

16.2.2

10a (משנה ב') → 11a (באשה אחת)

I 'ב' משנה: the "talking cow" and the "talking door"

- a if he said: "the cow said, I am a נזירה if I stand" or
- b if he said: "the door said, I am a נזירה if I open"
 - i *rulings*:
 - 1 נזירות **בית שמאי**: valid
 - 2 נזירות **בית הלל**: invalid
 - 3 **ר' יהודה**: their disagreement was only if he included the word **קרבן** and, then, only regarding validity as נדר
 - ii *meaning of הפלאה*
 - 1 **דמי בר חמא**:
 - (a) the cow refused to get up, he said "I'll be a נזיר from its flesh if it gets up" and it arose
 - (i) **ב"ש** and **ג"ה**: follow their approaches in ב:א
 - (ii) *Justification*: if we only learned "figs/dates", we would conclude that ב"ש extend נזירות there since figs and grapes are easily confused with each other,
 - 1. *however*: (cow) flesh isn't confused with grapes
 - 2. *inversion*: if we learned "flesh", we would conclude that since "meat" and "wine" are always paired, he really intended wine and if he said "figs/dates" it's invalid
 - 3. *furthermore*: if we had these two, we wouldn't think to extend it to "door", which is far removed
 - (iii) *reverse*: if we only learned "door", we'd conclude that ב"ה concede to ב"ש in the other cases
 - 2 **דבא**: text doesn't say (as part of his formula) "if she stands"
 - (a) *rather*: the cow was lying in front of him and he declared it to be a קרבן
 - (i) *rejection*: a cow can be a קרבן, but not a door
 - (b) *version 2*: cow was prone before him; he stated "I'm a נזיר from wine if she doesn't arise" and she got up
 - (i) **ג"ש**: main point is his ability to raise the cow – which he didn't do → נזיר
 - (ii) **ג"ה**: main point is that it's lying there, and now it arose → נזירות סו
 - (iii) *rejection*: end of משנה makes mention of קרבן (relative to cow); in רישא, the cow isn't the focal point but the catalyst (תנאי)
 - (c) *version 3*: cow prone before him; he stated "I'm a נזיר from its flesh if she doesn't arise" and she got up
 - (i) **ג"ש**: main point is his ability to raise the cow – which he didn't do → נזיר
 - (ii) **ג"ה**: main point is that it's lying there, and now it arose → נזירות סו
 - (iii) *challenge*: would ב"ה agree that he's a נזיר if it didn't arise?
 - 1. *explanation*: he said "from its flesh" – and ב"ה (as per 2:1) wouldn't validate that formula
 - 2. *answer*: ב"ה are challenging ב"ש on their terms – "at least admit that if it gets up, there is no נזירות, since his main point was to get the cow up" (*their counter – main point was to demonstrate his strength*)

II 'ג' משנה: Tippler's regret

- a if they poured him a cup of wine and he declared "I am a נזיר from it" – valid נזירות
 - i *however*: if he was drunk and made that statement, it is as if he stated "that cup is a קרבן to me" → נדר from that cup only
 - ii *support*: story about woman who was drunk and when offered another cup, declared מננו נזירה
 - 1 *ruling*: only banned that one cup
 - 2 *reasoning*: the שיכור doesn't want them to keep pushing other cups of wine at him, so he said נזיר