



Korah

Masechet Eiruv begins by discussing the *shituf mavoi*. The *mavoi* discussed in the *Mishnah* is a dead-end alleyway onto which a number of shared courtyards open. We learn that for one to be able to carry within the *mavoi*, a *shituf mavoi* must be performed. This involves the residents of each *chatzer* contributing food that will be placed together in one *chatzer*. The *Mishnah* however first discusses the *tikkun* (modification) to the *mavoi* that is also required. That involved either the placement of a *korah* (crossbeam) or *lechi* (side post) at the entrance of the *mavoi*. We shall focus our attention on the *korah*.

The fourth *Mishnah* records the debate regarding the substance of the *korah*. The *Chachamim* argue that it not only has to be wide enough to support a brick, but strong enough also. *R' Yehuda* however maintains that as long as it is wide enough, that would be sufficient.

R' Yehonatan explains the debated as follows. According to the *Chachamim* the *korah* simply functions as a *heker* (reminder). In other words, the dead-end alleyway is distinct from the public domain and one can be allowed to carry in the alleyway but not into or to the public domain. Consequently, the *korah* must be substantial, so that it is clear that it was placed there intentionally for a long period of time. *R' Yehuda* however understands that the *korah* functions as a *mechitzah* (partition). Even though the *korah* is only a beam, we apply *pi tikra yerod ve sotem*. In other words, since it is wide enough, *halachically* we view the edge of that beam as if it stretches to the ground thereby completely the wall. That being the case as long as it satisfies the *halachic* requirements for *pi tikra*, it does not need to be any more substantial.

Returning to the position of the *Chachamim*, *Rashi* (13b) explains that the requirement for it be strong enough to build upon, is that it is perceived as permanent fixture. The *Biur Halacha* (363:17) explains that the *Rashi* understands the *Mishnah* like *R' Yehonatan* above. The *Biur Halacha* however notes that *Rashi* earlier (3a) explains that the requirement was so the beam would not get blown off. If it

could then it would not be considered substantial enough to permit the *mavoi*. How do we understand these two explanations?

The *Biur Halacha* continues that the *Shulchan Aruch* rules that if the *korah* was four *tephachim* wide, it would be a valid *korah*, even if it was too thin to support bricks. A difference between the two understandings above is if this wide *korah* was so thin that it could blow away in the wind. The *Biur Halacha* understands that according to the earlier *Rashi*, who understands that the requirement of “strong enough” was so that it would not blow away in the wind, since once it is four *tephachim* wide it no longer needs to be strong enough, then even if it is very thin it would be valid. According to the *R' Yehonatan* and *Rashi* on our *Mishnah*, who understand that this requirement of strength was so that it appeared permanent, then perhaps even if in this case they would still require that it could not blow away in the wind.

The *Eshed HaNechalim* (97, cited by *Biurei Rashi*, 3a) however explains the two comments of *Rashi* do not contradict one another, but rather express different concerns. The earlier *Rashi* explains why the beam must be strong enough to support bricks. The *Rashi* on our *Mishnah* however is explaining why it needs to be wide enough to support bricks.

Returning then to the beginning of the article, we explained that the *Chachamim* understood that the *korah* functions as a *heker*. For the *korah* to function as this *heker* there are two requirements. The first is that it must be the correct dimensions so that it can be perceived as being placed there deliberately and permanently. That, it would seem, is a function of size – it must be wide enough. The second requirement however is that it must also be *chashuv* – substantial. Consequently, if it could not support bricks which would mean it would blow away in the wind, then even if one might notice it there, it is not halachically substantial enough to be defined as a *korah*.

Revision Questions

שבת כ"ג: ג' – כ"ד: ה'

- Can one employ workers on *Shabbat* for work during the week? (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')
- 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')
- When can a coffin built by a non-Jew on *Shabbat* be used for a Jew? (כ"ג: ד')
- Are there any restrictions placed on one caring for a dead body on *Shabbat*? (כ"ג: ה')
- Doing what to someone who is dying is tantamount to murder? (כ"ג: ה')
- What can one do if they are walking toward a city carrying their wallet and *Shabbat* comes in? (כ"ד: א')
- 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 *masechet*? (כ"ד: ה')

עירובין א' א'-ו'

- 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')

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
29 January ז' שבט	30 January ח' שבט	31 January ט' שבט	1 February י' שבט	2 February י"א שבט	3 February י"ב שבט	4 February י"ג שבט
Eruvin 1:7-8	Eruvin 1:9-10	Eruvin 2:1-2	Eruvin 2:3-4	Eruvin 2:5-6	Eruvin 3:1-2	Eruvin 3:3-4

