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Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

MISHNAH: One can break open a barrel of figs on Shabbos provided that he does not intend to make a utensil out of the barrel.¹ Rabbi Yehudah maintains that one cannot make a hole in a bung of a barrel.² The Chachamim, however, permit one to make a hole in the bung of the barrel.³ Everyone agrees that one may not pierce it in its side. If the barrel already had a hole in it, one cannot place wax over the hole to seal it, as he would be smoothing out the wax.⁴ Rabbi Yehudah said: Rabbi Yochanan ben Zakkai was told of an incident in the town of Arab where someone stopped up a hole with wax on Shabbos, and he said that he was concerned that the person was now liable a chatas offering.⁵ (146a)

One can cut off the top of a barrel on Shabbos with a sword.

Rabbi Oshaya said: They learnt this only of pressed [figs]; but not when they are loose [apart].⁶ ‘But not if they are

loose [apart]’? An objection is raised: Rabban Shimon ben Gamliel said that a person may bring a barrel of wine and cut off the top with a sword and place it before his guests on Shabbos and there is no concern that he has violated the Shabbos.

The Gemara answers: This opinion concurs with the opinion of the Chachamim,⁷ whereas our Mishnah reflects the opinion of Rabbi Nechemiah.⁸

Now, what compels Rabbi Oshaya to establish our Mishnah as agreeing with Rabbi Nechemiah, so that it refers to pressed [figs]; let him explain it as referring to loose [figs] and [in agreement with] the Chachamim? — Said Rava, Our Mishnah presents a difficulty to him: why particularly teach ‘figs,’ let him [the Tanna] teach ‘produce?’ Hence it follows thence that the reference is to pressed [figs]. (146a)

But if they are loose, so that a knife or axe is not required, it may not be handled merely for breaking the cask open.

⁷ Who maintain that one can use a utensil for an action even though that is not the specific function of that utensil. One can therefore cut off the top of a barrel with a sword on Shabbos, even though this is not the usual function of a sword.

⁸ Our Mishnah, however, which allows for one to break open a barrel to eat dried figs from it, was only taught with regard to a barrel of pressed figs. Since the person needs to cut the figs apart, he is allowed to use the knife to break open the barrel. If the barrel contains loose figs, however, he is forbidden from using a knife to break open the barrel. This follows the opinion of Rabbi Nechemiah who maintains that one can only use a utensil on Shabbos for its specific use. One cannot break open a barrel with a knife or a sword, because this is not the normal use of a knife or a sword.

¹ Making an opening in a barrel constitutes a violation of *makeh bepatish*, delivering the final blow to a utensil, or *boneh*, building. Making a new opening in a utensil is certainly a violation of a rabbinical prohibition.

² A bung is a clay stopper that is attached to the opening of the barrel. Making the hole in the bung is a violation of *makeh bepatish*, and one wishing to avoid violating this prohibition should remove the whole bung, as then he is just opening an existing opening and this is permitted.

³ As this is not the normal manner in which one opens a barrel.

⁴ This act is a violation of the act of *memareach*, smoothing, which is a *Toldah* of smoothing out hides.

⁵ As he may have smoothed out the wax.

⁶ If the figs are pressed together, a knife must be handled for cutting them out, and at the same time the barrel may be broken open with it.

There is a dispute if one can untie, unravel or cut strands that tie baskets of figs or dates.

One Baraisa teaches that one can untie, unravel or cut the ropes that tie together dried figs or dates. A second Baraisa teaches that one can untie the ropes with his hand, but he cannot unravel or cut the ropes on Shabbos. The Gemara answers: There is no difficulty, as the first Baraisa represents the view of the Chachamim.⁹ The second Baraisa is in accordance with Rabbi Nechemia.¹⁰ For it was taught in a Baraisa: Rabbi Nechemiah said: Even a spoon, even a robe, and even a knife may be handled only when required for their [usual] function. (146a)

One is forbidden to thrust a spear into the side of a barrel on Shabbos.

Rav Sheishes was asked regarding thrusting a spear into the side of a barrel on Shabbos: does he intend [making] an opening, so it is forbidden, or perhaps his intention is to be generous¹¹ and it is permitted? Rav Sheishes responded that since we can assume that the person's intention is to make an opening, such an act is forbidden. They objected from a Baraisa (mentioned above): Rabban Shimon ben Gamliel said that a person may bring a barrel of wine and cut off the top with a sword. - There the person only desires to allow the wine to flow more.¹² Regarding the spear, however, he is seeking to create a new hole in the barrel, because if he merely desired to allow the wine to flow more, he would have removed the bung.¹³ (146a)

One may not perforate the bung, etc. Rav Huna said: The controversy is [in respect of a hole] at the top;¹⁴ but all

agree that it is forbidden at the side,¹⁵ and thus he teaches: One must not pierce it at its side. But Rav Chisda maintained: The controversy is in [respect of a hole] at the side, but all agree that it is permitted on the top, and as to what he teaches: One must not pierce it at its side, there it refers to the cask itself. (146a)

There is a dispute whether one can enlarge a hole that already exists in a utensil on Shabbos.

