

1 משנה the זאגט:  
 - שובר אדם את החבית לאכול הימנה גרוגרות  
 A person may break open a barrel to eat the pressed figs that are in it, andבלבד שלא יתכוין לעשות כלי, - so long as he does not try to fashion a well formed opening for the utensil.

Since the משנה specifically speaks about גרוגרות - dried, pressed figs, for which you need a knife to cut them, ר' אושעיא suggests that our משנה only allows handling a knife to open a barrel if you are going to be using the knife for cutting the fruit anyway, in accord with רבי נחמיה's opinion, that as part of the Halachos of מוקצה -

One may not handle a utensil only for the purpose it is normally used for. A knife is made to cut food.

The רבנן would argue that a knife may be used even to open a barrel of wine, or a barrel of loose figs, where the sole purpose of handling the knife is to open the barrel, even though it is not its normal use.

Likewise, רבי נחמיה would forbid using a knife to cut חותלות של גרוגרות ושל תמרים - the ropes of baskets of dried figs or dates - as Rashi explains, a knife is not made to cut rope, but the רבנן would allow it.

And the Gemara cites a Braisa;

רבי נחמיה אומר אפילו תרווד ואפילו טלית ואפילו סכין אין ניטלין אלא לצורך תשמישן -

R' Nechemyah clearly states, even a spoon, cloak, or knife may not be moved only for its normal use.

2 בעו מיניה מרב ששת מהו למיברז חביתא בבורטיא בשבתא  
 They asked רב ששת whether one may pierce the side of a barrel with a spear.

The Gemara explains the Shailah;

לפיתחא קמכוין - Is his intention to make an opening, which would be אסור; OR

לעין יפה קמיכוין - Is his intention for the contents to pour out easily which would be מותר.

רב ששת paskens

לפיתחא קא מכוין ואסור - His intention is clearly to make an opening, and it's אסור, for if he wanted to allow the contents to pour out easily he would've opened it from the top.

However,

מתין ראשה בסייף - cutting off the top of the barrel with a sword is מותר, because

לעין יפה קמיכוין - it's clear that his intention is for the contents to pour out easily.

1 שובר אדם את החבית לאכול הימנה גרוגרות



בלבד שלא יתכוין לעשות כלי

רבנן רבין

אין כלי ניטל אלא לתשמיש המיוחד לו

חותלות של גרוגרות ושל תמרים

רבי נחמיה אומר

אפילו תרווד ואפילו טלית ואפילו סכין אין ניטלין אלא לצורך תשמישן

2 בעו מיניה מרב ששת... מהו למיברז חביתא בבורטיא בשבתא



לפיתחא קמכוין

אסור רב ששת

לפיתחא קא מכוין ואסור

מתין ראשה בסייף מותר

3 The next Halachah in the משנה is; ואין נוקבין מגופה של חבית דברי ר' יהודה וחכמים מתירין ולא יקבנה מצדה רבי יהודה says one may not make a hole in the stopper of a barrel, and the חכמים permit it. There is a מחלוקת as to the exact case of their מחלוקת - אמר רב הונא - Rav Huna says that they argue about making a hole at the top of the stopper, but all agree that רב חסדא - Rav Chisda says that they argue about making a hole on the side of it, as the Mishnah says ולא יקבנה מצדה. Rashi explains - It's more common to make the hole on the side, to prevent dirt from falling into the barrel. It's unusual to make a hole on the top of the stopper, because you might as well remove the stopper completely.

רב חסדא - Rav Chisda says that they argue about making a hole on the side of the stopper, but על גבה דברי ר' יהודה - all would agree that one may make a hole on top of it.

When the Mishnah then states ולא יקבנה מצדה, it's referring to the side of the barrel itself. Everyone agrees that one may not create a new opening - about which the Gemara now cites a Braisa.

