



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

Eiruv Daf Yud Daled

MISHNA

- A korah must be wide enough to hold half of a 3 tefach brick (i.e. 1.5 tefachim). Therefore, it is enough if the korah is one tefach wide (the Gemara will explain).
- The korah must be wide enough and strong enough to hold this half brick. **R' Yehuda** says it needs to be wide enough but need not be strong enough. Therefore, even if the korah is made of straw or reeds we look at it as if it is made of metal. If the korah is bent, we look at it as if it is straight. If the korah is round (a round pole) we look at it as if it is flat, but it must have a circumference of 3 tefachim, which would mean that it has a 1 tefach diameter (which would be wide enough to hold a half brick).

GEMARA

- **Q:** How is a tefach enough? The korah should have to be a tefach and a half!? **A:** A tefach is enough because the quarter of a tefach on each side would be covered by cement that would hold the brick down to the korah.
- **Rabbah bar R' Huna** said, the korah itself must be strong enough to hold the half brick, but if the korah is laying on brackets, the brackets need not be strong enough to hold the half brick in addition to the korah. **R' Chisda** says they do need to be strong enough to hold the half brick as well.
- **R' Sheishes** says, if one places a mat over a korah (intending to thereby make an actual wall), and the mat is 3 tefachim off the ground, one may not carry in that mavui because the korah is no good (it is covered and can't act as a reminder) and the wall is no good (it is 3 tefachim off the ground and is therefore not considered to be a wall).
- A Braisa says, if a korah doesn't reach all the way from one wall to the other, or if 2 korahs, each attached to opposite walls, come short of meeting in the middle, if the space is less than 3 tefachim, the halacha of lavud makes it into a good korah. If it is more, it is not a good korah. **R' Shimon ben Gamliel** says if the space is less than 4 tefachim the korah is good. If there are 2 korahs next to each other, neither of which is a tefach wide, if together they are a tefach wide, they are a good korah. **R' Shimon ben Gamliel** says, if these 2 korahs are spread apart so that they can hold a brick that is 3 tefachim long, it is good for a korah as well. If one of these narrow korahs is higher than the other, **R' Yose the son of R' Yehuda** says we view them as if they are on an equal level, and the korah is good, as long as the higher one is not more than 20 amos high and that the lower one is not within 10 tefachim to the ground.
 - **Abaye** said, **R' Yose the son of R' Yehuda** agrees with his father in part (in our Mishna **R' Yehuda** said we view the korah "as if" it is something that it truly is not, which is what **R' Yose** says here) and disagrees with him on one point (**R' Yehuda** allows a korah to be above 20 amos).

R' YEHUDA OMER, RACHVA AHF AHL PI SHE'EINA BRI'AH

- **R' Yehuda** taught our Mishna to **Chiya the son of Rav**, in front of **Rav**, that even if the korah is not strong enough to carry the half brick it is good. **Rav** said, the proper halacha is that it must be strong enough.
 - **Q:** We find that **R' Illai** says in the name of **Rav** that a korah which is 4 tefachim wide need not be strong enough to carry a half brick!? **A:** If it is 4 tefachim wide it need not be strong. If it is less, it must be strong.

HUYSA SHEL KASH...

- The chiddush of this is, that we even say "we look at it as if it is strong" when we have to look at it as a different material (from straw to metal).

AKUMAH, ROYIN OSAH K'ILU HEE P'SHUTA

- The Mishna is teaching us like the din of **R' Zeira**, that if the bend is beyond the mavui, or higher than 20 amos, or lower than 10 tefachim, we look at the bend as if it is non-existent and if the 2 sides of the korah (on either side of the bend) are within 3 tefachim of each other, the korah is a good korah. We say this even when the bend is outside the mavui and we are not concerned that one will be led to carry underneath the bend (in the reshus harabim).

