



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shabbos Daf Kuf Mem Vuv

MISHNA

- One may break open a barrel of dried figs (by cutting it open with a knife or sword), as long as he does not try and make a nice, even cut. **R' Yehuda** says one may not make a hole in the plug of a barrel to use as an opening. The **Chachomim** say this may be done (this is not the usual way of opening a barrel).
- One may not make a hole in the side (the Gemara will explain what this refers to).
- One may not plug a hole with wax because he thereby smooths it out (which is assur on Shabbos). **R' Yehuda** said, someone once did this and **R' Yochanan ben Zakai** felt that this person may be chayuv a chatas.

GEMARA

- **R' Oshaya** says, one may only take a knife or sword to cut open a barrel if the figs are stuck together in cakes (once it is being brought for the purpose of separating the figs, it may be used to open the barrel). However, if they are loose, since we don't need to bring the knife or sword to cut apart the figs, they may not be handled to cut open the barrel.
 - **Q: R' Shimon ben Gamliel** says in a Braisa that one may use a sword to chop off the top of a barrel of wine!? **A:** Our Mishna follows **R' Nechemia**, who says that a utensil may only be used for its intended purpose (e.g. a knife for cutting food). The Braisa follows the **Rabanan** who allow bringing a knife for any permitted use.
 - **Rava** explains, the fact that the Mishna uses a barrel of figs as its example, as opposed to any other type of fruit, shows that it is talking about pressed figs, and it is only then that using the knife and sword are allowed.
 - A Braisa says that one may untie a string closing a basket of figs or dates, and he may even cut it open with a knife. Another Braisa says he may untie it, but may not cut it open. The first Braisa follows the **Rabanan**. The second Braisa follows **R' Nechemia**.
- **Q:** They asked **R' Sheishes**, may one puncture the side of a barrel of wine with a spear on Shabbos? Does he intend to create a new hole and it is therefore assur, or is he just trying to show that he is being generous with his wine, and it is therefore mutar? **A:** He said that it is assur.
 - **Q:** We find that **R' Shimon ben Gamliel** allowed chopping off the top of a barrel of wine!? **A:** There he is clearly doing that to show he is being generous with his wine, because he is chopping off the entire top of the barrel. Here, he is just making a new opening. If he wanted to show generosity, he would have made a larger opening by simply removing the lid of the barrel.

EIN NOKVIN MAGUFAH...

- **R' Huna** says, the machlokes in the Mishna is with regard to making a hole on the top (**R' Yehuda** says he may not and the **Rabanan** say that he may), but all agree that one may not make a hole on the side of the plug. **R' Chisda** says the machlokes is regarding making a hole on the side of the plug, but all agree that making a hole on top is mutar.
- A Braisa says, one may not make a new hole in a keili on Shabbos, but may widen an existing hole. **Others** say that one may not widen an existing hole. All agree that one may reopen a hole that has been sealed.
 - **Q:** The **T"K** doesn't allow making a new hole because he is creating an opening. Widening an existing hole is doing the same thing!? **A: Rabbah** said, D'Oraisa the only opening that is assur to make is one that serves things coming in and out. An opening to a barrel to let the wine out is not assur. The **Rabanan** were goizer that even one-way openings are assur because people would make ventilation holes in a chicken coop

thinking they were one-way openings, not realizing they served a two-way purpose. However, no one would enlarge the holes in a chicken coop (because that would allow creatures in), so there is no fear that one would enlarge a two-way opening. Therefore, enlarging a one-way opening remains mutar. The “**Others**” say that one may come to enlarge a hole in a chicken coop that was not properly sized the first time around.

