

ERUVIN

מבוי

Eruvin 2

- 1) "TIKUN" OF A "MAVOY"
- 2) THE SOURCE OF THE ARGUMENT IN THE MISHNAH

1) "TIKUN" OF A "MAVOY"

- (a) **(Mishnah):** (If Chatzeros (courtyards in front of houses) open to a Mavoy (alleyway that is open on one side to a public road), Chachamim forbid carrying in the Mavoy unless there is a Korah (horizontal post) across the opening or a Lechi (vertical post) at one side of the opening - see diagram in graphics section.) If [the Korah of] a Mavoy is more than 20 Amos above the ground, it must be lowered;
- (b) R. Yehudah says, it need not be lowered.
- (c) If [the opening of the Mavoy] is wider than 10 Amos, it must be reduced [through a Mechitzah (wall) in the middle];
 - 1. If it has Tzuras ha'Pesach (a Lechi on each side and a Korah on top of them), even if it is wider than 10, it need not be reduced.
- (d) **(Gemara - Mishnah):** If a Sukah is more than 20 Amos tall, it is Pasul;
- (e) R. Yehudah is Machshir.
- (f) **Question:** Why does our Mishnah teach the Tikun (how to Machshir a Pasul Mavoy), whereas the Mishnah of Sukah merely says that it is Pasul?
- (g) **Answer #1:** Sukah is mid'Oraisa, it is normal to call it Pasul - Mavoy is mid'Rabanan, it is unreasonable to call it Pasul [before teaching its laws]!
- (h) **Answer #2:** Also regarding mid'Oraisa laws, we sometimes teach the Tikun;
 - 1. There are many things that disqualify a Sukah, the Tana did not want to elaborate how to fix them (one should teach concisely); not many things disqualify a Mavoy, the Tana teaches how to fix them.

2) THE SOURCE OF THE ARGUMENT IN THE MISHNAH

- (a) **(Rav):** Chachamim learn [the maximum size of a Mavoy] from Pesach ha'Heichal (the opening to the Heichal), R. Yehudah learns from Pesach ha'Ulam (this encompasses the Heichal and the building in front of it):

1. **(Mishnah):** Pesach ha'Heichal was 20 Amos tall and 10 Amos wide; Pesach ha'Ulam was 40 Amos tall and 20 Amos wide.
2. Both of them expound the same verse - " U'Shchato Pesach Ohel Mo'ed";
 - i. Chachamim say that the Kedushah of the Heichal and of the Ulam are different - Pesach Ohel Mo'ed refers to the [opening of the] Heichal (which was 20 Amos tall and 10 Amos wide - we never find anything bigger called 'Pesach')
 - ii. R. Yehudah says that the Kedushah of the Heichal and of the Ulam are the same - Pesach Ohel Mo'ed is the [opening to] both of them (i.e. the Ulam - it is 40 Amos tall and 20 Amos wide, and it is called Pesach).
 - iii. Alternatively, R. Yehudah agrees that the Kedushah of the Heichal and of the Ulam are different - he learns from (Tosfos - "Ulam ha'Bayis" and "Pesach ha'Bayis", it is as if it says) 'Pesach Ulam ha'Bayis';
 - iv. Chachamim say, had it said 'El Pesach Ulam', we would agree - but since it [is as if it] says 'El Pesach Ulam ha'Bayis', it refers to the house Patu'ach (open to) the Ulam, i.e. the Heichal.
- (b) **Question:** The first verse is written regarding the Mishkan (it had no Ulam; the Mishkan was analogous to the Heichal, and its opening was only 10 by 10)!
- (c) **Answer:** The words Mishkan and Mikdash are used interchangeably (what is written about one also applies to the other).
- (d) **Support (Rav Yehudah):** If a Korban Shelamim was slaughtered before the gate of the Heichal was opened, it is Pasul - "U'Shchato *Pesach* Ohel Mo'ed", when it is open, not when it is locked.
 1. **Question:** The verse is written regarding the Mishkan!
 2. **Answer:** Mishkan and Mikdash are interchangeable.
- (e) **Question:** We know that Mikdash is called Mishkan - "V'Nosati Mishkani b'Sochechem" (this was said after we had the Mishkan; alternatively, anything in your midst is called Mishkan) - but what is the source that the Mishkan is called Mikdash?
 1. **Suggestion:** We learn from "V'Nas'u ha'Kehasim Nos'ei ha'Mikdash".

