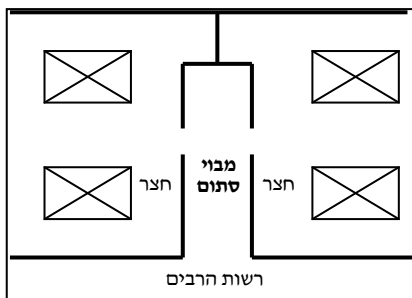




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Introduction to Mavoi

This week we started *Messechet Eiruvin* which begins with the topic of *tikkun mavoi* – fixing a *mavoi*. A *mavoi* is a small private alleyway into which private courtyards (*chatzer*) open, with itself open to the public domain.



Initially the residents cannot carry within the *mavoi* until the *mavoi* is fixed by placing a cross-beam (*korah*) or side post (*lechi*) at its entrance¹.

One must ask the following

questions: What is the status of the *mavoi*² prior to being fixed? What purpose does the *korah* or *lechi* serve?

R' Yehonatan explains that a *mavoi*, on a biblical level, is considered a private domain. The *Chachamim* recognized that a *mavoi* is visibly open to the public domain. Consequently they were concerned that people would become confused and not differentiate between a *mavoi* and the public domain and mistakenly permit carrying in the public domain or mistakenly carry from the *mavoi* to public domain (both of which being biblically prohibited). The *korah* at the *mavoi*'s entrance therefore serves as a visual reminder for people to differentiate between the *mavoi* and public domain.

According to this explanation we understand the first *Mishnah*. The *Chachamim* require the *korah* be placed no higher than twenty *amot*. The reason being common with the limitation on the placement of the *channukah* candles - people don't generally look at objects at such heights. As the *korah* is meant to serve as a reminder, placing it so high would be ineffective.

How would we then explain the position of *R' Yehuda* that permits the *korah* to be placed above twenty *amot*? *R' Yohanatan* explains that according to *R' Yehuda* the *korah* does not function as a reminder, but rather as physical

wall (*pi tikrah ored u'sotem*). One could explain that once the *korah* is placed at any height, the area is no longer a three-wall *mavoi* but rather a four-walled domain, lying outside the criteria of the rabbinic decree.

Rav Meir Pagrow explains that some *Rishonim* understand that even *R' Yehuda* maintains the *korah* serves as a reminder. The difference is *R' Yehuda* does indeed agree that people do not **gaze** at objects higher than twenty *amot*, nevertheless people do **glance** at objects placed higher than twenty *amot*. This is supported by the *Gemarah* that explains that if the *korah* has an elaborate design then it can even be higher than twenty *amot* implying that people are not completely blind to object at those heights. Therefore while we require *Chanukah* candles be placed where people will gaze at it, *R' Yehudah* maintains that for the *korah* to be a sufficient reminder it is enough that people glance at it.

The *Rambam* (*Shabbat* 17: 9) has a different understanding of *mavoi*:

A *mavoi* that has been fixed with a *korah*, even though one is allowed to carry within it like a private domain, if someone throws from it to the public domain... he is exempt since the *korah* serves as a reminder. However if the *mavoi* is fixed with a *lechi* and someone throws from it to the public domain he would have transgressed [a biblical prohibition], since the *lechi* serves as fourth wall.

Two important points come out of the *Rambam*. Firstly the *korah* and the *lechi* serve two separate purposes – the *korah* acts as a reminder while the *lechi* functions as a fourth wall. Secondly, it appears that a *mavoi* without fixtures is defined as a *karmalit* (neither a public nor private domain) – a region in which carrying is rabbinically prohibited. Consequently the *lechi* is required to convert the *mavoi* into a private domain. The *chiddush* (novel idea) of the *korah* is that its presence does not convert it into a private domain. Nevertheless it represents a *karmalit* in which one is allowed to carry.

David Bankier

¹ One should note that the residents cannot carry from their own *chatzer* to the *mavoi* without first performing a *shituf mavoi*. However, before they can perform a *shituf mavoi*, the *mavoi* needs to be "fixed" with either a *lechi* or *korah*.

² Please note: the term *mavoi* in this article refers to a *mavoi satum*, a *mavoi* with one end open to the public domain and the other end closed (as shown in the picture). A *mavoi mefulash*, a *mavoi* with both ends open to the public domain must be treated separately.

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Revision Questions

שבת כ"ד ב' – כ"ד-ה'

- Is one allowed to untie bundles of animal feed on *Shabbat*? (Be specific.) (כ"ד: ב')
- Is one allowed to chop up carobs for their animal on *Shabbat*? (כ"ד: ב')
- What is *ovsin* and why is it prohibited on *Shabbat*? (כ"ד: ג')
- Before which foul is one allowed to place water and why? (כ"ד: ג')
- Explain the debate regarding cutting up an animal carcass for dog food on *Shabbat*? (כ"ד: ד')
- When is one allowed to ask a *chacham* to annul a vow on *Shabbat*? (כ"ד: ה')
- What were the three activities permitted for the sake of a *mitzvah* mentioned at the end of the *messechet*? (כ"ד: ה')

עירובין א' – א' י'

- According to the *Chachamim* what are the dimensions (height and width) of a *mavoi* that is fixed with a *korah*? (א' א')
- When can the entrance to a *mavoi* be wider than the above described dimension, yet still allow a person to carry inside it? (א' א')
- List the three opinions regarding the required *tikkun* for a *mavoi* so that one may carry inside it? (א' ב')
- How wide must a *korah* be? (א' ג')
- Explain the debate regarding how strong a *korah* should be? (א' ד')
- Can one use a pipe for a *korah*? Explain. (א' ה')
- What are the minimal dimensions of a *lechi*? (א' ו')
- Explain the debate regarding whether one can use an animal as a *lechi*? (א' ז')
- What other two debates are listed in the same *Mishnah* regarding the status of animals? (א' ח')
- What are the two criteria listed in the *Mishnah* regarding an ad-hoc fence constructed by travellers enabling the fenced area to be considered a private domain? (א' ט')
- What is the maximum size of a breach in a fence the does not render the entire partition invalid? (א' י')
- How can one construct a valid partition using rope strung in a horizontal manner? (א' י"א)
- How can one construct a valid partition using reeds placed in a vertical manner? (א' י"ב)
- What restriction does *R' Yehuda* place on the solution to the previous question? (א' י"ג)
- Which *Tana* does not agree with the reed or rope solutions? (א' י"ד)
- Which four things were permitted to an army camp? (א' י"ה)

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
13th November י"ג חשוון	14th November י"ד חשוון	15th November ט"ו חשוון	16th November ט"ז חשוון	17th November ט"ח חשוון	18th November ט"ט חשוון	19th November י"א חשוון
Eiruvim 2:1-2	Eiruvim 2:3-4	Eiruvim 2:5-6	Eiruvim 3: 1-2	Eiruvim 3: 3-4	Eiruvim 3: 5-6	Eiruvim 3: 7-8

