



Mavoi Revisited

A *mavoi* is an alleyway off the main road, onto which shared courtyards open. We learn very quickly that in order for the residence of the courtyards to carry in the *mavoi*, two things must occur. The first is that the *mavoi* itself must be fixed with a crossbeam (*korah*) or a side post (*lechi*). The second requirement is that the residence must join together in a *shituf mavoi*, about which we will learn soon. The reason for this law and the difference between a *lechi* and *korah* was discussed in detail last cycle – see “Introduction to *Mavoi*” Volume 2 Issue 11. The first *Mishnah* discusses and debates the limits on the dimensions of a valid *korah* and it is on this *Mishnah* that we shall focus.

The *Tosfot* (*Eiruv* 2a) cite the question of the *Ri Me’Orleans*. The *Masechet* should have opened with the laws of how to fix a *mavoi*. In other words, it should have listed the parameters of a valid *lechi* and *korah*. Instead the *masechet* opens with what invalidates a *lechi* – if it is too high or if the opening is too wide. Why? The answer provided in the *Tosfot* is that the *masechet* opens in the same style as *masechet Sukah* opens.

The *Sefat Emet* offers a different solution. Recall that *R’ Yehonatan* explains that according to *Torah* law one would be allowed to carry in a *mavoi* that is closed at one end. Since one side was complete open to the public domain, the *Chachamim* were concerned that people would also begin carry in the public domain on *Shabbat* or perhaps transfer something between these two domains. Unlike a *lechi*, the *korah* specifically was instituted as a reminder to prevent these mistakes from happening.

The *Sefat Emet* continues that we have just completed *Masechet Shabbat*. The final chapter discussed

various leniencies within rabbinic laws that could be employed for the purpose of a *mitzvah*. Our *masechet* opens by explaining that if a *korah* is too high it must be lowered. He continues that since the *korah* is placed only as a reminder, then certainly it may be lowered on *Shabbat* for the sake of *mitzvah*; it is important that others do not violate the prohibition of carrying on *Shabbat*. He cites the *Shulchan Aruch* (366:13) who rules that it is a *mitzvah* ensure that there are *eiruvei chatzeirot* in support of his explanation.

The explanation of *R’ Yehonatan* leads to some further questions. If we prohibit from carrying in a *mavoi* without a *lechi* or *korah*, granted that the first concern is addressed (that people might see carrying in a *mavoi* and carry in the public domain), the second concern however would be heightened. People are now more likely to think that *mavoi* is part of the public domain and transfer items between the two domains! Furthermore why is a *korah* and *lechi* required only when one wished to carry in a *mavoi*. According to the second concern, they should be implemented regardless.

The *Sefat Emet* answers that the second concern is far less worrying than the first. The reason is that one is not allowed to carry an item four *amot* in the public domain. For there to be a concern that one might transfer an item between the *mavoi* and public domain, the item would need to be very close to the border with the intended destination close to the other side. Such a circumstance is rare and therefore not as compelling to obligate the constructing a *lechi* or *korah* if one does not wish to carry within in the *mavoi*.

Yisrael Yitzchak Bankier

Revision Questions

שבת כ"ג:א' – כ"ד:ה'

- On what condition is one allowed to borrow something from his friend on *Shabbat*? (כ"ג:א') (כ"ג:א')
- Can one count his guests from the list he wrote down prior to *Shabbat*? What is the concern? (כ"ג:ב') (כ"ג:ב')
- Can one employ workers on *Shabbat* for work during the week? (כ"ג:ג') (כ"ג:ג')
- Can one walk to the end of the *techum Shabbat* so that as soon as *Shabbat* goes out he can go and guard his fruit outside the *techum*? (כ"ג:ג') (כ"ג:ג')
- Can one walk to the end of the *techum Shabbat* so that as soon as *Shabbat* goes out he can go to retrieve items for a wedding outside the *techum*? (כ"ג:ד') (כ"ג:ד')
- When can a coffin built by a non-Jew on *Shabbat* be used for a Jew? (כ"ג:ד') (כ"ג:ד')
- Are there any restrictions placed on one caring for a dead body on *Shabbat*? (כ"ג:ה') (כ"ג:ה')
- Doing what to someone who is dying is tantamount to murder? (כ"ג:ה') (כ"ג:ה')
- What can one do if they are walking toward a city carrying their wallet and *Shabbat* comes in? (כ"ד:א') (כ"ד:א')
- Is one allowed to untie bundles of animal feed on *Shabbat*? (Be specific.) (כ"ד:ב') (כ"ד:ב')
- Is one allowed to chop up carobs for their animal on *Shabbat*? (כ"ד:ב') (כ"ד:ב')
- What is *ovsin* and why is it prohibited on *Shabbat*? (כ"ד:ג') (כ"ד:ג')
- Before which bird is one allowed to place water and why? (כ"ד:ג') (כ"ד:ג')
- Explain the debate regarding cutting up an animal carcass for dog food on *Shabbat*. (כ"ד:ד') (כ"ד:ד')
- When is one allowed to ask a *chacham* to annul a vow on *Shabbat*? (כ"ד:ה') (כ"ד:ה')
- What were the three activities permitted for the sake of a *mitzvah* mentioned at the end of the *masechet*? (כ"ד:ה') (כ"ד:ה')

עירובין א' – ד'

- According to the *Chachamim* what are the dimensions (height and width) of a *mavoi* that is fixed with a *korah*? (א':א') (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') (א':א')
- List the three opinions regarding the required *tikkun* for a *mavoi* so that one may carry inside it? (א':ב') (א':ב')
- How wide must a *korah* be? (א':ג') (א':ג')
- Explain the debate regarding how strong a *korah* should be. (א':ד') (א':ד')

Local Shiurim

Melbourne, Australia

Sunday -Thursday

After *Ma'ariv*

Mizrachi Shul

Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*

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Shiur in English

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Rabbi Mordechai Scharf

9:00am

Kollel Magen Avraham

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Rav Meir Pogrow

613.org/mishnah.html

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<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
7 th August ז' אב	8 th August ח' אב	9 th August ט' אב	10 th August י' אב	11 th August יא' אב	12 th August יב' אב	13 th August יג' אב
Eruvin 1:5-6	Eruvin 1:7-8	Eruvin 1:9-10	Eruvin 2:1-2	Eruvin 2:3-4	Eruvin 2:5-6	Eruvin 3:1-2

