



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

### Eirubin Daf Tes

- **R' Zakai** taught in front of **R' Yochanan**, the area under the korah and the area along the width of the lechi is considered to be a karmelis (and is therefore assur to carry in). **R' Yochanan** said, "Go teach that outside" (i.e. that is not a proper teaching).
  - **Abaye** said, **R' Yochanan** must be arguing regarding carrying under the korah (and says that it is permitted), but he agrees that carrying along the width of the lechi is assur. **Rava** said, **R' Yochanan** even permits carrying in that case as well.
    - **Rava** says, I can prove my view, because **R' Dimi** said in the name of **R' Yochanan** that an area between the reshus harabim and reshus hayachid that is less than 4 square tefachim is considered insignificant and can be used by the people of the reshus hayachid and of the reshus harabim (as long as they don't use that place as a method of transferring between the reshus hayachid and the reshus harabim). The area opposite the lechi is similarly insignificant and is therefore also permitted to carry in.
      - **Abaye** says, in that case **R' Yochanan** was talking about an area that was 3 tefachim high, and that's why it was permitted.
    - **Abaye** says, I can prove my view, because **R' Chama bar Gurya** said in the name of **Rav**, the area within the entranceway (if there is a 4<sup>th</sup> wall and those walls are thick) needs a lechi to permit carrying there. This is true even if the area is less than 4 square tefachim. We see that although the walls themselves are lechis, one cannot carry alongside them. Presumably **R' Yochanan** would not argue.
      - **Rava** says, the reason it is assur to carry there is because the entranceway in that case opened up into a karmelis, and not a reshus harabim. When this area is between a reshus hayachid and a reshus harabim, it is considered insignificant and becomes batul. However, when it is bordered by a karmelis, it doesn't become batul, but is rather "strengthened" by the adjoining karmelis and becomes assur to carry in as well.
    - **Q: R' Huna the son of R' Yehoshua** asked **Rava**, we find that **Rabbah bar bar Channa** said in the name of **R' Yochanan**, if one sets up a series of lechis along the mavui wall, each lechi between 3 and 4 tefachim apart from the next, he will be subject to the machlokes between **R' Shimon ben Gamliel** and the **Rabanan** (**R' Shimon ben Gamliel** says lavud applies to things less than 4 tefachim apart and the **Rabanan** say it only applies to things less than 3 tefachim apart). **R' Huna** explains, according to **R' Shimon ben Gamliel**, all the lechis become one lechi (via lavud) and he can only carry up until the innermost lechi. According to the **Rabanan** they are separate lechis and one can carry up until the inner edge of the outermost lechi. In either case, we see that one cannot carry opposite the lechi!? **A: Rava** would say, that case is discussing where the mavui opens into a karmelis, not a reshus harabim, and therefore it is assur to carry opposite the lechi. **A2: R' Ashi** says, **Rabbah bar bar Channa** was discussing a case where the series of lechis stretched out for 4 amos. According to **R' Shimon ben Gamliel** who says these lechis are joined through lavud, it becomes a wall of 4 amos which is considered to be a mavui by itself, which would need another lechi to allow carrying in it.
      - **Q: According to R' Ashi**, presumably the outermost lechi stuck out into the reshus harabim (that's how most people did it). If so, although it is not noticeable when standing inside the mavui, since it is noticeable

when standing out in the reshus harabim, that should be a lechi and even **R' Shimon ben Gamliel** should allow carrying along the series of lechis?! **A:** This is all being said according to **R' Yochanan**, and he holds that a lechi which is not noticeable inside the mavui is not effective as a lechi.

- A lechi that is only visible from within the mavui is an effective lechi. A lechi that is only visible from outside is subject to a machlokes between **R' Chiya** and **R' Shimon bar Rebbi**. One says it is effective, the other says it is not.
  - We can bring a proof that **R' Chiya** is the one who said it is effective, because **R' Chiya** taught a Braisa that said it is effective.
  - **Rabbah bar R' Huna** says such a lechi is effective.
    - **Q: Rabbah** asks, a Mishna says that when the wall between a large and small chatzer falls down leaving the small chatzer open in its entirety to the large chatzer, it is mutar to carry in the large chatzer (because the remaining walls in its width beyond where the wall fell down serve as lechis to make the wall that fell down considered to be an entranceway), but it is assur to carry in the small chatzer, because it is open in its entirety to the large chatzer. Why aren't the side walls of the large chatzer (that used to be flush with the wall that fell down) considered lechis that are visible only from the outside, and they should be lechis which should permit carrying in the small chatzer!? **A: R' Zeira** says, the case being discussed is where the side walls of the small chatzer protrude into the large chatzer, and therefore the walls of the large chatzer cannot act as lechis.
      - **Q:** Why don't we say those protruding walls are part of the large chatzer's walls via lavud and then say that the walls are lechis!? You can't answer that there is more than 3 tefachim between the protruding wall and the large chatzer's wall, because **R' Ada bar Avimi** said that we are even discussing a case where the large chatzer was 11 amos wide and the small chatzer was 10 amos wide. That leaves less than 3 tefachim on each side (which should therefore have lavud applied to them)!? **A: Ravina** said, the smaller chatzer is not centered in the larger chatzer, so one side is 2 tefachim away and one is 4 tefachim (which is too far for lavud to apply).
        - **Q:** We should at least say lavud on that one side, which would mean there is one lechi, which should be enough to allow carrying in the small chatzer!? **A:** The Mishna follows **Rebbi** who says that a chatzer needs two lechis to permit carrying.