



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

Eiruv Daf Yud

- **Q:** The explanation of the Mishna with the small chatzer and large chatzer makes more sense if a lechi only visible on the outside is *not* considered a lechi. If that is the case, the Mishna does not have to be qualified in so many ways (we said the Mishna must be discussing where the small chatzer's walls protrude into the large chatzer, and the small chatzer is not centered in the large chatzer). Rather we can say that the small chatzer's walls do not protrude, and the small chatzer is centered. We can simply say that the Mishna follows **Rebbi** (who says that a chatzer needs 2 lechis to allow carrying therein) who himself follows **R' Yosef** (who says that the lechi must be a minimum of 3 tefachim wide). That's why the Mishna says the large chatzer must be an amah larger than the small chatzer (not because that makes a difference for the small chatzer, because that chatzer is anyway assur to carry in, because the lechi which is only visible on the outside is not a valid lechi), because that is the only way that the large chatzer will have lechis that are at least 3 tefachim wide each, and that is the only way we can have a case where it is mutar to carry in the large chatzer, but assur to carry in the small chatzer. However, if we say that **Rebbi** does not hold like **R' Yosef**, and that we need to qualify the Mishna like we said originally (last Daf), there is no reason to say that the large chatzer need be an amah larger than the small chatzer! To make the large chatzer mutar, we can have lechis that are a tefach each, and to make the small chatzer assur, the difference can be a lot more than one amah as well!
A: From here we have a proof that the Mishna holds a lechi that is only visible from the outside is NOT considered a valid lechi.
- **R' Yosef** said, I did not hear this psak of **R' Huna** that a lechi visible only from the outside *is* a valid lechi. **Abaye** said to **R' Yosef**, you actually told us this psak of **R' Huna**, with regard to the following. **Rami bar Abba in the name of R' Huna** said, if a lechi is attached to the wall of a mavui in a way that it is simply an extension of the wall and protrudes into the reshus harabim, if it is less than 4 amos, it is considered a good lechi and one may carry in the mavui up until the inside edge of that lechi. If it is more than 4 amos it loses its status as a lechi (it is considered a mavui wall) and one may not carry in the entire mavui until a valid lechi is put in place. **Abaye** told **R' Yosef**, you told us that we can learn 3 things from this statement of **R' Huna**: 1) From the fact that he can only carry up until the inner edge of the lechi we see that one may not carry opposite the width of the lechi; 2) We see that the minimum measurement of a mavui is 4 amos (once the "lechi" reaches 4 amos it is considered a mavui wall); 3) We see that a lechi which is only visible from the outside *is* considered to be a lechi.
- The Gemara paskens that a lechi which is only visible from the outside *is* considered to be a lechi.

V'HARACHAV MEI'ESER YIMA'ET

- **Abaye** said, a Braisa says: if an entrance is wider than 10 amos it must be made smaller, but **R' Yehuda** says it need not be made smaller.
 - **Q:** According to **R' Yehuda**, how wide can the entrance be? **A:** **R' Achai** thought to say in front of **R' Yosef** that it may be up to 13 and one third amos wide, based on a kal v'chomer from the case of a well in the reshus harabim. [A well 10 tefachim deep is a reshus hayachid, and therefore one cannot draw water from there into the reshus harabim. The **Rabanan** were meikel and allowed one to place corner pieces 13 and one third amos apart, and in that way to create "halachic walls" which allow one to draw water there]. If in the case of the well, where there is more open space than wall, the **Rabanan** allowed an opening of 13 and 1/3 amos, certainly in the case of a mavui, which is closed on 3 sides, the **Rabanan** would allow the 4th side to have an opening of 13 and 1/3 amos.

