

## 3.1.12

14b (משנה ד) → 15a (כולי שנייהו)

## I. לחי: Definition of לחי

a. Dimensions: high; any width (ר' חייא – even as narrow as a sash)

i. ד' יוסי must be ג"ט wide

1. שמואל: we do not rule like ר' יוסי in this case or in case of preparing הלמי on שבת

a) Challenge (to רב יוסף, who reported it): he didn't mention לחיין (only הלמי)

b) Defense: since רבי agrees with ר' יוסי (above, in re: חצר גדולה → חצר קטנה), we rule that way

2. Version: שמואל בר ר' יהודה reported in ר' בר's name that we don't rule like ר' יוסי in either case

a) But then: he changed his mind about לחי, since ר' יוסי is praised as "נימוקו עמו"

3. Final ruling: determined by people's practice (פוק חזי מאי עמא דבר)

a) Note: perhaps this was used instead to determine ברכה before water – ברכות ו:ח

ii. Note: use of "לחייך" doesn't support ר' א"א's demand for 2 – (in spite of use of "קורה" in previous משנה)

iii. Rather: refers to לחיין ב משנה – the ones disputed have a requirement of ג"ט etc.

## II. Additional rulings regarding לחיים (ברייתות)

a. If: a לחי is placed partway into the מבו, he may carry from that point in (no חשש that he'll carry further)

b. If: a לחי is over ג"ט off the ground or away from the wall – no לחי (even to רשב"ג – he only allows ג"ט horizontally)

## III. Dispute כאביי re: a לחי that was stood "by itself" (not for intent of use as a לחי) ("ל" of יע"ל קג"ם → יע"ל קג"ם)

a. אבוי: valid לחי

b. לבא: invalid לחי

i. Note: they agree if wasn't relied on before שבת (i.e. if there was another one there that subsequently fell) – no לחי

ii. אבוי: if it was relied upon – valid,

iii. לבא: even if relied upon – since it wasn't placed there for that purpose – invalid

c. Note: we think that their dispute extends to מחיצות

i. Challenge: series of rulings – דפנות סוכה, גדר לכלאים, גדר לעירוב, and אילן המיסך לעירוב, תל ונקע לשבת

1. In all of these: pre-standing walls are valid

ii. Rather: all agree that pre-standing מחיצות are valid; dispute only re: לחי

1. אבוי: לחי is a מחיצה (→ if stood on its own, valid)

2. לבא: לחי is a היכר (→ must be set up intentionally for that)

a) Challenge (to לבא): תוספתא עירובין א:ט – if rocks of a wall jut out; if they are within ג"ט of each other

i. Then: no need for another לחי (i.e. they operate as a לחי; לחי העומד מאיליו → לחי is valid)

ii. Defense (לבא): perhaps wall was originally constructed as a לחי

b) Challenge: ברייתא ר' חייא – if the לחי is a wall that is only seen from inside or outside – valid לחי

i. Defense: it was originally built to be a לחי

c) Story: רב was in מבו, asked ר"ה to bring him some water; while he was coming, the לחי fell

i. לב: stopped ר"ה from continuing; ר"ה asked about the date tree and if that couldn't be לחי

ii. לב: answered that since we didn't rely on it on ע"ש (since there was another לחי up) – can't use it

1. Implication: had they relied on דקל, could've used it

2. Nonetheless: לב still held that it isn't a valid לחי, even if it was relied on before שבת