

1 We B"H began Masechet Eruvin:

Zugt di Mishnah;

- מבוי שהוא גבוה למעלה מעשרים אמה ימעט ר' יהודה אומר אינו צריך

If a alleyway, has a קורה - a beam that is higher than twenty אמות - the תנא קמא says that, it must be lowered to within twenty אמות, in order to carry in the מבוי.

אמור, in order to carry in the מבוי. ר' יהודה holds that it is not necessary to lower it - it's valid as is.



2 והרחב מעשר אמות ימעט -

If the opening is wider than ten אמות, it should be made narrower.



3 ואם יש לו צורת הפתח אע"פ שהיא רחב מעשר אמות אין צריך למעט

If it has a צורת הפתח - a form of a doorway - consisting of two poles on each side, and a lintel running across the top - it need not be made narrower.



4 Fregt di Gemara;  
 -? מאי שנא גבי סוכה דתני פסולה וגבי מבוי תני תקנתא  
 The Gemara asks why when discussing a סוכה that is more than twenty אמות high, the משנה says it is פסול, but when describing a beam over a מבוי that is too high, the משנה gives the solution of lowering it?



5 The Gemara gives two answers: First,  
 - סוכה דאורייתא תני פסולה מבוי דרבנן תני תקנתא  
 Since a סוכה that is too high is problematic on a דאורייתא level, we use the stronger language of פסול, but a מבוי which is only דרבנן over the Mishnah uses the milder language, that it should be fixed.



Second, since the משנה of סוכה has many other details, the only way to describe all the הלכות briefly is to say that it is פסול, but מבוי does not involve many Halachos, where we can easily describe the solution.

6 אמר רב יהודה אמר רב: חכמים לא למדוה אלא מפתחו של היכל  
 - ורבי יהודה לא למדה אלא מפתחו של אולם  
 Rav explains that both opinions in the משנה derive the dimensions of a doorway from the doorways of the המקדש בית.

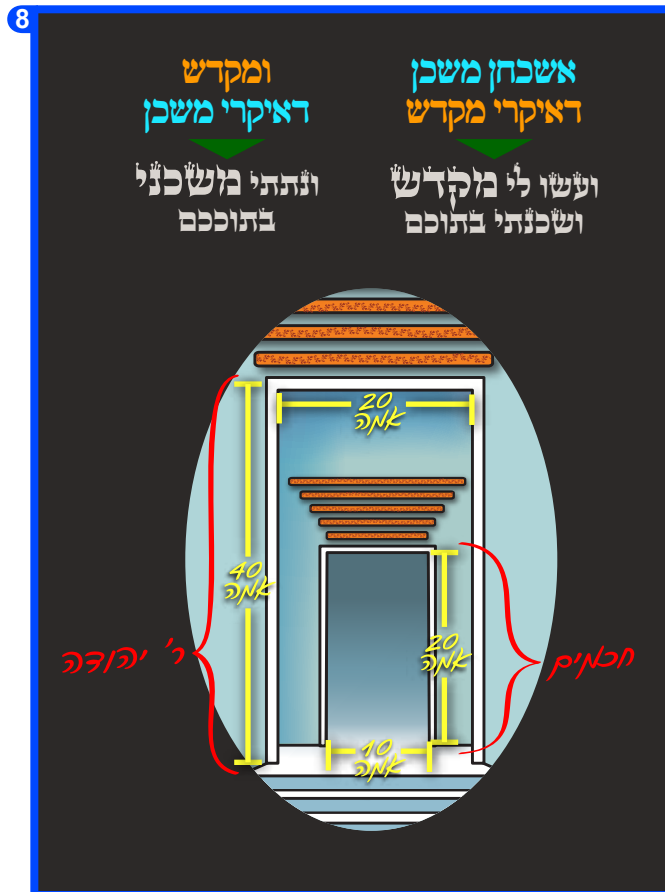


The Posuk says; - ושחטו פתח אוהל מועד  
 From which we learn that, a פתח is one that is similar to the doorway of the משכן.

