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## BACKGROUND TO THE DAILY DAF

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# SHABBOS 101

[101a - 31 lines; 101b - 29 lines]

\*\*\*\*\*GIRSA SECTION\*\*\*\*\*

We recommend using the textual changes suggested by the Bach and the marginal notes of the Vilna Shas. This section is devoted to any *other* important corrections that Acharonim have pointed out in the Gemara, Rashi and Tosfos.

**[1] Gemara 101a [line 8]:**

The words "Ela *b'Arba'ah*" **אלא בארבעה**

should be "Ela *b'Arba*" **אלא בארבע** (that is, Amos)

This is the Girsas of Dikdukei Sofrim #7 and the Oxford manuscript.

**[2] Rashi 101a DH v'Lo Amaran Ela** **ד"ה ולא אמרן אלא**

The words "*beshe'Katzeh* Shelahen Gav'o'ah" **בשקצה שלהן גבוה**

should be "*beshe'Katzar* Shelahen Gav'o'ah" **בשקצר שלהן גבוה**

This is the Girsas of the Warsaw printing and many other printings.

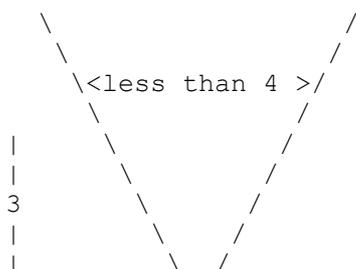
**[3] Gemara 101b [line 27]:**

"Cherev Harei Hu k'Chalal, *In*" **חרב הרי כחלל אין**

The word "In" does not appear in Dikdukei Sofrim #300 and in the Oxford manuscript, and it is unnecessary.

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- 1) [line 6] **אחודה** A'CHUDAH - on the top of the ship's wall
- 2) [line 7] **ביצאתא דמישאן** BITZ'ASA D'MEISHAN - (O.F. cojet) canoes of Meishan (Mesene, the island formed by the Euphrates, the Tigris and the Royal Canal); small boats which are narrow and pointed at the bottom and wide at the top
- 3) [line 9] **אין בפחות משלשה ארבעה** EIN B'PACHOS MI'SHELOSHAH, ARBA'AH - they are not four Tefachim wide within three Tefachim from the bottom: (figure is best viewed with Courier 10pt, screen width 6.25in/16cm/75 characters)



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- 4) [line 11] **קני ואורבני** KANEI V'URBENEI - reeds and thin willow branches
- 5) [line 12] **גוד אחית מחיצתא** GUD ACHIS MECHITZASA  
 (a) Gud Achis (lit. extend or pull downward!) is a Halachic device by which Mechitzos which enclose an area of four by four Tefachim are considered to extend downward to the ground, providing the necessary ten Tefachim for a Mechitzah of Reshus ha'Yachid.  
 (b) The canoe of our Gemara therefore may become a Reshus ha'Yachid through Gud Achis by considering its sides to descend from the point where it has an internal area of four by four Tefachim a distance of ten Tefachim.
- 6) [line 14] **טרסקל** TERASKAL - a basket
- 7a) [line 21] **עיקרו** IKARO - its base  
 b) [line 21] **קצר שלו** KATZAR SHELO - the narrow part of its base
- \*8\*)** [line 23] **מידי איריא** MIDI IRYA - *How can they be compared?! (You, Rav Yosef, had suggested that both the Bitzi'asa and the pole that is 3 Tefachim wide on bottom should be compared to the pole with a basket on top. However, that is an incorrect comparison; Gud Achis applies to the former two but not to the latter — RASHI; see also Rashi 101b DH Ha Ika)*
- 9) [line 30] **מחיצה תלויה** MECHITZAH TELUYAH - a wall which has a gap on the lower part

## 101b-----101b

- \*10\*)** [line 1] **קל הוא** KAL HU - *see Insights*
- 11) [line 5] **ביצית שביניהן** BITZIS SHE'BEINEIHEN - (O.F. cojet) a rowboat which may transfer objects from one of the larger boats to the other
- 12) [line 6] **שפיר קאמרת?** MOSHE, SHAPIR KA'AMRAT? - Leader of the Generation, is what you are saying correct?
- 13) [line 7] **לערב** L'AREV (ERUVEI CHATZEIROS)  
 (a) According to Torah law, in a courtyard which has in it houses owned by different people, all of the neighbors may transfer objects from their houses to the courtyard and into other houses on Shabbos. Even though each house is a separate Reshus ha'Yachid, it is permissible to move objects from one Reshus ha'Yachid to another. Such is also the case when several *courtyards* open on a dead-end alley, and when a city is completely walled. (RAMBAM Hilchos Eruvin 1:1)  
 (b) King Shlomo decreed that transferring objects from one Reshus ha'Yachid to another is forbidden, unless an Eruv Chatzeiros (lit. a mixing of the courtyards) is created on Friday, before Shabbos begins (Shabbos 14b, Eruvin 21b). (The equivalent of an Eruv Chatzeiros for an alley or a city is called a Shituf Mava'os.) This is accomplished by all of the neighbors collectively setting aside a loaf of bread, in one common container, in one of the houses of the courtyard, or one of the courtyards of the alleyway. This shows that all neighbors have an equal share in all of the Reshuyos ha'Yachid, just as they all have a share in that bread. They can be considered one Reshus again. (In the case of an alley or city, any food is permissible to use as an Eruv, except for water, salt and mushrooms.) (RAMBAM ibid. 1:4-9)  
 (c) The boats in our Gemara are both Reshuyos ha'Yachid, and since they belong to different people, they require an Eruv Chatzeiros in order to permit carrying from one to the other.
- 14) [line 12] **מחצלות הפרוסות** MACHATZALOS HA'PERUSOS - mats that are stood on end in Reshus ha'Rabim to form enclosures which are Reshuyos ha'Yachid, with different people inhabiting each enclosure
- 15) [line 13] **נגללו** NIGLELU - if they were then rolled up
- 16) [line 13] **נפרשו** NIFRESHU - if they were spread out again
- 17) [line 20] **חוט הסרבל** CHUT HA'SARBAL - the string used to tighten the collar of a cloak
- 18) [line 20] **יכול להעמידן** YACHOL L'HA'AMIDAN - it can hold them (the boats) together

**\*19\*** [line 26] **לענין טומאה** L'INYAN TUM'AH - *the iron chain was only required in order to spread Tum'ah. (That is, the chain has nothing at all to do with tying the boats together; it is simply a means of spreading Tum'ah from the dock to the boat. As far as the laws of Eruv are concerned, though, it is clear that anything which keeps boats from spreading apart will suffice.)*

**20)** [line 27] **חרב חרבי הוא כחלל** CHEREV HAREI HU K'CHALAL - a sword is like a corpse

(a) Any metal utensil that touches a dead body is given the same level of Tum'ah as the dead body itself, i.e. it becomes an "Avi Avos ha'Tum'ah." Similarly, if a metal utensil touches an Av ha'Tum'ah, it becomes an Av ha'Tum'ah. (A Rishon or Sheni l'Tumah cannot make utensils Teme'im.)

(b) According to some Rishonim, this law applies to non-metal utensils (except for earthenware) as well — see Insights to Pesachim 14b.