

Our Shiur began with a well-known Machlokes of אביי ורבא: - איתמר לחי העומד מאליו

A יחי which just happened to be at the entrance of a מבוי, and was not put there specifically to allow carrying in the מבוי - מבוי אמר הוי לחי Abayei says it is a valid . לחי A אמר לא הוי לחי - Rava says it is not a valid .

At first, the Gemara assumes that this Machlokes applies as well, to

- מחיצה העשויה מאליה

A partition that was there naturally, and was not specifically made to enclose the area -

The גמרא proceeds to bring four proofs that a מחיצה העשויה is a valid מחיצה.

The proofs come from the following cases:

- -1- A סוכה with trees as walls -
- -2- A wall of reeds used as a corner of פסי ביראות to enclose the area around a well -
- -3- A tree that forms a canopy and walls over an area where one may carry on שבת -
- -4- Where one establishes his Shabbos residence on a mound or in a cleft in a rock, by making an עירובי תחומין.

The first three proofs are rejected because each case may be speaking of where the trees or reeds were planted for the purpose of making a מָּחֹיצַה. The last proof though, stands since mounds and clefts in rocks are not man made!

Based on this last proof the גמרא concludes; – אלא במחיצות כולי עלמא לא פליגי דהויא מחיצה

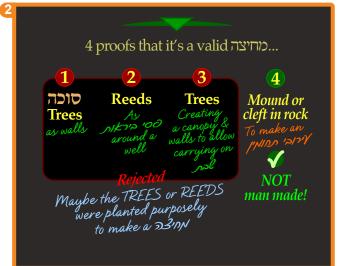
Everybody agrees that a מחיצה העשויה - is a valid מחיצה. - is a valid מחיצה - donly argue about a לחי

אביי אחי מחום לחי מים - לחי works because it is considered to be a partition, therefore, לחי העומד לחי is valid, just as מחיצה העשויה מאליה is valid.

רבא holds לחי משום הכירא ' לחי works because it serves as a reminder, therefore, לחי העומד is not valid, because אי עבידא בידים הויא היכר ואי לא לא הוי היכר - אי עבידא בידים הויא איכר ואי לא לא הוי היכר -

If it was placed there for this purpose people take note, and it serves as a reminder. If it was just there, it does not serve as a reminder.













The גמרא cites 2 Braisos which seem to prove לחי העומד מאליו הוי לחי.

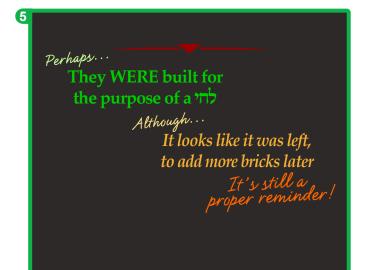
2 Braisos...
לחי העומר מאליו הוי לחי

1st

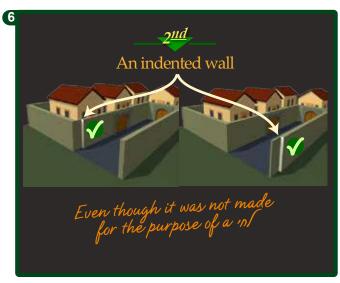
Bricks that protrude
within 3 מפחים
of each other
Combine to
form a 'ח'

Don't seem to be made
for this purpose!

The אכזרא rejects the proof, because perhaps they WERE built this way for the purpose of making a לחי, and the ברייתא is just teaching that even though it looks like it was left that way to add more bricks later, it is still a proper reminder.



Second, a ברייתא teaches about an indented wall, where the wall itself serves as a לחי, apparently even though it was not made for this purpose!









The גמרא rejects this proof as well with the same argument perhaps it was built this way for the purpose of making a לחי, and it is teaching

- נראה מבחוץ ושוה מבפנים נדון משום לחי

Even though the לחי is not visible from inside the מבוי, it still is a valid לחי.

The גמרא uses the same rejection

Perhaps...

They WERE built for
the purpose of a לחי

It's just teaching...

נראה מבחוץ ושוה מבפנים

LTI משום לחי

Although not visible inside,
it's still a valid יהוי

Finally, the Gemara relates an incident where Rav once told his שמש not to rely on a palm tree as a לחי since they had not relied on using it as a לחי before Shabbos - implying that had they been relying on it, the tree would have been a valid לחי even though it was not put there on purpose, clearly supporting אביי!

In fact, Rashi points out that this is one of the six cases of ע"ל קג"ם where we pasken like אבי rather than רבא.

Don't rely on a palm tree as a יולי since they didn't rely on it helpre role

Had they relied on it, it would have been a valid יול Clearly supporting ">

This is one of six cases of...

יש"ל קונ"ם

Like ">

Like "

The Gemara had pointed out at the outset that - as in the case of Rav - if they did not rely on this ישבת מאליז before שבת, for example, they had put up another לחי, which subsequently fell down on שבת - all agree that they cannot now rely on this לחי העומד מאליז.