The Gemara cites a Baraisa: One may not make a new hole in a vessel on Shabbos, but one can enlarge an already existing hole. There are others who say that one cannot enlarge a hole. Everyone agrees, however, that one is permitted to open a hole that already existed, i.e. the hole was sealed.¹⁶ The Gemara asks: Now as to the first Tanna, why does it differ from [boring] a new hole, which may not [be done]? [Presumably] because an opening is [thereby] effected! Then in adding too an opening is improved (effected)? — Said Rabbah: The Chachamim permit enlarging an already existing hole because the biblical prohibition of making an opening is only when the opening is made that one can bring things in and take things out. The Chachamim forbade making any kind of hole on account of a chicken coop, whose hole allows air to enter and allows harmful fumes to exit. People may falsely assume that the opening of the chicken coop is only for air to enter, so the Chachamim banned the making of any opening so one would not make a hole in the chicken coop. Adding onto a hole, however, was permitted, because one will not come to enlarge the opening of a chicken coop, as this would allow all kinds of rodents to enter the coop. The opinion of the "others who say" maintain, however, that

⁹ Who maintain that one can use a utensil on Shabbos even if it is not for its normal use.

¹⁰ Who maintains that one can only use a utensil for its specific purpose.

¹¹ Lit., 'a good eye' — i.e., to widen the opening so that the wine may flow freely, but he does not mean to make a permanent opening.

¹² Which is evident from the fact that he removed the entire top of the barrel.

¹³ By thrusting a spear into the side of the barrel, he is clearly intending to make an opening, which is forbidden.

¹⁴ There the Rabbis permit it, because it is unusual to make an opening there, but rather the whole bung is removed.

¹⁵ As an opening is sometimes made there in preference to withdrawing the stopper from the top, lest dust etc., fall in. 'Side' and 'top' both refer to the bung or lid, viz., the side of the bung and the top of the bung, but not to the sides of the cask itself.

¹⁶ Reopening the hole is not considered making an opening in the vessel.

there are times that the owner of the coop did not create the proper size hole and he might decide to enlarge the hole at a later date. Since this would be a violation of a biblical prohibition, the Chachamim forbade the enlargement of any hole on Shabbos. Rav Nachman lectured in the name of Rabbi Yochanan: The halachah follows the “others who say.” (146a -146b)

But they all agree that you may pierce an old hole at the very outset! Rav Yehudah said in Shmuel's name: They learnt this only where it was done in order to conserve [the fragrance]; but if in order to strengthen it [the cask], it is forbidden. How is it [when it is] to conserve, and how is it [when meant] to strengthen? — Said Rav Chisda: If it is above the [level of the] wine, its purpose is to conserve; if below the [top of the] wine, its purpose is to strengthen. Rabbah said: [If] below the [top of the] wine, that too is to conserve. Then how is it to strengthen? — E.g. if it was pierced below the lees.

Abaye said to Rabbah: Something which supports you was taught: A closed house has four cubits; if one had broken open its door-frame, it does not receive four cubits.¹⁷ A closed house [room] does not render tamei all around it; if he had broken through the door-frame, it renders tamei all around it.¹⁸ (146b)

There is a dispute concerning placing a spigot into a hole in a barrel that already exists on Shabbos.

Rav forbids one to place a spigot in the hole of a wine barrel and Shmuel maintains that this is permitted. Everyone agrees that one is forbidden from cutting a reed

to be used as a spigot.¹⁹ If the reed was already cut to size, everyone would agree that one can replace the reed in the barrel. The dispute is in a case where the reed can be used as a spigot, but the reed has not yet been perfectly cut to size. Rav prohibits one for replacing the reed because one may come to cut the reed, which is a violation of Shabbos. Shmuel, however, permits replacing the reed, as the Chachamim did not enact a decree.

This is dependent on Tannaim: One may not cut a tube on a Festival, and it is superfluous to speak of the Shabbos. If it falls out, it may be replaced on the Shabbos, and it goes without saying on Festival[s], while Rabbi Yoshiyah is lenient. To what does Rabbi Yoshiyah refer, Shall we say, to the first clause? Surely he prepares a utensil? Again, if to the second clause, the first Tanna too certainly permits it? Hence they must differ where it is cut but not made to measure: one Master holds, we preventively prohibit, while the other Master holds, We do not preventively prohibit.

