



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

Eiruv Daf Tes Vuv

- Regarding a lechi at the entrance to a mavui that was not placed there for purposes of being a lechi: **Abaye** says it has the din of a lechi. **Rava** says it does not get the din of a lechi.
 - If he did not intend to rely on this as a lechi at the onset of Shabbos, and on Shabbos he needs to use it as a lechi to permit him to carry in the mavui, all agree that he cannot use it as a lechi. The machlokes is where he relied on it as a lechi at the onset of Shabbos: **Abaye** says it functions as a lechi and **Rava** says it does not (because initially it wasn't set into place as a lechi).
 - The Gemara felt that just as they argue regarding a lechi, the same machlokes would take place regarding a wall that was not initially put there to be used as a wall. Based on that, the Gemara brings a series of attempted proofs/questions:
 - **Q:** A Mishna says, if one makes a succah using trees as its walls it is a kosher succah. We see that they are considered walls although they were not put in place with that intent?! **A:** We are discussing where the trees were planted with the purpose of using them for walls. The chiddush is that we are not concerned that he will come to use the trees on Yom Tov.
 - **Q:** If the corner boards enclosing the area around a well are made using an existing tree, a gate or a wall of reeds, it is considered to be a good corner board. We see the existing tree and row of reeds are considered a wall?! **A:** Here too we are discussing where they were planted for this purpose. The chiddush is that the reeds spaced less than 3 tefachim apart are considered to be a solid wall.
 - **Q:** A tree whose branches project out and then down (and reach to within 3 tefachim to the ground) create an enclosure which permits one to carry on Shabbos?! **A:** Here too it was planted for this purpose. Still, he may only carry in this area if it is less than 2 "beis se'ah", because it was planted primarily for use outside of this area (it is intended as a place for a watchman to stay when he is focused on staying outside and watching the fields), and therefore is limited to this size.
 - **Q:** A Braisa says that if someone makes his Shabbos residence on a mound that is 10 tefachim high and between 4 square amos and 2 "beis se'ah" in area, or in a depression in a rock which is deep 10 tefachim and between 4 square amos and 2 "beis se'ah" in area, or in a clearing in a field of grain between 4 square amos and 2 "beis se'ah" in area, or in a clearing surrounded by grain which is 10 tefachim high, these areas are considered "walled" and he may carry in the area and walk beyond them up to 2,000 amos. A mound and a depression were not "made" to act as walls!? **A:** All agree that a wall not made to be used as a wall is still considered to be a wall. They only argue regarding a lechi. **Abaye** says the purpose of a lechi is to act as a wall, and therefore, just like a wall, a lechi that was not placed there to act as a lechi is still considered to be a lechi. **Rava** says, the purpose of a lechi is to act as a reminder. If it was not placed there to act as a lechi, there is no reminder.
 - **Q:** A Braisa says that if bricks protrude out of the side of the wall into the entranceway and the bricks are less than 3 tefachim apart, they can act as a lechi?! **A:** We are discussing a case where they were initially put there to act as a lechi. The chiddush is that one may think the person put them there to allow for future building. The Braisa teaches that it is a good lechi.

- **Q:** A Braisa taught by **R' Chiya** says that a mavui wall that is indented, either facing inside the mavui or outside the mavui, it acts as a lechi (even though it seems that it was not made to act as a lechi)?! **A:** Here too, it was constructed initially to act as a lechi. The chiddush is that even when it is only noticeable from the outside, it is still considered to be a good lechi.
- **Q:** **Rav** was sitting in a mavui and asked his attendant for water. The lechi then fell down and **Rav** instructed the attendant to stop carrying. **R' Huna** asked, why can't we just rely on the tree that stood at the entrance of the mavui? **Rav** replied, we did not rely on that at the onset of Shabbos! It seems that if he had relied on it, it would be a good lechi!?
 - We can't say that **Abaye** and **Rava** only argue in a case where one did not rely on it from before Shabbos, but if one did all would agree that it is a good lechi, because we find that **Abaye** and **Rava** argued about a pole at the entrance to a certain mavui that was not placed there to act as a lechi. In that case they certainly relied on it before Shabbos and still they argued.