4 תנו רבנן אין נוקבין נקב חדש בשבת - שבת on כלי - One may not make a new hole in a כלי - ואם בא להוסיף מוסיף ויש אומרים אין מוסיפין - מחלוקת תנאים: Enlarging an existing hole is a מחלוקת תנאים: The Gemara explains; Making an opening that is עשוי להכניס ולהוציא - to allow things in AND out, is an improvement of the כלי, and אסור מדאורייתא because of מכה בפטיש - the finishing act. It makes no difference whether it's a new opening, or he's enlarging an existing opening. In both cases he's improving the כלי. However, an additional opening - as in our case - is usually made solely to get the liquid out, which is only מדרבנן, out of concern that if we allow making holes in כלים, people will make holes in chicken coops as well, which they think is a one-way hole to allow fresh air in. In reality it is a two-way hole, to also allow the foul air out, which would be אסור מדאורייתא since it is עשוי להכניס ולהוציא. Therefore, the Chachamim forbade even a one-way opening. Thus the מחלוקת; The תנא קמא holds אם בא להוסיף מוסיף - one may add to an existing hole, because nobody would ever want to add to the hole in a chicken coop, since an oversized hole would allow rodents in. The יש אומרים holds אין מוסיפין - one may not add to an existing hole since he might do this in a chicken coop as well, when the original hole was not made properly. יש אומרים רב נחמן משום רבי יוחנן



5 The **ברייתא** concluded;  
 ושיון שנוקבין נקב ישן לכתחילה - Everyone agrees that one may re-open an old hole in a barrel.  
 The **Gemara** qualifies this ruling as follows.  
 It's only permitted if the reason the original hole was plugged was לשומר - to preserve the aroma of the wine, which does not require so strong a plug. Therefore, it is not completely sealed, and he's not considered to be opening a new hole, rather unplugging an existing hole. But if it was plugged לחזק - to strengthen the barrel, they would make a strong seal, and he's considered to be opening a new hole.

There is a מחלוקת אמוראים how we differentiate between these two types of plugs:

רב חסדא holds any plug above the wine level is to preserve the aroma, and a hole below the wine level is to strengthen the barrel.

רבא holds that holes both above and below the wine level are there to preserve the aroma of the wine, but holes under the level of the sediment, at the very bottom of the barrel, are made to strengthen the barrel, because the pressure at that part of the barrel would require a very strong plug.

6 **אביי** proves that only the strongest plug would be considered completely sealed from the fact that sealing a door does not remove the status of a door with regard to the הלכות of awarding space in a shared חצר and with regard to the הלכות of טומאה, unless פרץ את פצימיו - the entire doorpost has been completely removed and sealed completely.

In a shared courtyard, each homeowner gets an area of ד' 4 cubits out, by the width of the door - in front of each door of his house, even if he has more doors than his neighbor. The rest of the courtyard is apportioned equally.

Regarding טומאת מת - A house with a corpse inside, whose entrance was sealed is considered a קבר - a grave, which is one who comes within ד' אמות of it.

7 **גובתא** - There is a מחלוקת רב ושמואל about putting a hollow reed into a hole in the side of a barrel to make a nice spout. The **Gemara** elaborates;  
 Everyone agrees you may not cut a reed to make a spout on שבת.  
 Everyone agrees that if it has already being used as a spout and fell out, you may certainly put it back.  
 The מחלוקת is if it has been cut, but not yet fully trimmed to be sized for a spout.

רב holds it is אסור to trim because you might come to cut it as well, and שמואל and רבי יאשיה hold it is מותר.

5 ושיון שנוקבין נקב ישן לכתחילה

But NOT if the hole was plugged **לחזק** if the the original hole was plugged **לשומר**

רבא רב חסדא

Level of the sediment **לחזק** Above and below **לשומר** Below wine level **לחזק** Above wine level **לשומר**

requires a very strong plug

6 **אביי**

**SEALING A DOOR**  
 does not remove the status of a door

unless **פרץ את פצימיו**

**טומאת מת**  
 A house with a corpse inside whose entrance was sealed is considered a **קבר**

7 **גובתא...**

**מחלוקת רב ושמואל**  
 Putting a hollow reed into a hole in the side of a barrel

**EVERYONE AGREES**  
 You may not cut a reed to make a spout on שבת

**EVERYONE AGREES**  
 If already being used you may put it back

**מחלוקת:**  
 If it has been cut but not fully trimmed

שמואל **מותר** רבי יאשיה **מותר** רב **אסור**

8 The משנה said:  
 ואם היתה נקובה לא יתן עליה שעווה מפני שמורה  
 If one puts a plug in a hole of a barrel he may not smear wax on it to seal it, because that is a violation of ממרה, which is a תולדה of ממוחק - smoothing. According to one version, רב holds it is even אסור to smear thick oil, lest you come to smear wax, and שמואל holds it is מותר to smear oil.

