



SHABBAT 157

SOURCE SHEET FOR SIYUM SHABBAT 2020

(Hebrew version below)

The Siyum is sponsored in memory of Rabbi Adin Even Yisrael Steinsaltz zt"l a true giant in Torah learning and a leading educator of our generation.

And by Roslyn Jaffe in honor of the seventh Yahrzeit of her wonderful father Mickey Muhlrade, A"H, Moshe Yaakov Ben Dovid. He followed in Hashem's ways with his kindness, chesed and love for Yiddishkeit and learning. He had great respect for talmidei chachamim and would be so proud of all the women learning Daf Yomi.

MISHNA:

1 st part	A father or husband may nullify his daughter's or his wife's vows on Shabbat
	One may request from a Sage to dissolve vows that are <u>for the purpose of Shabbat</u>
2 nd part	One may seal a window on Shabbat to prevent light from entering, and one may measure a rag to determine whether or not it is large enough to contract ritual impurity, and one may measure a ritual bath to determine if it contains enough water for immersion
Story to prove 2 nd part	There was an incident in the time of Rabbi Tzadok's father and the time of Abba Shaul ben Botnit, in which they sealed a window using an earthenware vessel and tied an earthenware shard with a long reed-grass with a temporary knot, in order to ascertain whether or not the roofing had an opening the size of a handbreadth. And from their statements and their actions, we derived that one may seal a window, and measure, and tie a knot on Shabbat.

GEMARA:

Question on the first part of the Mishna:

	Nullify Vows (daughter or wife)	Dissolve Vows (rabbis)	Why are they mentioned separately in the Mishna?
Option 1	For the purpose of Shabbat and not for the purpose of Shabbat	For the purpose of Shabbat only	To distinguish between the two cases
Option 2	For the purpose of Shabbat only		Because dissolving needs a court and nullifying does not





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Answer: Come and hear a resolution: the Sage, Zutei, of the school of Rav Pappa taught: **One may nullify vows on Shabbat for the purpose of Shabbat**. Apparently, when the nullification is for the purpose of Shabbat, yes, it is permitted to nullify vows, but when it is not for the purpose of Shabbat, no, it is prohibited.

Version 2:

Question on the first part of the Mishna:

	Nullify Vows (daughter or wife)	Dissolve Vows (rabbis)	What is the time limit for nullifying vows
Option 1	For the purpose of Shabbat only		24 hours
Option 2	For the purpose of Shabbat and not for the purpose of Shabbat	For the purpose of Shabbat only	All day

Answer: Come and hear a resolution: the Sage, Zutei, of the school of Rav Pappa taught: **One may nullify vows on Shabbat for the purpose of Shabbat**. Apparently, when the nullification is for the purpose of Shabbat, yes, it is permitted to nullify vows, but when it is not for the purpose of Shabbat, no, it is prohibited. If so, apparently nullification of vows may be performed for the entire twenty-four hour period after hearing the vow.

Difficulty with the braitā: Rav Ashi said: Didn't we learn in a mishna: **One may nullify vows for the entire day, and there is both a leniency and a stricture in this matter to extend or curtail the period during which the vow may be nullified. How so?**

If she vowed on Shabbat evening	If she vowed before Shabbat at nightfall
nullify the vow on Shabbat evening and on Shabbat day until dark	nullify the vow until nightfall
One can only nullify vows on the same day	

Answer: The Gemara answers that this issue is subject to a tannaitic dispute, as it was taught in a *baraita*:

Tanna Kamma	Rabbi Yosei bar Yehuda and Rabbi Elazar, son of Rabbi Shimon
One may nullify vows for the entire day	For a twenty-four hour period





SHABBAT 157

SOURCE SHEET FOR SIYUM SHABBAT 2020

Quote from the mishna: **And one may request from a Sage to dissolve vows on Shabbat.**

Question: Is this only permitted when one did not have time to request to have the vow dissolved before Shabbat, or perhaps it is permitted even if one had time before Shabbat to request to have his vow dissolved?

Answer: Come and hear a resolution: the Sages attended to Rav Zutra, the son of Rav Zeira, and dissolved his vow even though he had time to request its dissolution before Shabbat.

