooted from this world!”

**II.10** A. Said Raba, “A person is permitted to reveal himself in a place in which he is not known: ‘But I your servant fear the Lord from my youth’ (1Ki. 18:12).”

B. *But as to the case of R. Tarfon, he was an eminent, rich man, and he ought to have paid him off instead.*

**II.11** A. Raba contrasted two verses of Scripture: “‘But I your servant fear the Lord from my youth’ (1Ki. 18:12). ‘Let another man praise you, but not your own mouth’ (Pro. 27: 2).”

B. *“The one speaks of a place in which one is known, the other, a place in which he is not known.”*

**II.12** A. Said Raba, “It is permitted for a neophyte rabbi to say, ‘I am a neophyte rabbi, do my business at the head of the line: ‘And David’s sons were priests’ (2Sa. 8:18). [They were not priests but sages and entitled to the rights of priests (Freedman).] Just as a priest takes his share at the head of the line, so a disciple of a sage takes his share at the head of the line.”

B. *And how do we know that fact of priests?*

C. “And you shall sanctify him therefore, for he offers the bread of your God” (Lev. 21: 8), *on which the household of R. Ishmael’s Tannaite authority [stated], “You shall sanctify him’ – in every matter that has to do with sanctification, [62B] to open the reading of the Torah first, to recite the Grace after Meals first, to receive a good helping first.”*

**II.13** A. Said Raba, “It is permitted for a neophyte rabbi to say, ‘I’m not paying the poll tax, in line with the verse: ‘It shall not be lawful to impose upon them minda, belo, and halak’ (Ezr. 7:24), and said R. Judah, ‘Minda refers to the king’s tax, belo, the poll tax, and halach, the corvée.’”



**II.14** A. *And said Raba, “It is permitted for a neophyte rabbi to say, ‘I’m a worshiper of fire [a Mazdayasnian or Zoroastrian, in the Zoroastrian empire of Iran], I’m not paying the poll tax.’”*

B. *What is the validating consideration?*

C. *All he’s doing is driving away a lion [any means being permitted to save oneself].*

**II.15** A. *R. Ashi had a forest, which he sold to a temple where fire was worshiped.*

B. *Said Rabina to R. Ashi, “But lo, there is the consideration: ‘You shall not put a stumbling block before the blind’ (Lev. 19:14)!”*

C. *He said to him, “In general, wood is used merely for heat.”*

### 8:4C-F

- C. [If he said], “Until the harvest,” it applies until the people begin to harvest the wheat crop but not the barley crop.
- D. All is in accord with the place in which he takes his oath:
- E. If it was in the mountain, [we follow conditions in] the mountain.
- F. And if it was in the valley, [we follow conditions in] the valley.

### 8:5A-D

- A. [If he said,] “Until the rains,” “Until the rains will come,” it applies until the second shower has fallen [in November].
- B. Rabban Simeon b. Gamaliel says, “Until the time of the second shower comes.”
- C. “[If he said,] ‘Until the rains stop,’ it applies until Nisan is wholly passed,” the words of R. Meir.
- D. R. Judah says, “Until Passover is passed.”

**I.1** A. *It has been taught on Tannaite authority:*

- B. He who in Galilee takes a vow, “...until the fruit harvest,” and then goes down into the valley, although the fruit harvest has begun in the valley, remains bound by his vow until the fruit harvest in Galilee [T. Ned. 4:7A].

- II.1** A. [If he said,] “Until the rains,” “Until the rains will come,” it applies until the second shower has fallen [in November]. Rabban Simeon b. Gamaliel says, “Until the time of the second shower comes”:
- B. *Said R. Zira, “The dispute concerns a case in which he said, ‘until the rains,’ but if he said, ‘...until the rain,’ what he meant was, the first rain.”*
- C. **[63A]** *An objection was raised: What is the time of the first rainfall? “The first of it falls on the third of Marheshvan, the intermediate rain is on the seventh, the late, on the seventeenth,” the words of R. Meir. R. Judah says, “The first of it falls on the seventh, the intermediate on the seventeenth, and the last on the twenty-third.” R. Yosé says, “The first of it falls on the seventeenth, the intermediate on the twenty-third, and the last on the new moon of Kislev.” And so did R. Yosé say, “Individuals do not begin to fast before the new moon of Kislev” [T. Ta. 1:3A-E]. And in that connection we reflected: “There is no problem in connection with the first rainfall; the difference has to do with asking for rain in the prayers; nor is there a problem in understanding why it is necessary to define the third, since that has to do with fasting. But why should there be any controversy in respect to the second? And said R. Zira, “It has to do with one who takes a vow.” And in that regard we made the observation: In accord with what authority is that which has been taught on Tannaite authority: Rabban Simeon b. Gamaliel says, “Rains that fall on seven successive days without ceasing constitute the second rainfall” [T. Ta. 1:4F]. With whom does his position accord? It is with R. Yosé.*
- D. *That refers to the case of one who takes a vow, “...until the rains.”*

