



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

### Eiruvin Daf Tes Zayin

- A Braisa says that there are 3 categories of walled areas when it comes to planting kilayim: 1) if the wall segments are less than 3 tefachim, there must be less than 3 tefachim in between segments (so that lavud will apply) for it to be considered a wall; 2) if the wall segments are between 3 tefachim and 4 tefachim, not including 4 tefachim, the spaces in between can't be as large as the segments, and if the empty spaces are larger than the segments, one may not even plant opposite the wall segments (seemingly contradictory statements will be explained); 3) if the segments are between 4 tefachim and 10 amos, the spaces in between can't be the same size as the segments, and if they are, one may plant another species opposite the wall segments, but not opposite the empty spaces. The Braisa continues: a) if there is more "wall" than empty spaces one may even plant opposite the empty spaces, b) if there is a space larger than 10 amos, one may not even plant next to the wall segments, c) if one makes a tzuras hapesach in these openings larger than 10 amos, one may plant even opposite the opening.
  - **Q:** Section "2" of the Braisa says the spaces can't be as large as the wall segments! This is problematic for **R' Pappa**! **A:** It means that the spaces can't be as large as the walls plus space to allow for putting in and taking out (which would make the spaces larger than the walled areas). It makes sense to say this is what the Braisa means, because the section continues that if the empty spaces are larger than the wall segments it is no good. It seems that if they are equal it would be good.
  - **Q:** How will **R' Hunu** understand this section? **A:** **R' Hunu** will say, section "a" of the Braisa says "if there is more wall segments than empty spaces one may even plant opposite the empty spaces". It seems that if the spaces are equal it would not be permitted.
  - **Q:** Section "2" is problematic for **R' Hunu** and section "a" is problematic for **R' Pappa**?! **A:** **R' Pappa** says, since section "2" uses the phraseology of the empty space being larger than the walls, section "a" therefore uses similar phraseology of there is more wall than empty spaces. **R' Hunu** says the same thing, only in reverse (section "2" phraseology follows that of section "a").
  - **Q:** According to **R' Pappa** the case of a wall segment that is exactly 3 tefachim cannot be included in section "1", because wall segments of 3 tefachim can have empty spaces of 3 tefachim. However, according to **R' Hunu**, wall segments of 3 tefachim can only have spaces of less than 3 along with them, so they should be included in section "1"?! **A:** The Braisa kept them separate because they would be passul for different reasons (wall segments under 3 tefachim with a space of 3 tefachim are passul because there is no lavud, and wall segments of 3 tefachim with a space of 3 tefachim are passul because it is a case of spaces being equal to walled areas).
  - **Q:** The Braisa first says that lavud applies for less than 3 tefachim (that follows the **Rabanan**). The Braisa then says, a wall segment less than 4 tefachim is insignificant (which follows **R' Shimon ben Gamliel**)?! **A:** **Abaye** said, it all follows the **Rabanan**. The **Rabanan** say, anything less than 4 tefachim is considered insignificant with regard to kilayim, and one may not plant opposite it, but a wall of 4 tefachim is significant. **Rava** said, the entire Braisa follows **R' Shimon ben Gamliel**, and he only says lavud applies up to 4 tefachim when it is higher off the ground (e.g. whether a korah is considered to be touching a wall), but when it is close to the ground he agrees that a space of 3 tefachim cannot be considered a closed space (because animals can fit through).
- A Braisa says, an enclosure made of many entranceways and open windows is permitted as long as the walled sections are more than the empty spaces.

- We see that if they are equal it will be passul! This refutes **R' Pappa**. However, we pasken like **R' Pappa**.
  - **Q:** We refute him but pasken like him? **A:** Our Mishna is mashma more like **R' Pappa**, and therefore we pasken like him.

