



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

Shabbos Daf Ches

- **Abaye** said, if one throws a round, reed basket, which is 10 tefachim tall, from R"HY to R"HR, if it is 6 tefachim in diameter, he is patur (a diameter of 5.6 tefachim or greater ensures that there is an area of 4x4 tefachim inside the circle, which, given the height, makes the basket a reshus unto itself. One is not chayuv for transferring an entire reshus, only objects, therefore he is patur. **Abaye** speaks of a diameter of 6 tefachim only because he is rounding off to the nearest whole number). If it is less than a 6 tefachim diameter, he is chayuv. **Rava** says that he is patur even if it is less than a 6 tefachim diameter, because if there is a height of 10 tefachim, it must be that there are some reeds that stick out a bit higher than the rest, and are above 10 tefachim. If so, when the basket lands, it never lands entirely into the R"HR (which only has a height of 10 tefachim) and therefore he is patur.
- If the basket was thrown in upside down, if the height of the basket is 7 plus a little, he is chayuv. If the height is 7 and a half, he is patur. (The Halacha l'Moshe Mi'Sinai of "lavud" says that when the basket comes within 3 tefachim of the ground, it is already considered to be on the ground. If the basket is 7.5 tefachim high, then when it reaches the areas of lavud, part of the basket is out of the airspace of R"HR and therefore it is considered to have never landed fully in the R"HR (7.5 plus 3.1 equals more than ten tefachim). **R' Ashi** says we don't say lavud in this case because the walls of the basket are meant to contain things in the inside of the keili, not to act as walls where the halacha of lavud would be appropriate.
- **Ulla** said, a pillar that is 9 tefachim high and is in R"HR, has a din of R"HR since the rabbim use that pillar to fix and adjust the loads they carry. This is so although we have learned that typically a platform that is more than 3 tefachim high will have a din of a karmelis or a makom petur, depending on the size of the area of the platform. The resulting halacha is: a platform less than 3 tefachim is considered R"HR because the rabbim walk on it regularly; a platform from 3, up to 9 tefachim, would be considered a karmelis or makom pitur. A platform of 9 tefachim would again be considered a R"HR because the public uses it to adjust their loads.
 - **Abaye** asked **R' Yosef**, what about a ditch in R"HR that is 9 tefachim deep, will that also get a din of R"HR since the rabbim may use a ditch of that depth to temporarily store things? **A: R' Yosef** answered that the 9 tefachim ditch will have a din of R"HR as well. **Rava** said the 9 tefachim ditch does not have a din of R"HR because its use is only "ahl yidei hadchak", and any such use is not called a use of the rabbim (and therefore would not be a R"HR).
 - **Q: R' Ada bar Masna** asked **Rava**, a Braisa says: if a box of 4x4 tefachim and 10 tefachim high was in the R"HR, one may not transfer from it to R"HR or visa-versa, because the inside of the box is a R"HY. If the box is smaller than that, one may transfer between it and the R"HR, "and the same halacha applies to a ditch". This last statement would seem to mean that a ditch less than 10 tefachim (i.e., 9 tefachim) has a din of R"HR!? **A: Rava** answered, that the last statement is made in reference to the first statement of the Braisa (that if the ditch is 4x4 and 10 tefachim deep, it will not have a din of R"HR), but not the next statement of the Braisa.
 - **Q:** A Braisa says, that if one intends to set his "makom shevisa" (place where he wants to be residing this Shabbos) in the R"HR, and therefore places his eruvei techumin in a ditch in the R"HR, if it is higher than 10 tefachim, his eruv is effective (one must be able to retrieve his eruv from his makom shevisa; if he

can't, the eruv is ineffective), if it is lower, the eiruv is ineffective. Seemingly this means, if it is in a ditch of 9 tefachim, the eiruv would be effective, presumably because a ditch of that depth is considered a R"HR!? **A:** At times **Rava** would answer that the Braisa is discussing a case where the makom shevisa and the eiruv are both in a karmelis, and the Braisa calls it R"HR to mean that it is not a R"HY. At times **Rava** would answer that the Braisa is discussing where the makom shevisa is in R"HR and the eiruv is in a karmelis, (whose transfer to R"HR is only assur D'Rabanan) and the Braisa follows shitas **Rebbi** who holds that issurim D'Rabanan of Shabbos do not take effect during bein hashmashos, which means that the eiruv is effective bein hashmashos (which is when an eiruv must be effective).

- The Gemara brings a proof from a Braisa that a use "ahl yidei hadchak" is not considered a proper public use and therefore would not get the status of the R"HR.
- **R' Yehuda** said, if one stands up a bundle of reeds and then throws it down, stands it up again and throws it down, and repeats this thereby moving it many amos, he is patur. He would not be chayuv unless all of the bundle is lifted and moved at once.
- The Braisa quoted earlier said, if one stands on the threshold of a house, he may transfer an object into the house, or into the R"HR. This must be referring to a threshold that is a makom petur (e.g. it does not have an area of 4x4 tefachim), because that is the only way a transfer to R"HY and R"HR would be mutar l'chatchila.
 - The Braisa then said: However, the person standing on this threshold should not take something from someone standing in the R"HR and then transfer that to someone standing in the R"HY. If one does do that, all 3 people are patur.
 - **Q:** This seems to argue with **Rava** who says, that if someone transfers an object more than 4 amos in R"HR, and does so by carrying the object more than 10 tefachim above the ground (a makom petur) he is chayuv. Here we see that because it was transferred via a makom petur, all are patur!? **A:** The Gemara answers, that in **Rava's** case the object never came to rest in the makom petur and that's why he is chayuv. In the Braisa it did come to rest in the makom petur and that's why they are patur.