The מחלוקת אביי ורבא is only in a case where they did rely on this לחי העומד מאליו to permit carrying in this מבוי.





Review



The following Mishnah lists three Halachos which would apply even if a live animal was used.

Zugt di Mishnah;

-1- בכל עושין לחיין אפילו בדבר שיש בו רוח חיים ורבי מאיר אוסר – Anything may be used for a לחי, even a live animal, and ר' forbids it.



-3- וכותבין עליו גיטי נשים ורבי יוסי הגלילי פוסל

We may write a גט, a divorce document on a live animal, and יוסי הגלילי זוסי הגלילי invalidates it.

The גמרא explains both ד' יוסי הגלילי and the רבנן each understand the הלכה about what a גט may be written on from the passuk .וכתב לה ספר כריתות.

ר' יוסי הגלילי learns:

וכתב לה teaches that one may write even on things that are not parchment, while

ספר teaches that it must be written on something similar to a ספר, in that it is not food or a living thing.

The רבנו learn:

וכתב לה teaches that she cannot get divorced with money. just teaches that the גט should tell the story of the divorce.

Tangentially, the Gemara teaches several additional Halachos of גיטין that are derived from this passuk in different ways, according to their respective opinions.

2 Zugt di Mishnah;

בתוכה שירא שחנתה בבקעה והקיפוה כלי בהמה מטלטלין בתוכה – A caravan had encamped in an open field over Shabbos, in which one may not carry on שבת because it's a כרמלית. To solve this problem, they encircled the area with the trappings and utensil of the animals. They obviously don't have enough materials to create a complete partition. Therefore, the מחיצה gives the 3 minimum requirements for a מחיצה.

- ובלבד שיהא גדר גבוה עשרה טפחים

The partition must be at least 10 טפחים high -











- ולא יהו פירצות יתירות על הבנין -2-

The total gaps should not be more than the total walls - otherwise known as פרוץ מרובה על העומד.

-3- כל פירצה שהיא כעשר אמות מותרת מפני שהיא כפתח יתר מכאן אסור

An opening of up to אמות is considered a doorway, and they may carry in the enclosed area. An opening of more than אמות is considered a breach, and they may not carry there.

ולא יהו פירצות
יתירות על הבנין
יתירות על הבנין
Total gaps...
not more than total walls
פרוץ מרובה על העומד

3

כל פירצה שהיא כעשר אמות מותרת
מפני שהיא כפתח
הר מכאן אכור
Any opening
more than 10 אמות wide...
considered a breach

אתמר פרוץ כעומד 🛚 –

If the open space is exactly the same as the fencing, there is a מחלוקת:

- רב פפא אמר מותר

It is a valid מחיצה, and they may carry there. His reasoning -הכי אגמריה רחמנא למשה לא תפרוץ רובה -

The הסיני as - Do not leave most of the enclosure open. Therefore, 50-50 is OK.

- רב הונא בריה דרב יהושע אמר אסור

It is NOT a valid מחיצה, and they may not carry there. His reasoning - it was taught to משה as

הדור רובה - Enclose most of it. Therefore, 50-50 is not a valid partition.

פרוץ כעומד

OPEN SPACE = CLOSED SPACE

רב פפא
רב הוגא בריה דרב יהושע
רב פפא
לא תפרוץ רובה כלכה גדור רובה
Enclose
most of it!

50/50

50/50

The גמרא goes on to bring several proofs, some of which appear on this  $\gamma$ .

The first proof is left as a question on דרב הונא בריה בריה בריה שט בריה ובריה ובריה פירצות יתירות of פירצות יתירות פירצות יתירות - where the breaches are more than the wall, but if they are the same the implication is that it is okay.









The Gemara next cites a Braisa in מסכת שוכה which OK's a סכך which apparently had equal spaces of non-kosher סכך such as a spit, which is metal - and kosher סכך, which seems to contradict רב הונא בריה דרב יהושע.

Similarly, the Gemara cites a Braisa which elaborates on the case of the caravan encampment, and OK's the enclosure as long as the open space between animals does not equal the width of an animal – clearly implying that if the ratio of open and closed sections is exactly 50/50 it is not a valid מחיצה – כחדיבות פפא פרוצות פרוצות

Both would answer that they are speaking of a case where אינכנס ויוצא – it was not exactly 50/50 - rather there is some wiggle room.

In both cases the open space is actually more than the closed part.

In the case of the סוכה, a spit could easily fit in the space between 2 other spits - leaving us with more kosher סכך than non-kosher . Therefore it's a kosher succah even according to בריה דרב יהושע.

In the case of the caravan, an animal can easily get through the space between 2 animals. Therefore, the מחיצה is not valid even according to רב פפא.

This discussion continues on the next Daf.