7 Although this Posuk is written in regard to the doorway of the משכן, which was significantly smaller than the doorway of the היכל in the בית המקדש,



8 - אשכחן משכן דאיקרי מקדש ומקדש דאיקרי משכן - We find פסוקים such as ועשו לי מקדש ושכנתי בתוכם - AND - מקדש - ונתתי משכני בתוכם - which indicates that sometimes the משכן is referred to as מקדש - AND - ונתתי משכני בתוכם - which indicates that sometimes the מקדש is referred to as משכן.



Thus, the חכמים derive the dimensions of a doorway to be 20 אמות tall and 10 אמות wide, from the doorway of the היכל, whereas רבי יהודה who allows for larger dimensions derives those dimensions from the doorway of the אולם which was 40 אמות tall and 20 אמות wide.

9 The Gemara asks;  
 בין לרבנן ובין לרבי יהודה לילפו מפתח שער החצר -  
 According to both תנאים we should learn the width of a doorway,  
 from the doorway of the חצר - the courtyard that surrounded the  
 מושכן, which was 20 אמות wide?

9

בין לרבנן ובין לרבי יהודה לילפו מפתח שער החצר?

Why not learn from the doorway of the **בית**?  
**20 אמות WIDE!**

10 The Gemara gives two answers:  
 First, the תורה only refers to the opening of the חצר as פתח שער החצר, and not simply as פתח - therefore, we cannot use it as a source for the width of a normal פתח.  
 Second, when the Torah describes the curtains on either side of the doorway, as being 15 אמות - perhaps, it is not describing their width, but their height. If so, we have no indication of the width of that doorway.

10

1st  
 The תורה only refers to the opening of the חצר as...

~~פתח~~ פתח שער החצר

2nd

Describing the height!  
**NO indication of the width**

11 The Gemara goes on to question each opinion separately:  
 - ורבי יהודה מפתחו של אולם גמור  
 The Gemara asks if indeed רבי יהודה derives the dimensions of a doorway from the אולם which was 40 אמות tall and 20 אמות wide;

11

ורבי יהודה... מפתחו של אולם גמור?

- 12 First, why does he allow the width of the opening to be only 10 אמות and not 20 אמות like the doorway to the אולם? In the Mishnah we find ר' יהודה arguing only regarding the height, not regarding the width. The Gemara answers that indeed he does argue and allow the width to be up to 20 אמות, and expressed his opinion in a ברייתא.

12

Why didn't ר' יהודה argue about the WIDTH?

Does allow a width of 20 אמות? *בריייתא*

- 13 Second, why does he allow a height in excess of 40 אמות - as stated in a ברייתא?
- Because of this question רב חסדא rejects the idea that רבי יהודה learns the dimensions of a doorway from the אולם - and instead suggests;

13

2nd

Why does he allow height in excess of 40 אמות?

*בריייתא:*

רב חסדא rejects the idea that... ר' יהודה learns the dimensions of a doorway from the אולם!

- 14 מפתחא דמלכין גמור - He learns it from the doorways of kings' palaces, which are always very large.

14

רב חסדא מפתחא דמלכין גמור

- 15 The Gemara next asks two questions on the רבנן who derive the dimensions of a doorway from the doorway of the היכל which was 20 אמות tall and 10 אמות wide.  
 First, ליבעו דלתות כהיכל -  
 In order to allow carrying in a מבוי we should require the doorway to have actual doors just like the היכל had actual doors?  
 The Gemara answers that the doors of the היכל were only made לצניעות בעלמא, for privacy, and therefore are not a source to require doors at the opening of a מבוי.

15

חכמים  
 ליבעו דלתות כהיכל?  
 A מבוי should require doors like the היכל?  
 לצניעות בעלמא

- 16 Second, צורת הפתח - 2 ליה צורת הפתח - since the היכל had a 2 side posts and a lintel - and still was only 10 אמות wide, we should not allow wider doorways in a מבוי, even with a צורת הפתח?

16

חכמים  
 לא תיהני ליה צורת הפתח?  
 צורת פסתח shouldn't allow for wider than 10 אמות?

- 17 The Gemara answers that רב in fact had a different גירסא in our משנה, where the משנה requires narrowing any doorway that is more than 10 אמות wide, and a צורת הפתח is insufficient.

There will be further questions and elaboration on the following דף:

17

גירסא in fact had a different רב  
 חכמי:  
 Any doorway more than 10 אמות wide, is insufficient!