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Shabbos Daf 146

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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

Even converts to Judaism stood at Har Sinai.

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.* The statement that the impurities left the Jewish People at Sinai is not in accordance with the opinion of Rabbi Ababa Bar Kahana, who maintains that Avraham had Yishmael, who was impure, Yitzchak had Esav, who was impure, and Yaakov fathered the twelve tribes, who had no impurities in them. Rabbi Abba bar Kahana is thus of the opinion that the Jewish People had the impurities removed from them many years prior to the revelation at Har Sinai. (146a)

One can open a barrel on Shabbos to eat dried figs provided that he does not intend to make the barrel into a utensil.

One can break open a barrel of figs on Shabbos provided that he does not intend to make a utensil out of the barrel. 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. (146a)

There is a dispute if one can make a hole on Shabbos in the clay stopper that was attached to the opening of a barrel.

Rabbi Yehudah maintains that one cannot make a hole in a bung of a barrel. 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. The Chachamim, however, permit one to make a hole in the bung of the barrel, as this is not the normal manner in which one opens a barrel. (146a)

One cannot seal a hole in a barrel with wax on Shabbos.

If a barrel already a hole in it, one cannot place wax over the hole to seal it, as he

would be smoothing out the wax. This act is a violation of the act of *memareach*, smoothing, which is a *Toldah* of smoothing out hides. Rabbi Yochanan ben Zakai was told of an incident where someone stopped up a hole with wax on Shabbos, and rabbi Yochanan ben Zakai said that he was concerned that the person was now liable a chats offering, as he may have smoothed out the wax. (146a)

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

Rabban Shimon ben Gamliel maintains that once can cut off the top of a barrel with a sword on Shabbos and there is no concern that he has violated the Shabbos. This opinion concurs with the opinion of the Chachamim, 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. 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 Nechemia 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. (146a)

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, and this is in accordance with the opinion of the Chachamim, who maintain that one can use a utensil on Shabbos even if it is not for its normal use. A second Baraisa teaches that one can untie the ropes with his hand, but he cannot unravel or cut the ropes on Shabbos. This Baraisa is in accordance with rabbi Nechemia, who maintains that one can only use a utensil for its specific purpose. (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, and Rav Sheishes responded that since we can assume that the person's intention is to make an opening, such an act is forbidden. Although we learned that one can cut off the top of a barrel with a sword, there the person only desires to allow the wine to flow more, which is evident from the fact that he removed the entire top of the barrel. 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. By thrusting a spear into the side of the barrel, he is clearly intending to make an opening, which is forbidden. (146a)

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

The Chachamim maintain that one cannot make a new hole in a vessel on Shabbos, but one can enlarge an already existing hole. Another opinion maintains 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. Reopening the hole is not considered making an opening in the vessel. 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 dissenting opinion maintains, however, that 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. (146a -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, because cutting the reed to size would be a violation of *makeh bepatish*, delivering the final blow. 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 cut to size. Rav prohibits one from 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. (146b)

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

One is forbidden from placing a myrtle leaf into the hole of a barrel. One reason for this prohibition is that 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 to facilitate the flow of wine from the barrel and this would be a violation of Shabbos. An alternative reason why placing the myrtle leaf in the hole of a barrel is forbidden is because one may come to remove a leaf from a branch that was detached from the tree and this act would fall under the category of *makeh bepatish*, delivering the final blow. The difference between these two opinions would be in a

case when the leaves had already been detached and are prepared before Shabbos. 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 would be allowed to place the leaf in the hole, because we are not concerned that he will detach the leaf on Shabbos. (146b)

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.

DAILY MASHAL

Accepting the Torah

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