

**Daf review - Shabbos 8**

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7b

Gemara continues discussing if crevasses abutting the public domain, reshus haRabim (RHR) have the same status in halacha of RHR, asking why Mishna brings a case of throwing a juicy fig that sticks to the wall. Sages explain why Mishna did not ask from throwing a pebble or something else into a crevasse, which would show using such a crevasse is a valid use.

We touch on the disagreement of “carving to complete” by imagining an arched doorway is square for rules of mezuzah (see Eruvin 11b), or counting a small crevasse as being 4x4, a significant size for Shabbos

**Halacha:** a doorway needs to have vertical sides and a lintel on top to require a mezuzah

8a

The Gemara talks about a tree in RHY with branches into RHR, explains Rebi holds branches follow status of trunk while other sages do not agree

Then, the Gemara brings amazing case of throwing a large basket which is itself a reshus if it has diameter 6 and height 10. He is patur because in Mishkan they would throw items, not an entire reshus. The Gemara also notes an argument if a 7.5 tefach tall basket thrown into RHR could be patur due to “lavud”, imagining it has come to rest on the ground once it is within 3 tefach of the ground.

The Gemara compares objects of various heights in the RHR to a pit within the RHR, which is more difficult to use. The Gemara asks if a pit is difficult to use, which would make it not part of the RHR.

8b

Gemara brings case of establishing an eruv techumin (to extend where he can walk on Shabbos) in the RFR by placing food into a pit erev Shabbos. The food must be accessible when Shabbos begins to be a valid eruv, since it is valid then usage, even with difficulty, is valid usage.

**Inspiration:** home is where your food is!

**Halacha:** even if the eruv food was eaten later, the eruv is still valid since the food was available when Shabbos began. Same rule for eruv tavshilin.

The Gemara answers this pit was not a RHY, only a carmelis, and Rebi allows taking the food during bein hashemashos, when Shabbos is beginning, since sages did not forbid transferring from carmelis to RHR during bein hashemashos

The Gemara brings case of stream flowing in RHR that people walk through, explains this case is brought twice to show it is part of RHR in summer or winter, and shows walking with difficulty does not change the status

We conclude walking with difficulty is still halachic walking, and therefore the stream people walk through is part of RHR, but using a surface or pit only with difficulty is not enough usage to make that surface part of RHR