



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

Eiruv Daf Yud Aleph

IHM YESH LO TZURAS HAPEASACH...EINO TZARICH LIMA'ET

- **Q:** We find that a tzuras hapesach helps to remedy an entrance that is too wide and a conspicuous top helps to remedy an entrance that is too tall. Will each one help for the other case as well? **A:** A Braisa says that an entrance of a mavui that is higher than 20 amos must be decreased, but if it has a tzuras hapesach it need not be decreased.
 - **Q:** We see that a tzuras hapesach helps for the height issue. Will a conspicuous top help for a width issue? **A:** A Braisa says, if an entrance is higher than 20 amos it must be decreased, and if it is wider than 10 amos it must be decreased. However, if it has a tzuras hapesach it need not be decreased and if it has a conspicuous top it need not be decreased. Presumably these remedies are applicable to the last case of the Braisa and we see that a conspicuous top helps to remedy an entrance which is more than 10 amos wide.
 - It could be that the remedy was only said in regard to the case of excessive height, not with regard to one of excessive width.
 - **R' Yehuda** taught to **Chiya bar Rav** that if there is a tzuras hapesach, an entrance that is wider than 10 amos need not be decreased (like our version of our Mishna). **Rav** said, the proper teaching is that the tzuras hapesach does NOT help.
 - **R' Yosef** says, based on what **Rav** said, a chatzer whose "walls" are made mostly of windows and entranceways (i.e. they are empty spaces with a tzuras hapesach around each) will not become valid just because of the tzuras hapesach that each window and entranceway has. Just like we find that having a tzuras hapesach does not remedy the issue of having an entranceway wider than 10 amos by a mavui, so too having a tzuras hapesach will not remedy the issue of having more empty space than actual wall by a chatzer.
 - **Q:** Maybe having a tzuras hapesach doesn't help to remedy an entranceway that is wider than 10 amos because we never find anywhere that an entranceway of that size is allowed (even by the case of a well according to **R' Meir**). However, having more empty space than wall, which is allowed in the case of a well in the reshus harabim, maybe having a tzuras hapesach will help for that situation!?
 - A Braisa seems to say that an area surrounded with more empty space than walls is not remedied by having a tzuras hapesach. **R' Kahana** said, no proof can be brought from there because the Braisa is talking about a case where the tzuras hapesach didn't have a normal frame (either the "door posts" were not straight but were made of bricks that were protruding, or they did not have a top to the "door frame"). However, a good tzuras hapesach may be able to remedy a situation where there is more empty space than walls.
 - We find that **R' Yochanan** also holds like **Rav**. There was a case where someone stuck 4 poles in the ground and draped a vine from pole to pole creating a square (each pair of poles became a tzuras hapesach). **Reish Lakish** said those are good walls for kilayim (one can plant one species within the square and another one right outside the square) and for Shabbos. **R' Yochanan** said it is good for kilayim, but not good for Shabbos.
 - This can't be talking that the vines were hung from the side of the poles, because **R' Chisda** says that a tzuras hapesach that is made from the side of the poles is no good. It must be that the vines were hung across

the top of the poles. If it is less than 10 amos wide, why would **R' Yochanan** say that it is not good for Shabbos? It must be that it is more than 10 amos apart and that is why **R' Yochanan** said it is no good!