- Maybe a mavui's opening can be even wider than that allowed for in the case of a well, because a mavui has physical walls and is in that way better than the case of the well?!
 - Maybe since we are meikel by the case of a well (to allow more open space than actual walls), we are meikel to allow such a wide opening. However, by a mavui, maybe we would not be as meikel and only a maximum of 10 amos would be allowed?!
- **Levi** taught a Braisa that says, if one has a mavui entrance that is 20 amos wide, he can stick a pole at the mid-point (thereby making it two entrances of 10 amos each) and that suffices. **Levi** said, we do not pasken like this Braisa.
 - **Q:** What can one do to decrease the width of the opening? **A: Shmuel in the name of Levi** says, he can take a board that is 10 tefachim high and 4 amos long, and he can place that at the mid-point of the entrance with the length parallel to the 2 mavui walls. A wall this size makes the area on either side of it into a separate mavui. **A2:** One can do similar to what **R' Yehuda** suggested to be done for an entrance that is 15 amos wide. There he said to take a board that is 3 amos wide and place it 2 amos away from one side wall. It results in there being 2 amos of empty space, 3 amos of a wall (and in effect closes up those 5 amos) and leaves the remaining 10 amos open (which is allowed). [For a case where the entrance is 20 amos, he would take a board of 6 amos and place it 4 amos away from one side wall].
 - **Q:** Why didn't **R' Yehuda** suggest that one place a board an amah and a half wide next to the mavui wall, leave a space of 2 amos, and then place another board 1.5 amos wide. In that 5 amah section (1.5+2+1.5) there is more wall than empty space and it should be effective?! It must be that this would not be effective, because the empty space is more than each board individually, and we see from here that in such a case we do not say that the empty space becomes batul to the walled space when the walled space is combined of two walls on each side of the empty space!? **A:** It could be that when the walled areas together are more than the empty spaces it is effective (even when each wall individually is less than the empty space). This case is different because on each side of the wall there is a space larger than the wall (2 amos on one side and 10 amos on the other side) and that is why it would be ineffective.
 - **Q:** Why didn't **R' Yehuda** suggest that one place a board an amah wide next to the mavui wall, leave a space of 1 amah, and then place another board 1 amah wide, leave a space of 1 amah, and then place another board 1 amah wide? In that way the empty spaces are not larger than the boards! It must be that the empty space being equal in size to the board is also not good enough!? **A:** Typically it would be enough. The problem is that the last board has 10 amos of empty space next to it, and the amah of empty space on the other side combines with the 10 amos of empty space to be mevateil that board.
 - **Q:** Why didn't **R' Yehuda** suggest that he leaves an amah space next to the mavui wall, then places a board which is 1.5 amos wide, leaves another space of an amah, and places another board of 1.5 amos wide. In this way the board is larger than the space next to it!? **A:** He could have suggested this, it is just more complicated than placing the one board of 3 amos, so he gave that suggestion instead.
 - **Q:** Why aren't we concerned that people will use the small, 2 amah entranceway and stop using the larger, 10 amah entranceway (that will be problematic, because the smaller entranceway has no lechi)?! **A: R' Ada bar Masna** said, people will not use a smaller entranceway when they have the option of a larger entranceway.
 - **Q:** We see that **R' Ami** and **R' Assi** were concerned for this possibility?! **A:** In their case, using the smaller entrance provided a shortcut. That is a cause for concern that people will use the smaller entrance and not the larger one.

- A Mishna says, a portable commode (made of two straps and a space in between them) combines to reach the minimum of a tefach to act as an “ohel” over a meis.
 - **Q:** How large can the space in middle be with it still being able to combine to the size of a tefach? **A: R’ Dimi** said the 2 straps can be 2 finger widths each, and the space in middle can be 2 finger widths. **Ravin** said each strap can be 1.5 finger widths and the space can be 1 finger width.
 - **Abaye** asked **R’ Dimi**, do you argue with **Ravin**? **R’ Dimi** said, we do not argue, we just refer to different size fingers. **Abaye** said, you surely argue, because you said the empty space can be larger than the straps and **Ravin** said the empty space cannot be larger than the straps! **R’ Dimi** said, we don’t argue about that. If anything, we argue whether the space can be the same size as the straps surrounding it. I (**R’ Dimi**) say that it can be the same size and **Ravin** says that it must be smaller than the straps.