

## 2.22.3

146a (משנה ג) → 147a (נשאל איתמר)

## I. משנה ג: accessing food in a barrel

- a. *Accessing figs*: מותר to slice it open – as long as no intent to make it a כלי
- i. ד' אושעיא only if figs are pressed, not separate
    1. Reason: use of "figs" instead of "fruit" indicates that our משנה is authored by ר' נחמיה (אין כלי ניטל אלא לצרכו)
    2. Therefore: if pressed, may take sword to cut figs → may take it to cut open barrel; else – אסור בטלטול
  - ii. Related *ברייתות*: one allows untying and cutting basket of figs; other only allows untying
    1. Resolution: first is רבנן, 2<sup>nd</sup> is ר' נחמיה, who allows כלי to be used only for its primary purpose (תוס' שבת יד:א)
    2. Question (לר' ששת): may one open a hole in a barrel with a spear on שבת?
      - a. Lemma1: he is trying to make an opening – אסור
      - b. Lemma2: he is simply trying to be generous with his wine – מותר
        - i. Answer: he is trying to create an opening → אסור
        - ii. Challenge: רשב"ג allowed cutting off top of barrel with a sword
          1. Defense: in that case, he certainly intends generosity; here, he wouldn't make a hole
- b. *Accessing wine*: ר' יהודה forbids making a hole in a wine-barrel; חכמים permit
- i. ד' הונא: dispute re: making the hole on the side, on top all agree אסור
  - ii. ד' חסדא: dispute re: making the hole on top, on side all agree מותר
- c. *Making a hole in side of barrel*: forbidden; if there was a hole, אסור to put paraffin (ממרה)
- d. *Making a hole in side of barrel*: ר' יהודה מעשה רב reports that ריב"ז had a similar case in ערב (גליל) and suggested that he may be חטאת
- i. Extension to oil: רב prohibits (precaution against paraffin); רב שמואל permits (no precaution needed)
    1. Note: testimony that רב permitted it as well
  - ii. רב שמואל prohibited to use a myrtle leaf as a make-shift spout from a wine-barrel
    1. Reason1: he may make a real spout
    2. Reason2: he may cut a myrtle off to use
      - a. Split the difference: if the myrtle was already cut – only first reason applies
  - iii. Inserting a tube: into the barrel – apparently a dispute רב שמואל
    1. Note: they agree that cutting it is prohibited; reinserting it is permitted
      - a. Dispute: if it was cut but not yet inserted (whether we are גוזר that he may cut it)
      - b. Similar to: ברייתא – חכמים disallow cutting tube on י"ט (ק"ו בשבת) but allow re-inserting (even בשבת)
        - i. And: ר' יאשיה is "lenient" – must be about inserting it for the first time
        - ii. ר' יוחנן ruled in accord with ר' יאשיה (leniently)

## II. ברייתא: Opening a hole

- a. A new hole: all agree is אסור
- b. Widening a hole: dispute if it permitted
- i. Challenge: why does ת"ק allow it – how is this different from a new hole?
  - ii. Answer (רבה): only a פתח used for both directions is אסור מן התורה; רבנן were גוזר due to a chicken coop
    1. Chicken coop: made to let air in and bad air out; certainly won't widen hole (keep vermin out)
  - iii. Reason for ר"א (who prohibit widening): even in coop, may have made it too small
    1. ד"נ we rule like ר"א (stringently – prohibited to widen hole)
- c. Reopening old hole: all agree is permitted
- i. Only if: used to protect (above wine-line); not לחזק (שמואל: below wine-line; רבא: below dreg-line)
    1. Support for רבא (אביי): רבא – a sealed house still has ד"א (claim) and isn't מטמא "out"
    2. However: if מזוזות are broken, it no longer has ד"א of claim and is מטמא by touch (like sealed grave)

## III. Tangential discussion: wearing folded linen sheets on שבת

- a. Inference: רב prohibits and שמואל permits
- i. All agree: if they are soft, permitted; if hard – prohibited
  - ii. Dispute: if they are midway between soft and hard; whether it looks like a burden (he is carrying)
    1. Note: רב's position wasn't stated, but inferred from story:
      - a. Story: רב refused to sit on them on שבת; onlookers thought because he held they were אסור
      - b. But: he had publicly ruled that they were מותר
        - i. Reason: he refused to use them was out of respect for his students (ר' כהנא ור' אסי)
        - ii. So that: they would be below him

- IV. משנה ד: protecting food's temperature
- a. *Putting food into pit*: permitted –
    - i. *And*: we're not concerned about גומות
  - b. *Putting cold water inside fetid water*: permitted – only had to be taught to introduce next clause...
  - c. *And*: permitted to put cold water into the sun to heat up
    - i. *justification*: we're not concerned that he'll bury in hot coals
  - d. *Wearing wet clothes*: permitted to walk while wearing them as they dry off
  - e. *Once he arrives*: at outer courtyard, he may lay them out in the sun, but not publicly
    - i. *ברייתא* ר"א ור"ש say that even privately, עין מראית עין, רב ruled this way
- V. Various rules relating to care for clothes on שבת
- a. *Shaking out clothes*: אסור מדאורייתא to shake off (dirt-רש"י; dew-ר"ף) from black clothes if מקפיד on keeping clean
    - i. *However*: מותר to shake off from any other color or even black if he isn't מקפיד on keeping clean
  - b. *Going out*: with folded up clothes to רה"ר:
    - i. *יוחנן* ד' going out with a folded טלית on the shoulders – חייב
      1. *Supporting ברייתא*: clothing peddlers (for example) are חייבים for הוצאה
        - a. *And*: storekeepers (for example) who go out with coins tied into their clothes are חייבים (הוצאה)
        - b. *But*: runners (for example) who wear shawls on their shoulders – permitted (if for style)
          - i. *Story*: ר"א's son wore it with string around his finger (so it wouldn't fall off)
            1. *חכמים*: it was permitted, even without the string
  - c. *Question posed*: permissible to make a מרזב in clothes (large cuff, creating a pocket) on שבת?
    - i. *Answer*: prohibited; however (per ר"פ's rule) if made to draw clothes up from ground – אסור
      1. *But*: if done for style – permitted
      2. *Story*: רבי went out to רה"ר with sides of טלית folded on his shoulders
        - a. *And*: a brother-in-law of ר"מ (or son-in-law of ר"ע) was with him
        - b. *And he*: reported that his brother/father-in-law was concerned (but not מחייב חטאת) for this
          - i. *Whereupon*: רבי lowered the garment