

## 3.1.13

15a (משנה ז) → 16b (כבנין מותר)

note: גולל is a sort of tombstone; a "proper" גולל has טומאה equal to that of the מת

ז. פי קח איש אשה ובעלה והיה אם לא תמצא חן בעיניו פי מצא בה ערות דבר וכתב לה ספר קריתת ונתן בגדה ושלחה מביתו: דברים כז, א

I. ז. Further on definition of לחי

a. Material: may be made from any material

i. If: made from live animal

1. ז"ק: valid (and the animal can contract גולל [see note] and a גט may be written on it)

2. ז"מ: invalid as a לחי (and doesn't contract גולל)

3. ז"י: a גט may not be written on it

a) ז"מ invalidates anything with רוח חיים from serving as a wall for a סוכה, a לחי for a מבי, a גט wall for פסי ביראות or גולל; ז"ג: also invalidates for use as a גט

i. ז"ג: v. 1 - לה - וכתב extends from ספר to anything - as long as, like ספר

1. Characteristics: it has no רוח חיים and isn't food

ii. ז"ג: means "a retelling of the event"

1. ז"ג: teaches that she is only divorced by writ (in spite of והיתה, not through כסף)

iii. ז"ג: infers that from ספר כריתות - only a writ separates them

iv. ז"ג: teaches that there must be a complete excision - no ongoing conditions for גט

1. ז"ג: infers that from כריתות (extended word)

2. ז"ג: don't see any significance to כריתות vs. כרת

II. ח. משנה ה: allowing a caravan that has set up camp to carry on שבת

a. Permitted: if surrounded by vessels/tools that are ט"ט high and there is more material than gap

i. Breach (פרצה): may be up to 10 אמות (considered an entry)

III. Dispute פנא ר' about the status of פרוץ כעומד - where breach is same as material

a. ז"פ: considered valid - ה' instructed משה to ensure that gap isn't greater than material

i. Support: from the simple read of our משנה - as long as gap isn't larger

ii. Support: from ruling about פסול סכך - if it is even with כשר - valid

1. Defense: perhaps there is a bit more כשר (space) than פסול

iii. Support: from ז"פ related to our משנה - if there is even gap and material - may carry

1. Defense: perhaps there is a bit more material than gap (כשנכנס ויוצא)

b. ז"ג: considered deficient and invalid - ה' instructed משה that material be more than gap

c. ז"ד: מחיצות: תוספתא כלאים דו

i. ז"ד: must be within לבוד of each other

ii. ז"ד: must be more fence than gap; if gap &gt; fence, may not plant even next to fence

1. ז"פ: means if פרוץ is same as עומד with ונכנס (פרוץ is actually greater than עומד)

2. Proof: for ז"פ - if gap is greater than fill - פסול (→ if the same, מותר)

a) Defense (ז"ג): next clause implies: פרוץ is invalid

i. Rather: each clause uses its wording to match other clause

1. However: to ז"ג בר"ה, why didn't opening clause teach 0-3, "must not have gap of ז"ג?"

2. Answer: פסול is not the same; until 3, it is room for kid to enter; at 3, it is כעומד

iii. ז"ד: must be more fence than gap; if gap=fence, may plant next to fence (מחיצה is valid), but not next to gap; if there is a breach &gt; 10 אמות, it is אסור

1. And: if fill &gt; gap, may plant even next to gap

a) but: if he made צוה"פ (from standing sticks and woven vines atop it) - even gap &gt; 10 אמות is ok

iv. Tangent re ז"ג: authorship

1. 1<sup>st</sup> clause (referencing ז"ג as לבוד): indicates רבנן as authors2. 2<sup>nd</sup> clause (references ז"ט as לבוד): indicates רשב"ג as author

a) ז"ג: all רבנן; they agree that to permit planting opposite fence, require ז"ט (מקום חשוב)

b) ז"ג: it's all רשב"ג - and he accedes that לבוד on the ground is &lt; 3

v. Challenge: to ז"פ from ז"ג, which allows a wall with lots of openings and windows

1. As long as: there is more wall than gap (→ if they are equal, פסול)

vi. Final ruling: follows ז"פ (פרוץ כעומד מותר) ז"פ, in spite of the תיובתא

1. Reason: our משנה, read carefully, supports ז"פ