



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

Eirubin Daf Beis

MESECHTA ERUVIN

PEREK MAVUI SHEHU GAVO'AH -- PEREK RISHON

MISHNA

- If a "korah" (beam) was placed higher than 20 amos off the ground at the entrance of a mavui, it must be lowered to be effective. **R' Yehuda** says it need not be lowered.
- A mavui entrance that is wider than 10 amos must be made narrower. If the opening has a "tzuras hapesach" (a lechi on each side and a beam going across the top), then the entrance can be larger than 10 amos (and one would still be allowed to carry in it if all other requirements are met).

GEMARA

- A Mishna says, a succah that is higher than 20 amos is pasul. **R' Yehuda** says it is kosher.
 - **Q:** Why by succah does the Mishna say it is "pasul" and by mavui the Mishna gives the "fix" ("it must be lowered") rather than say it is pasul? **A1:** Succah is a D'Oraisa and mavui is D'Rabanan. **A2:** The Mishna regarding succah lists other ways a succah becomes pasul (each of which would have to be fixed in its own way), so it says pasul so that it can list all these psulim together, rather than list each "fix".
- **R' Yehuda in the name of Rav** says, the **Rabanan (T"K)** in our Mishna learn that a korah of a mavui may be at a maximum height of 20 amos from the entrance of the Heichal of the Beis Hamikdash (which was 20 amos tall and 10 amos wide), and **R' Yehuda** learns from the entrance to the Ulam of the Beis Hamikdash (which was 40 amos tall and 20 amos wide) that it may even be higher than 20 amos.
 - The pasuk regarding the Mishkan says "pesach Ohel Moed". The **Rabanan** say this calls the opening to the Heichal an "entranceway", and **R' Yehuda** says this pasuk refers to the opening of the Ulam as well, and we therefore see that an opening which is 40 amos high and 20 amos wide is also called an "entranceway".
 - Another pasuk says "Ehl pesach Ulam habayis", which teaches that the opening of the Ulam is called an entranceway. The **Rabanan** say that the pasuk is talking about the "Bayis" that opens to the Ulam, not the opening of the Ulam itself.
 - **Q:** The first pasuk was stated with regard to the Mishkan, not the Heichal or the Ulam of the Beis Hamikdash. How can we use that pasuk to show that either opening is considered to be an "entranceway" and thereby serve as a basis for the halachos of mavui?! **A:** We find that the Mishkan is referred to as the "Mikdash", and that the Mikdash is referred to as the "Mishkan". Therefore, although the pasuk says "Ohel Moed" it can actually be referring to the Beis Hamikdash. (We also find halachos that applied to the Beis Hamikdash and were learned from psukim written regarding the Mishkan. It must be that the Mikdash was referred to as Mishkan as well).
 - We find the Mikdash referred to as Mishkan in the pasuk "v'nasati Mishkani b'sochichem", ("and I will put My Mishkan among you") which was said when the Mishkan was already standing and therefore did not refer to the Mishkan, but rather to the Mikdash. We find the Mishkan called Mikdash when the pasuk says regarding the Mishkan, "v'asu li Mikdash v'shachanti b'socham").

- **Q:** Why don't they all learn the dimensions from the opening of the courtyard of the Mishkan, which the pasuk also calls an "entranceway"? The pasuk gives the dimensions of that entranceway as 20 amos wide (the pasuk says the entire side of the courtyard was 50 amos, and there were 15 amos of curtains on each side of that courtyard enclosure, leaving an opening of 20 amos)? **A:** The pasuk calls an entranceway of this size the "pesach *sha'ar hechatzer*", but it would not be characterized as a general entranceway. **A2:** The pasuk that talks about the curtains being 15 amos is referring to the *height* of the curtains, not the width (and we therefore have no way of knowing how wide the opening actually was). Although the pasuk says the height was 5 amos, that means that it was 5 amos higher than the Mizbe'ach, which itself was 10 amos tall.
- **Q:** If **R' Yehuda** learns it from the Ulam, why does he only argue regarding the height, he should also argue regarding the width, and should say that if it is wider than 10 amos it need not be made smaller?! **A:** **Abaye** says, we find that **R' Yehuda** does argue about the width in a Braisa. And, even in our Mishna, although he specifically argues about the height, it is understood that he argues regarding the width as well.
- **Q:** A Braisa says that **R' Yehuda** allows a mavui to be "40 or 50 amos high". **Bar Kappara** says that **R' Yehuda** allows a mavui to be 100 amos high. In either case, this is more than the 40 amos of the Ulam!? We could explain **Bar Kappara** as being an exaggeration of **R' Yehuda's** view. But, how can **R' Yehuda** say 50 amos if he learns it from the Ulam?! **A:** **Rav** mistakenly thought, that since a Braisa says that the **Rabanan** learn the measurements of the entranceway of a mavui from the Heichal it must be that **R' Yehuda** learns it from the Ulam. In fact, **R' Yehuda** learns the dimensions from the entranceways of palaces, which are considerably larger than those of the Ulam.
- **Q:** Why don't the **Rabanan** require that the entranceway of a mavui have doors, like the entranceway of the Heichal?! **A:** The doors of the Heichal were for privacy (of the Kohen doing the avodah), but were not essential in its obtaining the classification as an entranceway.
- **Q:** According to the **Rabanan**, why is the entranceway of a mavui good even when the entranceway is wider than 10 amos, as long as there is a tzuras hapesach? The Heichal's entranceway had a tzuras hapesach, and was still only 10 amos wide?! **A:** Although there are those who say the entranceway of a mavui with a tzuras hapesach may be more than 10 amos, **Rav** says that it may not be, and **Rav** is the one who made the statement that the **Rabanan** learn the dimensions from the Heichal. (Although we have shown that a Braisa says the **Rabanan** learn the dimensions from the Heichal, see Tosfos for an approach on how to answer this).