

3.10.6

101a (משנה ח) → 102a (ניטל באיגדו לא)

1. **טובם קחוק וְשָׁר מַמְסוּכָה** יום מַצְפִּיד פְּקֻדָּתָךְ בָּאָה עִתָּה תִּהְיֶה מְבוּכָתָם: מִיכָּה ז', ד.
 2. קוּמִי וְדוּשִׁי בֵּת צִיּוֹן כִּי קָרְנָךְ אֲשִׁים בְּרִזְל וּפְרִסְתִּיךְ אֲשִׁים נְחוּשָׁה וְהִדְקוֹת עַמִּים רַבִּים וְהִחְרַמְתִּי לָהּ בְּצַעַם וְחִילָם לֵאמֹר כָּל הָאָרֶץ: מִיכָּה ד', יג.

I. 2. limitations on use of makeshift doors and barriers (בונה)

a. *Types of doors*: crude door used for backyard; bales of thorns used to block breach in corral and mats:i. *אסורים*: prohibited to use them unless they are raised from ground1. *Challenge* (ברייטא): doors, mats and flasks (used to shut doors) – that drag on ground may be useda) *Answer1* (אבני): permitted if they are on a hingeb) *Answer2* (רבא): permitted if they were ever hingedc) *Challenge*: ברייטא which allows these “dragged” doors – as long as they are off the groundi. *אבני*: if they either have a hinge or are raised off the groundii. *רבא*: if they ever had a hinge or are raised off the ground1. *Support*: ברייטא which allows bundles of thorns etc. to be used as lock if they are raised2. *חייא*: a “widowed” door may not be moved if it is draggeda) *Meaning*: a single board or without hardware3. *דב יהודה*: piling wood for י”ט must be done top-down (else it is בונה)a) *Same*: holds true for piling eggs, a pot on a stove, setting up a cot or piling barrels4. *Tangent*: polemic between חנניא בן יהושע and a Christian re: meaning of חדק (vv. 1-2)

II. ט. opening up a door from a different רשות

a. *מ*: may not stand in רה”י and open in רה”ר or vice-versa – unless there is a 10-high מחיצהb. *חכמים*: permitted – from story of “fatteners’ mart” in ירושלים – they placed the key in a window above the doori. *ד*: it was the wool-sellers’ mart1. *Challenge*: ירושלים is a כרמלית (per יוחנן ר”ר ruling about the gates) and ר”מ was ruling about רה”ר2. *Answer1* (ר”פ): after ירושלים was breached (by the Romans) it became רה”ר3. *Answer2* (רבא): ר”מ had extended his rule to שערי גינה and רבנן’s story addressed thatc. *תוספתא עירובין ז: א*: entryway to gardeni. *If*: entryway is on inside, may open/close from inside; if on outside - from outside; if both – both; if neither – אסור1. *Reason*: there is nowhere that he is allowed to carry the keyii. *Parallel rule*: for שבת; if keyhole is lower than י”ט, bring key before שבת and place on stoop and use on שבת1. *If*: keyhole is about י”טa) *ד*: bring key before שבת and place in lockb) *חכמים*: even if above י”ט, may place on stoop or in חלון over door (unless חלון is 4*4 אסור)2. *Analysis*: from analogy to storefronts, evidently the אסקופה is a כרמליתa) *The lock*: cannot be less than 4*4 – how could ר”מ prohibit if above י”ט? If 4*4, how could חכמים permit?b) *אבני*: case is a lock which is <4*4, but there is enough room in structure to complete ד”ט*ד”טi. *Dispute*: whether we employ חוקקין להשלים (ר”מ holds להשלים → prohibited as if it were 4*4)iii. *Conclusions* (ר”ר ביבי בר אבבי): we can infer 3 rules from תוספתא1. *ד*: holds חוקקין להשלים2. *ד*: recanted his position re: entryways to gardens (כרמלית) -a) *Argument*: since he permits carrying from אסקופה to lock if it is under י”ט3. *יוחנן*: ד’ we accept ר”ר’s report of ר”ר’s ruling that מקום פטור may not be used to “transfer” from רה”ר → רה”יa) *Argument*: since חכמים forbid using key if in 4*4 חלון (רה”ר → רה”י) [lock is <4*4] and back

III. י. use of a bolt with a ball at the end (if it can’t be moved via an attached rope)

a. *ד*: prohibited; proof from story of טבריה in כנסת (they were lenient until ר”ג came and prohibited)b. *ד*: permitted; story is inverted (they used to be strict and ר”ג came and permitted it)i. *Note*: they agree in a case where it can be moved with an attached rope- clearly used for locking, not בונהii. *Disagreement*: if it isn’t moveable with the rope (rope is too thin)1. *ד*: prohibited; since it can’t be moved w/o rope, considered בונה2. *ד*: permitted, since it has a ball at the end, is considered כלי