

This month's Daf Digest is dedicated  
L'Ilu Nishmas Mr. Israel Gotlib of Antwerp and Petach Tikva, Yisrael Tzvi ben Zev  
By Mr. and Mrs. Manny Weiss

## OVERVIEW of the Daf

1) **MISHNAH:** Guidelines for the height of the crossbeam and the width of the entrance to a mavoi are spelled out.

2) **Contrasting the Mishnah with a Mishnah in Masseches Sukkah**

The Gemara questions why the similar Mishnah in Masseches Sukkah merely states that a sukkah taller than twenty amos is invalid, whereas in our Mishnah the Tanna instructs how to rectify the problem.

Two answers are presented to explain the difference.

3) **Identifying the source for the differing opinions**

R' Yehudah in the name of Rav suggests that Chachamim and R' Yehudah derive their opinions from the Torah's requirement that a korban must be slaughtered "at the entranceway of the Tabernacle." The point of dispute concerns which part of the Beis HaMikdash corresponds to "at the entranceway of the Tabernacle." According to Chachamim, it is limited to the Sanctuary, whereas according to R' Yehudah it includes the Antechamber as well.

The Gemara questions the derivation since the verse cited refers only to the Mishkan. The Gemara demonstrates that the terms Mishkan and Mikdash are interchangeable.

According to both opinions, why is the width of the entrance to a mavoi limited to ten amos, while the opening to the Tabernacle courtyard was twenty amos?

Two resolutions are presented that address this question.

If the source of R' Yehudah's opinion regarding a mavoi was the dimensions of the Antechamber, then a width of twenty amos should be acceptable. This is difficult because when the Mishnah limited the width of the mavoi to ten amos R' Yehudah did not dispute the ruling.

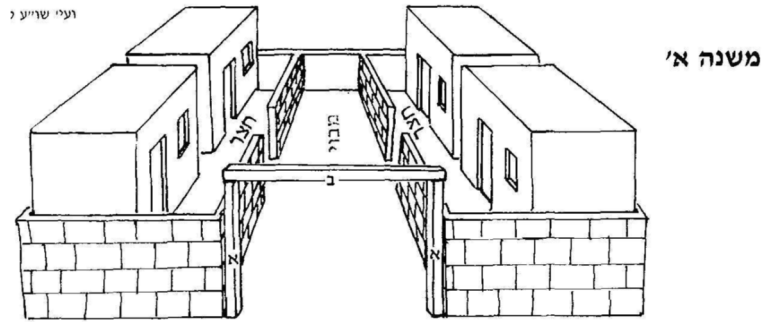
The Gemara quotes a Baraisa wherein R' Yehudah argues regarding the width of the mavoi.

A Baraisa quotes R' Yehudah as ruling that the beam of a mavoi can be as high as fifty amos, which clearly indicates that R' Yehudah did not derive his opinion from the dimensions of the Antechamber. This refutes the suggested explanation.

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מרת מרים בת ר' פנחס, ע"ה

## Daf DIAGRAM



Houses (בתים) are opened to courtyards (חצירות). The courtyards open into the מבוי, which leads to the public domain. The arrangement of a קורה or לחי is set at the edge of the מבוי, where it meets the הרבים רשות.

In the illustration, we have a צורת הפתח, where two vertical posts (א) are covered by a horizontal beam (ב) across the top. ■

## REVIEW and Remember

1. Is there a maximum width for an entranceway with a tzuras hapesach?
2. How can the Tannaim derive their opinions regarding the Beis HaMikdash from a pasuk that discusses the Mishkan?
3. Where the curtains in the Mishkan five or fifteen amos tall?
4. According to Rabanan who derive their opinion from the entranceway of the sanctuary, why were doors not necessary?

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## Distinctive INSIGHT

### קורה—A Horizontal Beam

מבוי שהוא גבוה למעלה מעשרים אמה

A horizontal beam is a קורה. Placement of such a beam is one of the two ways the Rabbis arranged for the fourth, open side of a mavoi to be marked in order to be able to carry within the mavoi on Shabbos.