## MISHNA

- We may make “walls” out of 3 strings placed within 3 tefachim to each other, with the thickness of the strings combined equaling a little more than a tefach, and in that way creating a “wall” that is 10 tefachim high.
- We may make a “wall” of reeds placed within 3 tefachim to each other.
- **R' Yehuda** said these “walls” were only allowed for caravans that encamp for Shabbos. The **Chachomim** say it is allowed for general use and they speak in terms of a caravan, because they are the people who usually need these methods. **R' Yose the son of R' Yehuda** says even a caravan may not use a “wall” which is not made of vertical and horizontal pieces. The **Chachomim** say only vertical **or** horizontal is needed.

## GEMARA

- **R' Hamnuna in the name of Rav** said, “if the walled areas are more than the empty spaces” is a method that works for vertical walls.
  - **Q: R' Hamnuna** asked, does it work for horizontal walls? **A: Abaye** said, from the fact that our Mishna requires the strings to have a combined thickness of more than a tefach, it seems that the method won’t work for horizontal walls. If it would work, then if the bottom string is placed within 3 tefachim to the ground and the second string is placed within 3 tefachim to the first string, lavud makes that entire section into a “wall”. Therefore, the 3<sup>rd</sup> string should be able to be placed 4 tefachim away and the “wall” should be good because we have more walled area than empty space!
    - **Q: Abaye's** proof is not valid, because having a space of 4 tefachim would not work in this case. If it was on the bottom, it would be large enough for animals to pass and would therefore not be considered a wall. If it was on top, the space on each side would be larger than the upper rope and would be mevatel the rope (once the space is 3 tefachim it can be mevatel the smaller thing in between). If it is in the middle, then we would only have the walled sections (the 2 sections of 3 tefachim) greater than the empty space (the section of 4 tefachim) when the walled sections are combined, and that doesn’t work! **A: R' Hamnuna** was asking about a case where he had a mat that was 7 tefachim plus a minute amount, and he cut out a 3 tefach section of this mat, leaving a section of 4 tefachim on top, an empty space of 3 tefachim and then a minute amount on the bottom. If he takes this mat and places it within 3 tefachim to the ground, since the “walled” sections are greater than the empty space, **R' Hamnuna** was asking whether it is good. **A2: R' Ashi** says **R' Hamnuna** was asking where he had a full 10 tefach wall that was 3 tefachim or more off the ground.

## MAKIFIN B'KANIM...

- **A:** A Braisa says that **R' Yehuda** allows such an enclosure for individuals besides a caravan!? **A:** Like **R' Nachman** or **R' Bibi bar Abaye** said elsewhere, people of a caravan can use these inferior walls even for areas greater than 2 beis se’ah if they need a larger area. Others may only use an area which is enclosed by such a wall if it is 2 beis se’ah or less.
  - **R' Nachman** or **R' Bibi bar Abaye** said this to explain why **R' Yose the son of R' Yehuda** in our Mishna only allows using inferior walls for a caravan, but in a Braisa he allows using inferior walls for individuals as well.
    - The Braisa referred to says that **R' Yose the son of R' Yehuda** says that a single person may have inferior walls to enclose an area of 2 beis se’ah. The same would be for 2 people. Three people would get the din of a caravan and would be allowed to enclose 6 beis se’ah with these inferior walls. The **Rabanan** say all people can enclose as large of an area as they need with these inferior walls, as long as there is no empty space of 2 beis se’ah left in the enclosed area.

- **R' Nachman in the name of Rabbeinu Shmuel** paskened that that a single person may have inferior walls to enclose an area of 2 beis se'ah. The same would be for 2 people. Three people would get the din of a caravan and be allowed to enclose 6 beis se'ah with these inferior walls.
  - **Q:** He is paskening against the **Rabanan!** **A:** He retracted and said that a single person may have inferior walls to enclose an area of 2 beis se'ah. The same would be for 2 people. Three people would get the din of a caravan and be allowed to enclose as large an area as they need with these inferior walls.
  - **R' Nachman** paskens like **R' Yose the son of R' Yehuda** with regard to one or 2 people, because **R' Yehuda** holds like that as well.