MISHNA

- A lechi may be made of anything, including a live object (an animal). **R' Meir** says a live object may not be used.
- A live object which is over a meis becomes a "cover" to the meis and becomes tamei through that. **R' Meir** says the object remains tahor.
- We may write a "get" on a live objects. **R' Yose Haglili** says such a "get" would be passul.

GEMARA

- A Braisa says: **R' Meir** says, a living object may not be used as a wall for a succah, as a lechi for a mavui, or as a corner board to enclose a well, and if it acts as a cover to a meis it does not become tamei. They said in the name of **R' Yose Haglili** that one may also not write a "get" on them.
 - **Q:** What is **R' Yose Haglili's** reasoning? **A:** The pasuk regarding "get" says "sefer". One would think it may only be written on klaf. The pasuk therefore says "v'kasav lah" which teaches that it can be written on anything. If so, the word "sefer" only excludes writing a "get" on a living object, or on food.
 - The **Rabanan** say, the pasuk doesn't say "basefer" – in a sefer, which would suggest like this drasha. The pasuk says "sefer", which teaches that the "get" must be written in a way that makes a separation between the husband and wife.
 - The **Rabanan** use the word "v'kasav" to teach that a divorce may only take place via a written document, not via money. We would think that just like marriage comes about through a document or money, through a hekesh we should say that a "get" can be done in the same way.
 - **R' Yose Haglili** learns this from the words "sefer krisus" – only a document can make a divorce.
 - The **Rabanan** use the word "krisus" to teach that it must be a document that fully severs the relationship (it can't be made on a condition that obligates the woman to do something or not to do something forever).
 - **R' Yose Haglili** learns that from the fact that the pasuk says "krisus" when it could have just said "kares".
 - The **Rabanan** don't darshen these extra letters of the word.

MISHNA

- A caravan that has encamped for Shabbos may make a 10 tefachim high wall around them out of the equipment of the animals and they may carry within that area, as long as the empty spaces do not exceed the "walled" areas.

- Any space that is 10 amos wide or less is permitted because it is considered to be an entranceway. If an opening is more than 10 amos, it will prohibit carrying in the encampment.

GEMARA

- If the walled areas equal the open areas: **R' Pappa** says it is mutar to carry in the entire enclosure (Hashem told Moshe Rabbeinu do not leave most of the enclosure open), and **R' Huna the son of R' Yehoshua** says it is assur (Hashem told Moshe, fence in most of the enclosure).
 - **Q:** Our Mishna says, "as long as the empty spaces do not exceed the "walled" areas". It seems that if they are equal it is ok!? **A:** The inference should be that if the walled areas are more than the empty spaces it is mutar.
 - **Q:** Then the Mishna should say that if they are equal it is assur!? **A:** This remains problematic – **KASHYEH**.
 - **Q:** A Mishna says, if one covers his succah with s'chach that is passul (e.g. spits or sides of a bed), if he leaves space in between these pieces equal to these pieces and fills those spaces with kosher s'chach, it is a kosher succah. We see that an equal amount is good enough!? **A:** The Mishna is discussing where enough room is left for pieces equal to the size of the passul s'chach, plus room is left to be able to place the kosher s'chach in and remove it. Thus, when filled with kosher s'chach, there is more kosher than passul.
 - **Q:** It is possible for there to be exactly the same amount of space?! **A: R' Ami** says we are talking where he purposely made the spaces larger than the passul s'chach. **A2: Rava** says the Mishna is discussing where he places the kosher s'chach on top of, and perpendicular to, the passul s'chach. Therefore, to fill the gaps there is more kosher than passul s'chach.
 - **Q:** A Braisa says, a caravan that is encamping for Shabbos and surrounds itself with camels or equipment must make sure that the empty spaces are not equal to the animals or equipment surrounding the encampment?! **A:** The Braisa means to prohibit leaving space equal to the animals or equipment plus extra space to allow movement in and out. It is prohibited because there is more empty space than closed space.