

15.10.8

76b (איכא חטא) → 77b (משנה ח')

1. ואם הניא אביה אתה **ביום שמעו** כל נדריה ואסריה אשר אסרה על נפשה לא יקום וה' יסלח לה כי הניא אביה אתה: במדבר פרק ל פסוק ו  
 2. ואם החרש יחריש לה אישה **מיום אל יום** והקיים את כל נדריה או את כל אסריה אשר עליה הקיים אתם כי החרש לה **ביום שמעו**: במדבר פרק ל פסוק טו  
 3. (כב) כי תדר נדר לה' אלהיך לא תאחר לשלמו כי דרש ידרשנו ה' אלהיך מעמך והיה בך חטא: (כג) **וכי תחודל לנדר לא יהיה בך חטא**: (כד) מוצא שפתיך תשמר ועשית כאשר נדרת לה' אלהיך נדבה אשר דברת בפיה: **דברים פירק כג**

- I 1 may be done during the entire day when the father/husband heard – v. 1
- a If he heard on Friday night, he has until the end of שבת to reject the נדר
  - b However, if he heard it in the late afternoon, he only has until the end of the day
  - c Dissent: שמעון ור"א בר יהודה ור"א בר' שמעון – 24 hours – v. 2 (rejected)
    - i Defenses against opposite position's use of verses:
      - 1 ד"ק v. 2 allows nighttime to be included
      - 2 דאב"ש v. 1 limits time to 24 hours (and not the same day a week later – i.e. “from Sunday to Sunday”)
        - (a) tangential notes: אמוראים would attend to נדרים התרת נדרים while preoccupied
    - d related analysis: (שבת כד:ה) שבת משנה rules that נדרים may be rejected on שבת and נדרים that need to be released for שבת (e.g. drinking wine) may be attended to by חכם on שבת
      - i question: must הפרת נדרים be also לצורך השבת or may the vow be rejected even if the vow is unrelated to שבת?
      - ii Answer: depends on position of all day vs. 24 hours (if there are 24 hours for הפרת נדרים and the נדר doesn't affect שבת, wait until after שבת)
      - iii Question: do we allow נדרים בשבת התרת נדרים even if there was time to get them released beforehand?
        - 1 Answer: yes, as per the case of the students attending to the vow of זוטרא in רב in such a circumstance
      - iv Proposal (ר' יוסף): perhaps we should only allow יחיד מומחה to release נדרים בשבת; with 3, it appears to be דין
        - 1 Rejection: we even allow 3, since it may be done while the “judges” stand, may be done at night, may be done by relatives of the petitioner – it doesn't look like דין
      - v Ruling (רב): נדרים may be attended to at night
        - 1 Note: ambiguity if רב really held this position cleared up by story of רב himself attending to התרת נדרים while standing, alone and at night
        - 2 Ruling (ר' נחמן): substantiates רב's position - standing, alone and at night
          - (a) Challenge: story about ר"ג, when approached by someone requesting התרת נדרים, alit from his donkey and sat to investigate
          - (b) Answer: depends on means of release:
            - (i) ר"ג maintains that regret is needed for release; he needed to concentrate
            - (ii) ר"נ maintains that regret is unnecessary, therefore little focus needed and could stand
          - (c) story (from Palestine): they released a vow and told the petitioner to pray for his own atonement, since taking a vow is itself a sin, even if fulfilled (or released) as per v. 3