2b

2. **Rejection:** That does not refer to the Mishkan itself, rather to the Aron (the most Kodesh of all Klei ha'Mishkan)!
- (f) **Answer:** We learn from "V'Asu Li Mikdash v'Shochanti b'Socham [...Tavnis ha'Mishkan]".
- (g) **Question:** Chachamim and R. Yehudah should both learn from the opening to Chatzer ha'Mishkan (on the east side)!
 1. "Orech he'Chatzer Me'ah va'Amah v'Rochav Chamishim ba'Chamishim v'Komah Chamesh Amos", "Va'Chamesh Esre Amah Kela'im la'Kasef", "Vela'Kasef ha'Shenis...l'Sha'ar he'Chatzer Kela'im Chamesh Amah" (the Chatzer was 50 wide, one each side were curtains five tall and 15 wide - it follows that) the opening was 20 wide and five tall, We should also allow a Mavoy to be 20 Amos wide! (All have a source that the height can be more than five.)
- (h) **Answer #1:** The opening to the Chatzer is called "Pesach Sha'ar he'Chatzer", it is not called a Stam Pesach (i.e. without an accompanying name).
- (i) **Answer #2:** "Kela'im Chamesh Amah" refers to their height (the curtains on each side of the Pesach were 15 Amos higher than the rest of the curtains around the Chatzer, 20 Amos in all; the Torah does not say how wide they were).

- (j) **Question:** It says that the curtains were five tall!
- (k) **Version #1 (our text) Answer:** It means, they were five higher than the outer Mizbe'ach (which was 10 Amos tall, according to R. Yosi).
- (l) **Version #2 (Rashi) Answer:** It means, below the [15 Amah] excess by which the curtains bordering Pesach Sha'ar he'Chatzer were higher than the other curtains, the curtains were five Amos tall. (end of Version #2)
- (m) **Question:** R. Yehudah does not learn from Pesach ha'Ulam!
 1. **(Mishnah):** If it is wider than 10 Amos, it must be reduced.
 2. R. Yehudah does not argue with this [even though Pesach ha'Ulam was 20 Amos wide]!
- (n) **Answer (Abaye):** He argues in a Beraisa:
 1. **(Beraisa):** If it is wider than 10 Amos, it must be reduced;
 2. R. Yehudah says, it need not be reduced.
 3. **Question:** Why didn't R. Yehudah argue in our Mishnah?
 4. **Answer:** [In our Mishnah] he argues about the height, [it is understood that] he also argues about the width.
- (o) **Question:** A Beraisa shows that R. Yehudah does not learn from Pesach ha'Ulam!
 1. **(Beraisa):** If [the Korah of] a Mavoy is more than 20 Amos above the ground, it must be lowered;
 2. R. Yehudah is Machshir up to 40 or 50 Amos.
 3. **(Bar Kapara - Beraisa):** R. Yehudah permits up to 100 Amos.
 4. Granted, we can say that Bar Kapara's Beraisa exaggerates (R. Yehudah never really said 100) - but the Beraisa that cites him to say 40 or 50 is surely not exaggerated!
 5. We understand 40 - he learns from Pesach ha'Ulam - but what is the source for 50?
- (p) **(Rav Chisda):** Rav (who said that R. Yehudah learns from Pesach ha'Ulam) was misled by a Beraisa!
 1. **(Beraisa):** If [the Korah of] a Mavoy is more than 20 Amos above the ground, it is higher than Pesach ha'Heichal, it must be lowered.
 2. Rav assumed that just like Chachamim learn from Pesach ha'Heichal, R. Yehudah learns from Pesach ha'Ulam .
 3. This is wrong - Chachamim learn from Pesach ha'Heichal, but R. Yehudah learns from the entrances of kings (which are very tall).
- (q) **Question:** If Chachamim learn from Pesach ha'Heichal, they should require doors, just like the Heichal had doors - but they do not!
 1. **(Mishnah - Beis Shamai):** Hechsher (what is necessary to permit carrying in a) Mavoy is a Lechi and a Korah;
 2. Beis Hillel say, it is a Lechi *or* a Korah.
- (r) **Answer:** The doors of the Heichal were merely for Tzeni'us (so it should not be exposed).
- (s) **Question #1:** If so (they learn from Pesach ha'Heichal), why does Tzurah ha'Pesach help [to allow a width over 10 Amos]? The Heichal was only 10 wide, even though it had Tzurah ha'Pesach!
 1. **(Mishnah):** If it has Tzurah ha'Pesach, even if it is wider than 10, it need not be reduced.
- (t) **Answer:** It is Rav who said that Chachamim learn from Pesach ha'Heichal - his text of the Mishnah said that it must be reduced!
 1. R. Yehudah was teaching Rav's son Chiya in front of Rav.
 2. **(Rav Yehudah - Mishnah):** [If it has Tzurah ha'Pesach, even if it is wider than 10,] it need not be reduced.
 3. **Rav:** The text says, it must be reduced.

