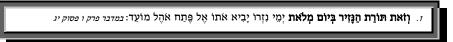
16.3.4

19b (משנה ו) → 20b (סיום הפרק)

Note: the אבת ni נמרא records that in the 1<sup>st</sup> century, a series of decrees were passed regarding שבת one of them was a decree that all land outside of Israel should be considered שמא – and anyone going there treated as a ספק טמא מת. As such, taking a vow of מיט מיט היידיות is tantamount to taking a vow of מיט מיט איז מיט while in a cemetery



- I חוץ לארץ in חוץ לארץ and its proper completion in א"י
  - If someone took a series of נזירויות and completed them in חוץ לארץ and then came to א"י אייי
    - i ב״ש: complete another 30 days
    - ii ב״ה: complete full amount of נזירויות as his original commitment
      - 1 *suggestion*: perhaps ב״ש hold that the original decree (see note) was on the earth of החו״ל, and הר״ה thought it was even on the air (hence, more severe)
      - 2 rejection: all hold it was on the earth only
        - (a) ב״ש: the decree only necessitates a minimal נזירות
        - (b) ב״ה: the decree necessitates a full נזירות
    - iii story: Queen Helena (queen in Adiabene, a kingdom near the Upper Tigris river, who converted along with her sons in the 1<sup>st</sup> century) made a vow of נזירות for 7 years conditioned on her son returning safely from war; he returned and she practiced נזירות for 7 years; she then made ליים and to keep another 7 years. On the final day, she became שמאה and had to keep another 7 totaling 21 years of נזירות נוזירות
      - 1 נזירה she was only a נזירה for 14 years
        - (a) *question*: what was 'ר' s position?
          - (i) did יהודה 'י disagree with the facts of the story (she never became טמאה) and follows ב"ה thinking and therefore kept only 14 years?
          - (ii) Did ר' יהודה agree about the facts (she became טמאה) but supports ב״ש
            - 1. *proof*: from the fact that he mentioned 14 years, it seems that he supports ב״ה read but disagrees about the facts (she wasn't טמאה)
              - a. *argument*: had he held like "ב"ש, it would have been 7 years and 60 days (30 for completing the מאירי and 30 for the נזירות טהרה.makeup this follows מאירי s version of the text, as well as that of the איז אילי, which is, in any case, hard to decipher)
            - 2. support: רי יהודה יח quotes א"ר and his application of v. 1 if he becomes שמא on the day of his
              - completion, he only practices 30 more days (א"ז" s opinion is found in משנה ג:ג above) a. *Proof*: רי יהודה wouldn't add 7 more years in any case, so he must've held that she
                - never became טמאה and otherwise holds like ב"ה
- II משנה ז׳: conflicting testimony about the amount of גזירויות taken (and he claims he doesn't remember or denies it all)
  - a if one set of witnesses testifies that he vowed 2 נזירויות and another testifies that he vowed 5
    - i ב״ש conflicting testimony no נזירות at all
    - ii -2 is included in 5 we have affirmative testimony to 2
      - 1 alternate version (ר' ישמעאל בנו של ר' יוחנן בן ברוקה) all agree that if there are 2 sets (as above), there is affirmative testimony to 2, since 5 includes 2; dispute is in case where one set of witnesses comes, and the witnesses conflict one says "2" and the other says "5"
        - (a) call agree that if they enumerate, there is conflicting evidence
          - (i) question: what is the case?
            - if 1 witness said "he said 2 and not 5" and the other says "5 and not 2"
              a. there's obviously contradictory testimony
              - 2. if 1 witness said that he heard "1 and 2" and the other said he heard "3, 4 and 5"
                - a. it's obvious that there's no contradiction, since the testimony of the more serious (3-5) includes and subsumes the less serious (1 and 2)
                - b. *note*: in *v*<sup>*n*</sup> they maintain that if one counts a number and the other counts a higher number, there is no contradictory testimony, since the larger number includes the smaller number