Quote from the mishna: **They sealed a window using an earthenware vessel and tied an earthenware shard with a long reed-grass.**

Description of what happened: Rav Yehuda said that Rav said in explanation: There was a small alleyway [*heilketei*] between two houses, and there was ritual impurity imparted by a corpse there in the alleyway, and there was a cracked roofing placed atop the two houses. If the roofing was intact it would have the legal status of a tent over a corpse, rendering everything in the alleyway, and, through the windows, everything in the houses, ritually impure. However, since the roofing was cracked and the corpse was directly beneath the opening, if the opening was the size of a handbreadth or more, the entire alleyway and the houses would not become impure. Only the area directly over the corpse extending through the opening is impure. And that is the reason that they sealed the window of the house with an earthenware vessel, so that the ritual impurity would not enter the houses, and they tied an earthenware shard with a long reed-grass inserted into the opening in the roofing in order to ascertain whether or not there is an opening there in the roofing the size of a handbreadth.

Quote from the mishna: **And from their statements and their actions, we derived that one may seal a window, and measure, and tie a knot on Shabbat.**

Another situation: Ulla happened to come to the house of the Exilarch. He saw Rabba bar Rav Huna sitting in a tub [*avna*] of water and measuring it.

Ulla's reaction: He said to Rabba bar Rav Huna: Say that the Sages said that it is permitted to measure on Shabbat only a measurement for a mitzva. However, with regard to a measurement like this one, which is not for a mitzva, did they say that it is permitted?

Rabba bar Rav Huna's response: I am merely acting unawares





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משנה

חלק 1	מפירין נדרים בשבת ונשאלין לנדרים שהן לצורך השבת
חלק 2	ופוקקין את המאור, ומודדין את המטלית, ומודדין את המקוה.
מעשה לחזק חלק 2	ומעשה בימי אביו של רבי צדוק וכימי אבא שאול בן בטנית, שפקקו את המאור בטפח, וקשרו את המקידה בגמי לידע אם יש בגיגית פותח טפח אם לאו. ומדבריהם למדנו, שפוקקין ומודדין וקושרין בשבת.

שאלה על חלק 1 במשנה:

הפרת נדרים	שאלת נדרים	למה רשומים בנפרד במשנה?
אפשרות 1	לצורך ושלא לצורך	ומשום הכי קפליגיהו מהדדי
אפשרות 2	רק לצורך שבת	והא דקא פליג להו מהדדי - משום דהפרה אין צריך בית דין, ושאלה צריכה בית דין

תשובה: תא שמע, דתני זוטרי דבי רב פפא: מפירין נדרים בשבת לצורך השבת.
דיוק: לצורך השבת - אין, שלא לצורך השבת - לא.

נוסח אחר לסוגיה: שאלה:

הפרת נדרים	שאלת נדרים	עד מתי אפשר להפר נדרים
אפשרות 1	רק לצורך שבת	מעת לעת
אפשרות 2	לצורך ושלא לצורך	כל היום

תשובה: תא שמע, דתני רב זוטרי דבי רב פפי: מפירין נדרים בשבת לצורך השבת.
דיוק: לצורך השבת - אין, שלא לצורך השבת - לא. אלמא: הפרת נדרים מעת לעת.

קושי על הברייתא: אמר רב אשי, והאנן תנן:

הפרת נדרים כל היום, ויש בדבר להקל ולהחמיר. כיצד?

נדרה לילי שבת	נדרה עם חשכה
מיפר לילי שבת ויום השבת עד שתחשך	מיפר עד שלא תחשך, שאם לא הפר משחשכה - אינו יכול להפר
מותר רק עד סוף היום	

תירוצ: תנאי היא, דתניא:

תנא קמא	רבי יוסי בר יהודה ורבי אלעזר ברבי שמעון
כל היום	מעת לעת

ונשאלים לנדרים.

שאלה: כשלא היה לו פנאי, או דלמא: אפילו היה לו פנאי?

תשובה: תא שמע: דאזדקיקו ליה רבנן לרב זוטרא בריה דרב זירא, ושרו ליה נדריה ואף
על גב דהוה ליה פנאי.

שפקקו את המאור בטפח וקשרו את המקידה בגמי.

הסבר המעשה: אמר רב יהודה אמר רב: הילקטי קטנה היתה בין שני בתים, וטומאה היתה
שם. וגיגית סדוקה מונחת על גבן. ופקקו את המאור בטפח וקשרו את המקידה בגמי, לידע
אם יש שם בגיגית פותח טפח אם לאו.

ומדבריהם למדנו שפוקקין ומודדין וקושרין בשבת.

עוד מעשה: עולא איקלע לבי ריש גלותא. חזייה לרבה בר רב הונא דיתיב באוונא דמיא, וקא משח ליה.
עולא הקשה: אמר ליה: אימר דאמרי רבנן מדידה דמצוה, דלאו מצוה מי אמור?

תגובת רבה בר רב הונא: אמר ליה: מתעסק בעלמא אנא.