AGULAH, ROYIN OSAH K'ILU HEE MIRUBA'AS

- This case is stated to teach us that a circumference of 3 tefachim yields a width (diameter) of 1 tefach. We learn this from the psukim that describe the round pool of water that Shlomo Hamelech had constructed.
 - **R' Chiya** taught a Braisa: The pool that Shlomo made held 150 mikvaos (2,000 "bas" or 6,000 se'ah).
 - **Q:** A mikvah has a measurement of 1x1x3 amos, which we know holds 40 se'ah. The measurements of Shlomo's pool was 10x10x5 amos (500 cubic amos). We only need 450 cubic amos to fit 150 mikvaos worth of water?! **A:** The pool was round, and therefore was smaller than the measurements given (the measurements given were for the square large enough to hold this round pool).
 - **Q:** A square is 25% more than the circle that fits within it. If so, only 125 mikvaos worth of water could fit into the pool?! **A: Rami bar Yechezkel** said that the pool's three lower amos were square and the upper part was round. Thus, it held more than the 125 mikvaos worth of water that a circle of that size would hold.
 - **Q:** Another pasuk says that it held 3,000 "bas"? **A:** That is the amount of solids that it could have held with over-heaping.
 - **Abaye** says, from here we see that one can fit 1/3 more solid than liquid into a given place (the amount able to be heaped over the rim is equal to 1/3 of the total amount it can hold).

MISHNA

- The lechis must be 10 tefachim tall, but their width and thickness can be any amount. **R' Yose** says it must be 3 tefachim wide.

GEMARA

- **Q:** The Mishna (which uses the plural form "lechis") must follow **R' Eliezer** who says that 2 lechis are required!? **A:** The Mishna is referring to the lechis of mavuis in general, not to one particular mavui.
 - **Q:** If so, why doesn't the previous Mishna says "koros"?! **A:** This Mishna means to say – the lechis that **R' Eliezer** and the **Chachomim** argue about need to be 10 tefachim tall....
- **Q:** How wide is "any amount"? **A: R' Chiya** taught, even the width of a string is enough.
- A Braisa says, if one places the lechi halfway into the depth of the mavui (towards the back wall), he may only carry in that back half, and we are not afraid that it will lead him to carry in the front half as well.
- **Rava** said, if one lifts a lechi 3 tefachim off the ground, or moves it 3 tefachim away from the mavui wall, it is not a valid lechi. Even according to **R' Shimon ben Gamliel** who says that lavud takes effect up to 4 tefachim, lavud would not work here to connect the lechi to the ground because once it is that high, animals can pass underneath and it loses its din as a wall.

R' YOSE OMER RACHBAN SHLOSHA TEFACHIM

- **R' Yosef in the name of R' Yehuda in the name of Shmuel** says, we do not pasken like **R' Yose** who prohibits preparing a "hilmei" mixture on Shabbos which will be used to dip bread into, and we do not pasken like **R' Yose** regarding his din about a lechi. **R' Huna bar Chinina** said to **R' Yosef**, you told us this regarding "hilmei" but you never told us this regarding lechi! **R' Yosef** asked, we don't pasken like him regarding "hilmei" because the **Rabanan** argue on him. The same reasoning applies to lechi!? **R' Huna** answered back, by lechi we have **Rebbi** who follows **R' Yose**.
 - **R' Rechumei** taught the following version of the previous conversation. **R' Yehuda the son of R' Shmuel bar Shilas in the name of Rav** says, we do not pasken like **R' Yose** regarding "hilmei" or regarding lechi. They said to him, did you (**R' Yehuda**) really say

this halacha? He said, I did not. **Rava** responded, he most definitely did teach that to us! The reason **R' Yehuda** reversed his psak is because **R' Yose** was known to always have superior reasoning and we therefore pasken like him even when he is opposed by the **Rabanan**.

- **Rava bar R' Chanan** asked **Abaye**, how do we pasken? He answered, go look how everyone conducts themselves. People use lechis of “any amount”.
 - Some say this question was asked of **Abaye** regarding whether we pasken like the **T”K** who says to make a “shehakol” when drinking water or like **R' Tarfon** who says to make a “borei nefashos” when drinking water. **Abaye** told him, go look how everyone conducts themselves. People make a “shehakol” before they drink and a “borei nefashos” after they drink.