

16.4.1

20b (ודאי) → 22b (משנה א')

1. ועשה הפה אחד לחטאת ואחד לעלה וכפר עליו מאשר חטא על הנפש וקדש את ראשו ביום ההוא: במדבר נ, יא

I נזירות linked: משנה א'

- a if A accepts נזירות and B says "ואני" (and C says "ואני") they are all נזירים
- i *note*: only if the response was stated כדי דיבור of the declaration
- 1 *definition*: תוך כ"ד = time it takes to say רבי שלום עליך
 - 2 *question*: are all subsequent occurrences of ואני tethered to the first or are they chained?
 - (a) *Split the difference*: if all tethered to the first, more than 2 or 3 cannot tether (תוך כ"ד)
 - (b) *Proof*: our משנה has "B" and "C" saying ואני (and no more) → tethered to first
 - (i) *Rejection*: has to list 2 more to set up situation of retraction (as below)
 - (c) *Proof*: משנה rules that if 1st is retracted, all retracted → middle doesn't effect that (all linked to 1st)
 - (i) *Rejected*: משנה used "1st" for only case where all of them become permitted
 - (d) *Proof*: משנה rules that if last is retracted, only he → if there were a middle, it'd be also מותר → chained
 - (i) *Rejection*: perhaps "last" means "after 1st" (middle)
 - (e) *Conclusion*: explicit ruling that if middle is released, all later "links" are released → **chained**
 - ii if the first has his נזירות retracted, all are released
 - iii if the last has his נזירות retracted, the rest remain bound by נזירות
- b if A accepts נזירות and B says "my mouth will be like his mouth" or "my hair is like his hair" – he is a נזיר
- i *challenge*: a הקדש needs to attach to a vital organ (e.g. heart, half the person etc.)
 - ii *answer*: he said "my mouth is like his vis-à-vis wine" or "my hair is like his vis-à-vis cutting"
- c if A accepts נזירות and his wife says "ואני", he may reject hers and leave his intact, however...
- d if his wife accepts נזירות and the husband says "ואני", he may not reject hers
- i *supposition*: since his rejection uproots the נדר, he'd be rejecting his own along with it
 - ii *rejection*: his statement of ואני is a קיום
- e *fundamental question*: does the husband's rejection fully uproot the vow or just cancel it from here on?
- i *Split the difference*: if she took a ban and a friend tethered to it and her husband released it – is #2 released?
 - 1 *Proof*: our משנה, husband cannot reject her נדר (to which he tethered) → he uproots
 - (a) *Rejection*: perhaps he only cancels; here, his response of ואני is a קיום
 - 2 *Proof*: if a woman takes a vow of נזירות and designates her חטאת and then it is מופר
 - (a) *If*: the animal belongs to her husband – back to the flock
 - (b) *If*: the animal is hers – it dies
 - (c) *argument*: vow must be cancelled, else the חטאת would, in any case, return to the flock
 - (i) *Rejection*: since the original הפרשה was valid (at the time), it is now a חטאת שמתו בעליה → תמות
 - 3 *Proof*: if a woman takes a vow and then drinks etc. – מכות
 - (a) *Argument*: must be a case where the husband rejected the נדר, nonetheless she gets מכות → cancels
 - (i) *Rejection*: husband didn't reject the vow; parallel construction with סיפא
 - 4 *Proof*: if a woman takes vow and is then נטמאת and her husband rejects נדר – brings only העוף חטאת
 - (a) *Argument*: must be "cancelled", else why would she bring any קרבן
 - (b) *Block*: husband may still uproot; חטאת brought as per ר"א הקפר (above and v. 1)
 - 5 *Conclusive proof*: A takes vow, B tethers to it and husband of A rejects – B אסורה → husband only cancels
 - (a) *Note*: ר"ש – if the tethering is phrased as הריני כמותך, the rejection of A unbinds B
 - ii *Analysis*: this question seems to be the same as that of רמי בר חמא:
 - 1 *If*: tethering a נדר to זבחי שלמים, is it tied to the essential קרבן (→ אסורה) or to the היתר (after זרה"ד)?
 - (a) *Rejection*: in that case, even the status afterwards is still קדוש (must be eaten בטרהר, in ים etc.); here, if the rejection is valid – no נדר at all
 - (b) *Note*: some ignore this rejection and read the question as absolutely parallel to ר"ב's question

II נזירות further on linked: משנה ב'

- a if A accepts נזירות and says ואת (to his wife) and she answers אמן – both נזירים; he may retract hers, however...
- b if his wife accepts נזירות & says ואתה (to her husband) & he answers אמן – both are נזירים and he may not retract