Rav Shisha son of Rav Idi lectured in Rabbi Yochanan's name: The halachah is as Rabbi Yoshiyah.

While if it is perforated, etc. Oil [to stop up the hole], Rav forbids, while Shmuel permits. He who forbids [holds]: We preventively prohibit on account of wax; while he who permits [holds]: We do not preventively prohibit. Rav Shmuel bar Bar Chanah observed to Rav Yosef: You distinctly told us in Rav's name [that with] oil [it] is permitted (146b)

¹⁷ If a number of houses open into a common courtyard and their owners wish to divide it, each to have his own privately, each receives four cubits along the breadth of the courtyard for every door to his house that gives upon it, and the rest is shared equally. Now, if one of the doors had been walled up, but without its frame being broken through, its owner can still claim the four cubits for it; but if the frame was first broken through and then it was closed up, it ceases to count as a door, and the four cubits are lost.

¹⁸ If a room containing a corpse is closed, i.e., the door is walled up, the tumah of the corpse does not extend beyond it. But if the door-frame was first broken and then walled up, so that no aperture at all is visible, the house is regarded as a grave and renders tamei everything around it to a distance of four cubits. — Thus an opening must be absolutely closed before it ceases to count as such, and the same applies to the cask.

¹⁹ Because cutting the reed to size would be a violation of *makleh bepatish*, delivering the final blow.



One cannot place a myrtle leaf into a hole of a barrel on Shabbos.

Tavus Rishba said in the name of Shmuel: One is forbidden from placing a myrtle leaf into the hole of a barrel. What is the reason for this? Rav Yeimar of Difti said: If one was allowed to place a myrtle leaf in a hole of the barrel, then one would come to make a vessel that looks like a gutter.²⁰ Rav Ashi said: It is because one may come to remove a leaf from a branch that was detached from the tree.²¹ The difference between these two opinions would be in a case when the leaves had already been detached and are prepared before Shabbos.²² (146b)

[To wear] linen sheets, Rav forbids, while Samuel permits.²³ Of soft ones all agree that it is permitted;²⁴ in the case of hard ones all agree that it is forbidden. They differ in respect of medium ones: he who forbids [holds that] they look like a burden; while he who permits [holds that] they do not look like a burden. Now, this [view] of Rav was stated not explicitly but by inference. For Rav visited a certain place where he had no room. So he went out and sat in a karmelis. Linen sheets were brought him, [but] he did not sit [upon them]. He who saw this thought that it was because linen sheets are forbidden. Yet that is not so, for Rav had indeed announced [that] linen sheets are permitted, but he did not sit on them out of respect for our masters: and who are they? Rav Kahana and Rav Assi.²⁵ (146b)

DAILY MASHAL

Accepting the Torah

²⁰ To facilitate the flow of wine from the barrel and this would be a violation of Shabbos.

²¹ And this act would fall under the category of *makeh bapatish*, delivering the final blow.

²² According to the first opinion, there is still the issue of one assuming that it is permitted to make a gutter on Shabbos. According to the second opinion, however, one who prepared the leaves before Shabbos

The Gemara stated that the Jewish People who stood at Har Sinai had the impurities removed from them, and idolaters who did not stand at Har Sinai did not have impurities removed from them. With regard to converts to Judaism, the Gemara states that even though the converts themselves did not stand at Har Sinai, their *Mazal*, i.e. the heavenly advocate, was there, as it is said: *those who are standing here with us today before Hashem our G-d, and those who are not here etc. with us today.*

In the *Sefer Shalmei Todah* it is brought in the name of the Chofetz Chaim that the *Ger Tzedek*, righteous convert, Avraham ben Avraham, said in the name of the Vilna Gaon, that when Hashem offered the nations of the world to accept the Torah and the gentiles questioned what was written in the Torah, there were actually individual gentiles who accepted the Torah. Although no nation formally accepted the Torah, individuals from some nations did accept the Torah, and it is these gentiles that the Gemara refers to when stating that their *Mazal* was witness to the Revelation at Sinai. In subsequent generations, these souls converted to Judaism. The flipside of this is that Jews who hate Hashem and His Torah are the individual Jewish souls who unfortunately were not prepared to accept the Torah at Sinai.

would be allowed to place the leaf in the hole, because we are not concerned that he will detach the leaf on Shabbos.

²³ Rav forbids a person to wrap them about himself and walk through the streets, thus wearing them as a garment, while Shmuel permits it.

²⁴ They give warmth and therefore may certainly be regarded as a garment.

²⁵ They were his disciple-colleagues, and it was not fitting that he should enjoy a comfort which had not been provided for them.