- **R’ Nachman** said that **R’ Yochanan** paskened like the “**Others**”.
- The Braisa said, all agree that one may reopen a hole that has been sealed. **R’ Yehuda in the name of Shmuel** said, this is only true for an opening that has been sealed to preserve the fragrance of the wine, but not for a hole that was sealed to strengthen the barrel. **R’ Chisda** explained, a hole sealed to preserve the fragrance is a hole above the level of the wine in the barrel. At or below the level of the wine is a hole sealed to strengthen the barrel. **Rava** said, even a hole sealed below the level of the wine is considered to be preserving the fragrance. A hole sealed to strengthen the barrel is a hole beneath the sediment of the wine.
- **Rav** says it is assur to place a hollow reed into a hole in the barrel to direct the flow of the wine (as a spigot). **Shmuel** says it is mutar.
 - All agree that cutting the reed to size is assur, and reinserting a reed that has been cut to size is mutar. The machlokes is where the reed has been cut but not perfectly fit for the hole. **Rav** says we don’t allow making the final fit, as a gezeirah that one may cut a reed initially. **Shmuel** says there is no such gezeirah.
 - We find a Braisa where the **T”K** holds like **Rav** and **R’ Yoshiya** holds like **Shmuel**. **R’ Shisha the son of R’ Idi in the name of R’ Yochanan** paskens like **R’ Yoshiya**.

V’IHM HUYSA NEKUVAH...

- **Rav** says one may not seal a hole with thick oil (as a gezeirah that he may use wax). **Shmuel** says that is mutar.
 - **Shmuel bar bar Channa** said to **R’ Yosef**, you explicitly told us that **Rav** says it is mutar.
- **Tavus the Catcher in the name of Shmuel** said, it is assur to place a “hadas” leaf in the hole in a barrel to direct the flow of the wine. **R’ Yeimer M’Difti** said it is assur as a gezeirah that one may make a gutter. **R’ Ashi** said it is assur as a gezeirah that one may pull a leaf off a tree.
 - The difference between these reasons would be where the leaves are already off the tree and ready to be used.
- **Rav** says it is assur for one to wrap himself in felt to carry and then use for a cushion to sit on. **Shmuel** says one may do so.
 - All agree that soft felt may be worn and that hard felt may not be worn. The machlokes is when the felt is in between. **Rav** says it looks like he is carrying a burden and it is assur. **Shmuel** says it looks like he is wearing an article of clothing and it is mutar.
 - **Rav’s** view was incorrectly attributed to him from a story that happened. One time there was not enough room for all to sit and learn, so he moved everybody out into a karmelis. People wrapped themselves in felt to use as cushions, but **Rav** refused to sit on them. They thought he refused because he held it was assur to bring it out like that. In truth, he refused because there wasn’t enough to use as cushions for **R’ Kahana** and **R’ Assi**, so he refused to sit on a cushion if they didn’t have one to sit on. In truth though, **Rav** once announced that it is mutar to wear felt and carry it like that.

MISHNA

- One may put a cooked dish into a pit to preserve it on Shabbos. He may also put a keili of clean, warm water into a pit of dirty, cool water to cool off the clean water on Shabbos. One may also place cool water in the sun to warm up on Shabbos.
- If one’s garment fell into the water on Shabbos, he may continue to wear them until he reaches the outermost courtyard of the city. When he reaches there he may place the wet garments in the sun to dry where people can’t see and suspect him of having washed his garment.

GEMARA

- **Q:** It is obvious that one may place a dish in a pit!? **A:** The chiddush is that we are not goizer that he may smooth the ground to place the dish on level ground.

V’ES HAMAYIM HAYAFIM B’RA’IM

- **Q:** This is obvious?! **A:** The novelty is the next case of the Mishna.
 - **Q:** That is also obvious!? **A:** The chiddush is that we are not goizer that this may lead him to bury the water in ashes to warm.

MI SHENASHRU...

- **R' Yehuda in the name of Rav** said, wherever the **Rabanan** said something is assur so as not to make people suspect one of wrongdoing (“mar’is ayin”), the action remains assur even in private.
 - **Q:** Our Mishna says he may lay out the garment to dry in private, but not in public so as not to cause suspicion!? **A:** It is actually a machlokes among Tannai’im in a Braisa. The **T”K** says it is mutar to lay out the garment to dry in private and **R' Elazar and R' Shimon** say it is assur.