9 The Gemara continues;  
 Putting a leaf into a hole of the barrel to serve as a spigot is forbidden, for 2 possible reasons.  
 -1- גזירה משום מרזב - If we allow the leaf, he might think that fashioning a gutter-like tube is likewise permitted.  
 -2- גזירה שמא יקטום - He might tear off a leaf from the tree.  
 According to this reason, if he prepared leaves for this purpose before שבת, it IS permitted.

10 The Gemara next introduces another מחלוקת between רב and שמואל. Although topically unrelated, the explanation of the מחלוקת is similar in style to one mentioned earlier.  
 בי סדיא רב אסר ושמואל שרי - May one walk outside on שבת wrapped in felt - which was generally used as padding in cushions. The Gemara elaborates;  
 Everyone agrees that one may wrap himself ברכין - in soft felt, because people sometimes wear it.  
 Everyone agrees that one may NOT wrap himself בקשין - in stiff felt, because it looks like carrying.  
 The מחלוקת is במיצעי - somewhere in-between - not soft and not hard.  
 רב holds it is אסור because מיהזי כמושי - it looks like he is carrying something, and שמואל holds it is מותר because לא מיהזי כמושי - it does not look like carrying - rather like wearing clothing.

The גמרא concludes, however, that this understanding of Rav's opinion was derived from an incident where רב once refused to sit on a felt seat, which was brought out from a רשות היחיד to a כרמלית by someone wearing it out. Some thought because he held that it was אסור to wear it out. In reality רב held it is מותר. He only refused to sit on them because of רבותינו - out of deference to רב and רב אסי and רב אסי who did not have cushions to sit on.

Rashi points out that רב אסי and רב כהנא were each a תלמיד חבר of רב. They were originally his students, but reached a level of understanding that Rav considered and treated them as colleagues.

8 ואם היתה נקובה לא יתן עליה שעווה



מפני שהוא ממרה

Smearing thick Oil

רב אסור

שמואל מותר

9 Putting a leaf into a hole of the barrel to serve as a spigot IS FORBIDDEN

גזירה משום מרזב

גזירה שמא יקטום

If he prepared leaves before שבת it is permitted

10 בי סדיא

רב אסר ושמואל שרי

ברכין

במשין

אמלוקי: במיצעי

רב אסור

שמואל מותר

מיהזי כמושי

לא מיהזי כמושי

11 We continue - המשנה the זאגט -  
 - נותנים תבשיל לתוך הבור בשביל שיהא שמור  
 Cooked food may be put into a cool pit to keep it from  
 spoiling, and we are not concerned that one will smooth out  
 the ground so that the pot rest on an even surface.  
 ואת המים היפים ברעים בשביל שיצננו  
 - ואת הצונן בחמה בשביל שיחמו  
 One may also place a container of clean water in dirty water  
 to cool it,  
 and cold water in the sun to warm it up, and we are not  
 concerned that he will come to warm up water by placing it  
 in hot coals, which would be מבשל - cooking.

- מי שנשרו כליו בדרך במים מהלך בהן ואינו חושש  
 One whose clothing got soaked may continue to walk with  
 them. Although the next Mishnah on the following Daf  
 prohibits carrying a wet towel, lest he squeeze out some  
 water - here, because of כבוד הבריות - human dignity, he's not  
 required to remove some of his clothing.  
 - הגיע לחצר החיצונה שוטחן בחמה אבל לא כנגד העם  
 Once he gets to the outermost courtyard in town he may  
 spread out the clothing to dry in the sun - in a private place  
 where people won't see and suspect him of laundering the  
 clothing on שבת.

Our משנה holds that when something is prohibited because of  
 מראית העין - the appearance of wrongdoing - it is מותר to do  
 that activity in private where people do not see. Other תנאים  
 disagree and hold  
 - כל מקום שאסרו חכמים מפני מראית העין בפילו בחדרי חדרים אסור  
 Anything that is אסור because of מראית העין is אסור to do even  
 in complete privacy - either because he might be seen, or  
 because he might end up doing it publicly as well.

11 משנה

<p>ואת הצונן בחמה בשביל שיחמו</p>	<p>ואת המים היפים ברעים בשביל שיצננו</p>	<p>נותנים תבשיל לתוך הבור בשביל שיהא שמור</p>
<p>הגיע לחצר החיצונה שוטחן בחמה אבל לא כנגד העם מראית עין</p>	<p>מי שנשרו כליו בדרך במים מהלך בהן ואינו חושש בבזבז הבריות</p>	

כל מקום שאסרו חכמים  
 מפני מראית עין  
 אפילו בחדרי חדרים אסור