- The Gemara says, it could be that we are talking about where he hung the vines around the sides of the poles, and the machlokes between **Reish Lakish** and **R' Yochanan** is whether we pasken like **R' Chisda** or not.
- **Q: Reish Lakish** says elsewhere in the name of **R' Yehuda the son of R' Chanina** that the vine hung over the poles makes a good tzuras hapesach for kilayim, but not for Shabbos!? **R' Yochanan** says elsewhere that just like this is not a good tzuras hapesach for Shabbos, it is also not good for kilayim!? **A:** Over here **Reish Lakish** is quoting the shita of **R' Yehuda the son of R' Chanina**, which is different than his own shita (which is that it is good even for Shabbos). **R' Yochanan** is not self-contradictory, because in both places he is talking about where the vine is hung on the side of the poles. In that case it will be a good tzuras hapesach for kilayim only when it is less than 10 amos apart (in the first case we brought down), but not when it is more than 10 amos apart (which is what this 2nd case is talking about).
 - We find that **R' Yochanan ben Nuri** made this distinction to **R' Yehoshua** regarding a tzuras hapesach for kilayim purposes.
- **R' Chisda** said, a tzuras hapesach where the horizontal crossbeam is at the sides of the poles instead of on top of the poles is not good for Shabbos purposes. Also, a tzuras hapesach must be strong enough to hold a door, even if only a door of straw.
 - **Reish Lakish in the name of R' Yannai** said, a tzuras hapesach needs to look like a hinge is there. **R' Avya** explains that to mean that it needs a pivot hole for the peg of the door to be inserted into.
- A Braisa says that a tzuras hapesach consists of two vertical poles and a horizontal pole going across the top of those poles.
 - **Q:** Does the crossbeam have to actually touch the vertical poles or not? **A: R' Nachman** says it does not have to touch. **R' Sheishes** says that it does have to touch.
 - **R' Nachman** constructed a tzuras hapesach according to his shita for the Reish Galusa. **R' Sheishes** sent his attendant to take down the crossbeam. The Reish Galusa imprisoned the attendant until **R' Sheishes** got him released.
 - **R' Sheishes** asked **Rabbah bar Shmuel** if he taught any Braisos about tzuras hapesach. **Rabbah bar Shmuel** answered, a Braisa says that **R' Meir** says an archway must have a mezuzah affixed to it and the **Chachomim** say it does not need one. They both agree that if the walls of the archway are 10 tefachim high before they begin sloping inward to less than 4 tefachim, that it is chayuv to have a mezuzah. We view the row of stones on top of the archway as being the crossbeam to the 2 vertical walls, even though they don't actually touch each other. This is a proof to **R' Nachman**. **R' Sheishes** told **Rabbah bar Shmuel**, do not tell the Reish Galusa this proof from the Braisa.
 - **Abaye** explains that **R' Meir** and the **Chachomim** only argue in a case where the side walls are 4 tefachim apart up to a point of 3 tefachim high, the arch itself is at least 10 tefachim high, and there is solid wall next to the arch that one can conceivably carve out in a way that would allow the archway to be 4 tefachim wide, up to a height of 10 tefachim. In that case, **R' Meir** says we view the archway as carved out and therefore require a mezuzah to be affixed to it. The **Chachomim** say we do not view it so and therefore no mezuzah is required.

MISHNA

- **B" S** say that a mavui entrance is adjusted with a lechi **and** a korah. **B" H** say it only needs a lechi **or** a korah. **R' Eliezer** says it needs two lechis.
- A talmid in the name of **R' Yishmael** said to **R' Akiva**, **B" S** and **B" H** only argue regarding a mavui entrance that is between 4 amos and 10 amos wide. However, they agree that if it is less than 4 amos wide, it only needs a lechi **or** a korah. **R' Akiva** said, they argue in both circumstances.

GEMARA

- **Q:** This Mishna does not follow the **T”K** or **Chananya** (who require more than a lechi and korah for an “open” mavui)?! **A:** **R’ Yehuda** said, our Mishna is discussing a “closed” mavui.
- **Q:** From the fact that **B”S** require a lechi **and** a korah it would seem that they require there to be a 4th wall to create a reshus hayachid D’Oraisa? **A:** D’Oraisa it is a reshus hayachid (l’chumrah) with just 3 walls. To be meikel and allow one to carry inside, we require a 4th wall (or at least a lechi **and** a korah).
- **Q:** From the fact that **B”H** only allow adjusting one side of the mavui in this way (but not 2 sides), it must be that they hold 3 walls are required to make a reshus hayachid D’Oraisa? **A:** D’Oraisa it is a reshus hayachid with just 2 walls. To be meikel and allow one to carry inside, we require a 3rd wall.