



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

Shabbos Daf Kuf

- **Abaye** says, if one throws a reed mat from the RH"R into a ditch that is 10 tefachim deep and 8 tefachim wide, he is chayuv. If he stands it up in middle of the pit (thereby splitting the pit into 2 pits which are less than 4 tefachim wide each (each "half" is less than 4 to accommodate for the thickness of the mat itself) he is patur.
 - According to **Abaye** who says that a mat (which is less likely to be abandoned in the ditch) can cancel the ditch's status as a RH"Y, he would surely agree that throwing dirt into a ditch (which will be abandoned in the ditch) to decrease the depth to below 10 tefachim will surely change the status as it is thrown. According to **R' Yochanan** who is unsure with regard to the case of throwing the dirt, he would certainly say that the placement of the mat will not make the ditch lose its RH"Y status.
- **Abaye** says, if there is a ditch 10 tefachim deep with an area of 4x4 tefachim full of water in the RH"R, one would be chayuv for throwing an object from the RH"R into it. If the same ditch would be full of fruit instead of water, one would be patur for throwing an object from the RH"R into it (it is as if the ditch is full with earth, in which case it would not be a RH"Y).

MISHNA

- If one throws an item in the RH"R at a wall 4 amos away, but above 10 tefachim off the ground, it is as if he threw it in the air, and he is patur. If he throws it at the wall below 10 tefachim, it is as if he threw the item on the ground, and he is chayuv. If one throws an item 4 amos on the ground, he is chayuv.

GEMARA

- **Q:** When the object hits the wall it bounces back and therefore never travels the necessary 4 amos! If so, why is he chayuv? **A: R' Yochanan** said, the Mishna is discussing a sticky cake of figs that sticks to the wall and does not bounce back.
- **R' Yehuda in the name of Rav in the name of R' Chiya** said, if one throws an object from the RH"R and it lands in a crevice (which is not 4x4) in a wall which is above ten tefachim, **R' Meir** says, if the wall is large enough that it can be carved out to make the crevice into an area that is 4x4, we view the crevice as being 4x4 and he is chayuv (**R' Meir** says this concept with regard to a doorway having the minimum shiur for a mezuzah), and the **Rabanan** say, currently the crevice is not 4x4 and therefore he is patur.
- **R' Yehuda in the name of Rav** says, if a mound in the RH"R slopes to a height of 10 tefachim within 4 amos (and has an area of 4x4 tefachim), it will have a din of a RH"Y, with the slopes treated as walls because of their steepness.
 - A Braisa says the same thing in the name of **R' Chanina ben Gamliel**.

MISHNA

- If one throws an object less than 4 amos in a RH"R, and before it lands a wind pushes it beyond 4 amos, he is patur.
- If one throws an object beyond 4 amos in the RH"R and before it lands a wind comes and blows it back to within 4 amos, he is chayuv.

GEMARA

- **Q:** How can he be chayuv if the item never came to rest beyond 4 amos?! **A: R' Yochanan** says, the case is that it came to rest on a tiny area (or it was held stationary in the air below 3 tefachim by the wind) beyond 4 amos before it was blown back within 4 amos.

- **Rava** said, the **Rabanan** say that an object, even within 3 tefachim to the ground, is only considered to have come to rest if it rests on something, of any minute size.
 - **Ravina** asked **Mareimar**, this is exactly what **R' Yochanan** said, so why does **Rava** need to repeat it? **A: R' Yochanan** was discussing a case where the object was being carried by the wind, and there is therefore no expectation of it landing there. We would think that it is only in that case that **R' Yochanan** says it must come to rest. However, when it is within 3 tefachim to the ground, and not being carried by the wind, we would think that it is considered to have rested without actually resting. That's why **Rava** said that even in that case it is not considered to have landed.

MISHNA

- One who throws an object 4 amos in the sea is patur (the sea is a karmelis).
- A shallow pool of water, which is less than 10 tefachim deep, that has a RH"R going through it is considered to be a RH"R.
- The Mishna says a second time, a shallow pool of water that has a RH"R going through it, is considered to be a RH"R.

GEMARA

- **Q:** It is understandable why the Mishna repeated twice that the RH"R passes through it, to teach us that if the public can walk through something, although it may be inconvenient to walk through, is still considered to be a RH"R. This is opposed to using something, which if the public can only use it in an inconvenient way (e.g. a ditch that is too deep to use conveniently to store things in) it loses its din of a RH"R. However, why does the Mishna use the same example of a "shallow pool of water" for both cases?
 - **A: Rava** answers one case is discussing the summertime and one is discussing the winter. If we would only discuss the summer, we would think it is only then that a pool has a din of RH"R because people walk through it to cool off. If we would only discuss the winter, we would think it is only then that people walk through it because their shoes and clothing are anyway dirty from the mud so they don't mind walking through.
 - **A: Abaye** says if only mentioned once, we would think it refers to where the pool is not 4 amos wide. However, if it were 4 amos wide we would say that people would walk around it rather than through it. That's why we mention it again to include that case as well.
 - **A: R' Ashi** says, if mentioned only once, we would think that if it is 4 amos wide people walk through it, but if it is less than 4 amos people jump over it and don't walk through it. That's why we mention it again to include that case as well.

MISHNA

- One who throws an object from the sea onto the shore or visa-versa, from the sea onto a ship or visa-versa, or from one ship to another, he is patur.
- One may carry between ships that are tied together, but not between ships that are not tied together even if they are very close to each other.

GEMARA

- If one is on a ship on Shabbos and wants to draw water from the sea (which is a karmelis) for use on the ship, **R' Huna** says he stick out a small pole (as a symbol) and can then draw water. (He holds that the karmelis begins on the sea floor, and ten tefachim above that is a makom petur. Therefore, he truly can draw water freely. The pole is there as a reminder that one may not transfer from a karmelis to a RH"Y). **R' Chisda and Rabbah bar R' Huna** say, he should enclose an area of 4x4 tefachim above the water and then draw from that area (that becomes a RH"Y like the ship). (They hold that a karmelis gets measured from the top of the water. Therefore, one cannot take water from the karmelis onto the ship which is a RH"Y without making an area into a RH"Y as well).
 - **Q: R' Nachman** asked, according to **R' Huna**, one should not be allowed to take water as a gezeirah for a case where he is in an area where there is less than 10 tefachim to the

seabed?! **A: Rabba bar Avuha** answered, a ship will not travel in water that is less than 10 tefachim deep.

- **Q: R' Nachman** asked, but the front of the ship lifts above the water and can sail in less than 10 tefachim deep?! **A: R' Safra** answered, sailors stay at the front of the ship with long poles that they use to measure the depth of the water and prevent even the front of the ship from entering such shallow water.
- **Q: R' Nachman bar Yitzchak** asked, according to **R' Chisda and Rabbah bar R' Huna**, how do they dispose of their waste water? They would not throw it into the area that they draw from, because that would make the water disgusting to them?! **A: R' Chiya bar Avin** answered, they would pour it on the side of the ship and let it roll into the sea.
 - **Q:** Their spilling is indirectly causing the water to go from the ship into a karmelis and that should be assur?! **A:** Causing the indirect transfer to a karmelis is mutar. We see this concept in a Braisa that allows transferring from a ship that is sitting low in the water to the sea, but not from the sea onto that ship. The difference must be because the Braisa is allowing the pouring onto the side of the ship, and that's why it is allowed. We see that indirect transfer to a karmelis is permitted.