



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

Shabbos Daf Kuf Aleph

- **R' Huna** says, a small canoe-like boat which has a sloped bottom that comes to a point is considered to be a karmelis because the area within 3 tefachim of the bottom of the boat is less than 4 tefachim wide, so the walls enclosing the significant area (which is 4x4) cannot be said to have a floor to them (the walls are "suspended" in mid-air with no floor). If the boat was 4 tefachim wide within 3 tefachim to the bottom, it would be considered a RH"Y. Also, if one filled the bottom of the boat with branches or the like, thereby raising the floor to a point where the boat is 4 tefachim wide within 3 tefachim to the floor, it would likewise be a RH"Y.
 - **Q: R' Nachman** asks, why can't we just say that the walls are viewed as continuing straight down ("gud achis") and are therefore not "suspended" in the air? We find that this concept exists with a basket of 4x4 tefachim which is placed atop a pole in RH"R, we view the walls of the basket as continuing downward and creating a RH"Y!
 - **Q: R' Yosef** asked, the **Chachomim** argue in that case and say that the basket does NOT create a RH"Y, so how can you ask from that case? **A: Abaye** said to **R' Yosef**, even the **Chachomim** generally agree to the principle of "gud achis". We see this in a Braisa which says that a post in the RH"R which is 10 tefachim tall and 4x4 on the top, but less than 4x4 closer to the ground, is considered to be a RH"Y (even according to the **Rabanan**) because we say "gud achis". The reason they argue in the case with the basket is because it is atop a very narrow pole and small animals can easily fit between the pole and the imaginary wall, thus treating the imaginary wall as non-existent. However, in this case of the post, the post is less than 4x4 closer to the ground, but it is considerably thicker than a simple pole and therefore does not leave enough room for an animal to get by. In our case of the boat, there are no small animals which will go by and therefore the **Rabanan** would agree that we should say "gud achis"!?
 - **R' Ashi** explains that fish swimming in the area around the imaginary wall does not create a problem, because we find elsewhere that fish do not nullify a wall.

S'FINOS K'SHUROS...

- **Q:** Since the ships are tied together, it is pashut that one may carry from one to the other!? **A: Rava** says, the Mishna is allowing carrying from one ship to the next via a small canoe-like boat that is wedged in between them.
 - **Q: R' Safra** asks, but the Mishna says one may carry from "one to the other" – with no mention of a small boat in between?! **A:** He says that the chiddush is that if the boats are owned by different people, one may make an "eiruv" and carry from one to the other (i.e. the halachos of "eiruv" apply to boats as well).
 - A Braisa agrees and says that one may carry between ships that are tied together if an "eiruv" was made. If the ships became untied, one may not carry between them. If they are retied on Shabbos (which shouldn't be done) whether b'shogeg, b'meizid, unwillingly or mistakenly, one may again carry between them. Similarly, if one hung mats to make enclosed areas in the RH"R for people to use, and then made an "eiruv" between them, one may carry from one area to the other. If the mats are rolled up, one may no longer carry from one to the other. If they are rolled back down, whether b'shogeg, b'meizid, unwillingly or mistakenly, he may once again carry among them.
 - **Q: R' Nachman** said that if mats are rehung on Shabbos they do not permit one to carry?! **A:** He only disallowed carrying when the mats were rehung b'meizid (the **Rabanan** were goizer to prevent people from

purposely hanging them on Shabbos, and even the Braisa doesn't mean that one can carry if they were rehung b'meized, it means that they are considered a RH"Y and one who throws into the area from the RH"R would be chayuv – Rashi).

- **Shmuel** says, the ships are considered tied together even if they are only tied with sewing threads.
 - **Q:** If this string holds the boats together, it is obvious that they are considered tied together. If it doesn't, then why are they considered tied together? **A:** The string can hold the ships together. **Shmuel** says this to exclude something else he said about a ship becoming tamei when it is being held in place by "string" that is partly under the same roof as a meis. **Shmuel** says that the "string" in that case must be a metal chain. The reason is, metal retains the same level of tumas meis as the item that is giving it the tumah. Therefore, if under the same roof as a meis, the chain becomes an "avi avos" of tumah which then makes the ship an av hatumah which then makes the cargo a rishon l'tumah. If the "string" is not metal, the string would only become an av itself, the ship would become a rishon which could then not make the cargo tamei. However, for purposes of Shabbos, as long as the ships are held together, it makes no difference what type of string it is.