Our sages required the placement of a horizontal beam across the open sided entrance of a mavoi which is enclosed on the other three sides. The Mishnah teaches that one of the rules regarding this beam is that it be placed at a height not greater than twenty amos from the ground. This is the halachah (Tur, Shulchan Aruch 363:26). Rabbi Yehuda, in the Mishnah, disagrees and allows the beam to be at a height above twenty amos.

The reason the Tanna Kama limits the height to twenty amos is that the sages required that the beam be noticeable and within reasonable view. The function of the beam is to alert people in the mavoi that they are about to cross into the public domain as they are reaching the edge of the mavoi, and they should not continue if they are carrying anything (Gemara 3a). Above twenty amos is, by definition, “לא שלטא—an area where the eye does not notice.”

According to Chachamim, it is clear that the beam needs to be noticeable. Therefore, if it is placed above twenty amos, but it is designed so that it catches the eye in some other manner, we can allow this beam to be kosher. For example, if the beam has some attractive items placed upon it (e.g. a bird's nest) or if

tion of Rav.

R' Chisda explains what misled Rav, and instead suggests that R' Yehudah's opinion is derived from the height of entrances to kings' palaces.

Two questions are presented that challenge the assumption of Rav that Chachamim derived their opinion from the structure of the entranceway to the Sanctuary. ■

it is colored or decorated with designs, such a beam is kosher even if it is above twenty amos (Tur, Shulchan Aruch 363:26).

There are two approaches to explain why Rabbi Yehuda allows the beam to be placed above twenty amos. It can be that he holds that the eye notices an object even above twenty amos. Another explanation is that he does not require that the beam be in a noticeable position at all. Rather, he understands that the function of the beam is to serve as a legal wall or barrier, which seals the fourth side of the mavoi (see Rabbi Ovadia of Bertinoro, Tosafos Rabbi Akiva Eiger). Therefore, there is no need for the beam to be within sight of the occupants of the mavoi in the first place.

There are various technical details which pertain to the קורה. It must be at least one tefach wide, but its thickness has no minimum dimension (כל שהוא), as long as it is strong enough to have halfbricks placed upon it without collapsing. (The dimensions of a half-brick—אריח—is three tefachim long, and its width is one and one-half tefachim).

The Gemara (14a) tells us that if the קורה is a full four tefachim wide, it is acceptable even if it is not strong enough to carry an אריח. This opinion is brought in the halachah (O.C. 363:17, Mishna Berura #59). ■

## Gemara GEM

### Mikdash and Mishkan

משכן משכן דאיקרי מקדש, ומקדש דאיקרי משכן

R' Tzaddok HaKohen explains that there are two aspects of how we perceive of Hashem's holiness. One is the very essence of Hashem's actual holiness. This is called מקדש. It is a concept which is beyond our ability to comprehend, as it refers to a level of spirituality which is higher than we can perceive. The other is משכן. This is the element of holiness which God has allowed us to experience as part of our neshamah. God has revealed a part of His holy essence upon the

prophets and upon the tzaddikim. In turn, the privilege to partake of this spiritual entity is available for every Jew, as he refines his soul and pursues that spark of godliness which is there to have. God desires to dwell among each and every one of us, but we can achieve this kedushah only with hard work and toil in Torah and service of God.

The message of our Gemara is that these two features of God's kedushah are not two separate aspects, but they are descriptions which complement each other. Mishkan is also called Mikdash, and vice versa. We experience the kedushah of Mishkan after the Mikdash aspect is limited and miniaturized, but from the perspective of God, it is all one and the

same.

This message is appropriately found at the beginning of our Massechta, where we find a domain which is populated by many (חצר) and how it can be transformed to be a private domain. This concept parallels the idea of how the multitudes of creations in the world, which are beyond our comprehension, are all created by God and His will. Although this conglomeration of nature, from inanimate to plant, animal and human, together with the seemingly infinite number of celestial worlds, make up a veritable רשות הרבים, the truth is that He alone rules over the world. The multiplicity we observe is in actuality a single system of Hashem's handiwork. ■