Eruvin 3

- 1) THE MAXIMUM SIZE OF THE OPENING
- 2) IF PART OF THE "KORAH" IS TOO HIGH
- 3) THE LENGTHS OF THE "AMOS"

1) THE MAXIMUM SIZE OF THE OPENING

- (a) **Question #2:** If so (according to Rav, Chachamim learn from Pesach ha'Heichal), why does an Amaltra (this will be defined) help [to allow a height over 20]? Pesach ha'Heichal was only 20 tall, even though it had an Amaltra!
1. **(Mishnah):** There were five beams of Milas (oak or cedar) wood on top of it.
 2. **Suggestion:** Perhaps this discusses the Amaltra over Pesach ha'Ulam (it was not over Pesach ha'Heichal)!
 3. **Rejection:** Perhaps the Heichal is just like the Ulam (so whichever it discusses, Pesach ha'Heichal had an Amaltra)!
 4. **Summation of question:** Rav taught that if the Korah is four [Tefachim] wide [it is Kosher] even if it is weak; if there is an Amaltra, the Korah may be above 20.
- (b) **Answer (Rav Yosef):** Rav did not teach this (about the Amaltra), rather, it is a Beraisa.
- (c) **Question:** Who taught this Beraisa?
- (d) **Answer (Abaye):** Chama brei d'Rabah bar Avuha taught it.
- (e) **Question:** Even if it is a Beraisa, it is difficult for Rav!
1. **Counter-question:** Even without Rav's teaching, this Beraisa contradicts the Beraisa above (end of 2B, in which Chachamim explicitly say that it may not be higher than Pesach ha'Heichal)!
- (f) **Answer to both questions:** We must say Tana'im argue about whether or not Chachamim learn from Pesach ha'Heichal.
- (g) **Rejection (Rav Nachman bar Yitzchak):** No, if not for Rav's teaching, we would not need to say that Tana'im argue about this;
1. Chachamim say that Korah [permits a Mavoy] because it is a Heker (indication - it reminds people that there are restrictions on carrying, so they will not come to carry in Reshus ha'Rabim);
 2. Really, they do not learn from Pesach ha'Heichal - they merely give a way to remember the Halachah [that up to 20 Amos is allowed].
- (h) **Question:** We understand this if Rav Nachman bar Yitzchak disagrees with Rabah, but not if he agrees with him!
1. **(Rabah):** "Lema'an Yed'u Doroseichem Ki va'Sukos Hoshavti" - Chachamim permit a Sukah up to 20 Amos, for then people will notice the Sechach (material used for a roof).
 2. If he holds like Rabah, Chachamim and R. Yehudah argue in two places about the same thing (whether or not people notice things above 20 Amos - it is unreasonable that the Mishnah would bother teaching the argument twice)!
- (i) **Answer:** The argument must be taught in both places:
1. If we only taught it regarding Sukah, one might have thought that only there R. Yehudah permits more than 20 Amos - because one dwells there, he will notice something even above 20 - but people walk through a Mavoy [without looking up], he would agree that the Korah must be within 20;
 2. If we only taught it regarding Mavoy, one might have thought that only here Chachamim forbid more than 20 Amos, but they would agree that a Sukah may be above 20!