### 8:5E-G

- E. [If he said,] “Qonam be wine if I taste it this year,” and the year received an intercalated month, he is prohibited during the year and the added month.
- F. [If he said,] “Until the beginning of Adar,” it applies until the beginning of the first Adar [not the intercalated one].
- G. [If he said,] “Until the end of Adar,” it applies until the end of the first Adar.
- I.1** A. *Then it follows that when one says “Adar” without further explanation, he refers to the first Adar and not the second, intercalated one. May we therefore maintain that our Mishnah paragraph stands for the view of R.*

*Judah? For it has been taught on Tannaite authority: “For the first Adar, the scribe writes, ‘the first Adar,’ and for the second, simply, ‘Adar,’” the words of R. Meir. R. Judah says, “For the first Adar, one writes, ‘Adar,’ and for the second, ‘the second Adar’” [T. Meg. 1:6H-I].*

- B. *Said Abbaye, “You may even maintain that it represents the position of R. Meir. The latter position concerns a case in which the man knew that the year had been intercalated, the former, in which he did not.”*
- C. **[63B]** *So, too, it has been taught on Tannaite authority: If he said, “Until the new moon of Adar,” it means that of the first Adar; but if it was an intercalated year, then it is until the new moon of the second Adar [T. Ned. 4:7I-J].*
- D. *Doesn’t this show that the first clause does not refer to an intercalated year [since in that case, the language, “until the new moon of the first Adar” is meaningless (Freedman)]? So the latter clause must concern a case in which the man knew that the year had been intercalated, the former, in which he did not.”*

### 8:5H-I

- H. **R. Judah says, “[If he said,] ‘Qonam be wine if I taste it until Passover will be,’ he is prohibited only up to the night of Passover.**
- I. **“For this man intended to refer only until the time that people usually drink wine.”**

### 8:6

- A. **[If] he said, “Qonam be meat if I taste it until there will be the fast,” he is prohibited only up to the night of the fast.**
- B. **For this man intended to refer only to the time at which people usually eat meat.**
- C. **R. Yosé his son says, “[If he said,] ‘Qonam be garlic if I taste it until it will be the Sabbath’ he is prohibited only up to the night of the Sabbath.**
- D. **“For this man intended to refer only to the time at which people usually eat garlic.”**

### 8:7

- A. **He who says to his fellow, “Qonam be benefit I derive from you, if you do not come and collect for your child a kor of wheat and two jugs of wine” –**

- B. lo, this one [the fellow] can annul his vow without consultation with a sage,
- C. and say to him, “Did you not speak only to do me honor? But this [not taking your wheat and wine for my children] is what I deem to be honorable!”
- D. And so: He who says to his fellow, “Qonam be benefit you derive from me, if you do not come and give my son a kor of wheat and two jugs of wine” –
- E. R. Meir says, “He is prohibited until he will give [what the other has demanded].”
- F. And sages say, “Also: This one can annul his vow without consultation with a sage,
- G. “and one [who made the vow] says to him, ‘Lo, it is as if I have received what I demanded.’
- H. [If] they were nagging him to marry the daughter of his sister and he said, “Qonam be what she enjoys which is mine for all times” –
- I. and so he who divorces his wife and says, “Qonam be what my wife enjoys of mine for all time –
- J. lo, these are permitted to derive benefit from him.
- K. For this man intended [his vow] only with reference to [actual] marriage with them.
- L. [If] one was nagging his friend to eat with him [and the other] said, “Qonam be your house if I enter it,” “if I drink a single drop of cold water of yours,”
- M. he is permitted to enter his house and to drink cold water of his.
- N. For this man intended [his vow] only with reference to eating and drinking [but not merely coming into the house or taking a glass of cold water].