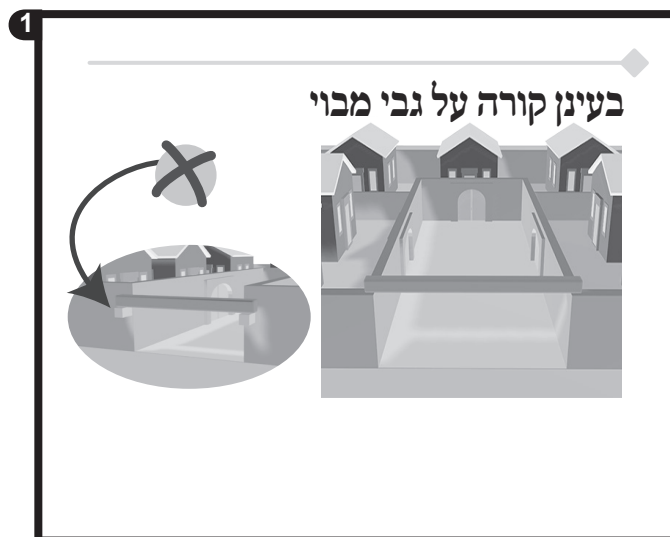
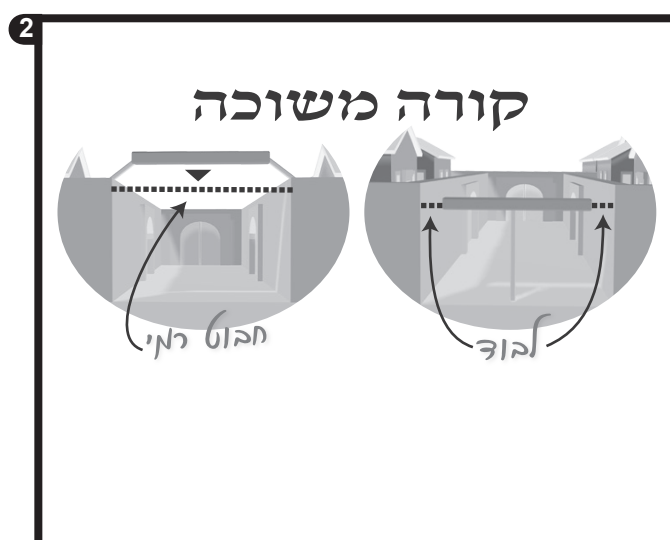


- 1 At the end of the previous Daf רבא said;
 בעינן קורה על גבי מבוי -
 The קורה must be atop the מבוי.
 Therefore, a beam that's on pegs in front of the מבוי is invalid.



- 2 When the תא ברייתא refers to a קורה משוכה - a beam that is drawn away from the wall is a valid קורה, it is not referring to a קורה that is outside of the מבוי.
 It is referring to either a קורה that is inside the מבוי but neither end of the קורה reaches all the way to the מבוי walls, or to a קורה that in addition to being short is raised on pegs above the height of the מבוי walls.
 We employ the legal principle of לבוד to view the קורה as if it reaches the side walls, AND the principle of רמי חבוט to view the קורה as if it is lowered to the height of the top of the wall.

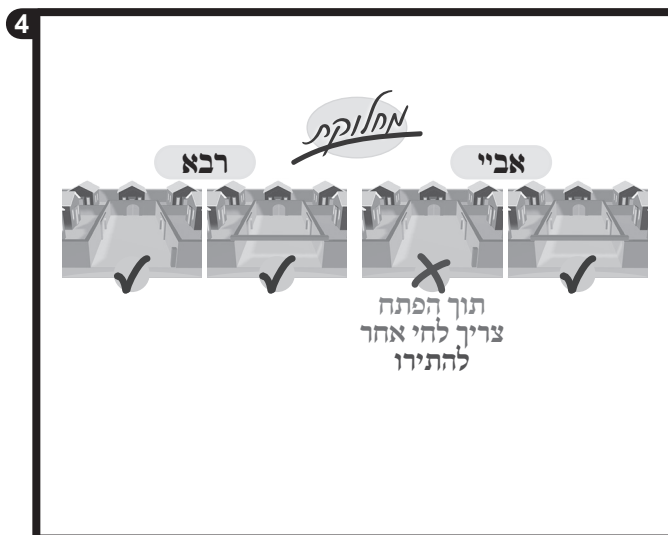


- 3 תני רבי זכאי קמיה דרבי יוחנן בין לחיים ותחת הקורה נידון ככרמלית -
 R' Zakai taught a Braisa before R' Yochanan that the area opposite the לחי at the entrance of a מבוי, and the area directly underneath the קורה over the מבוי's entrance, are like a כרמלית and one may not carry there.
 R' Yochanan responded: פוק תני לברא - go teach this outside!
 - meaning that this is not accurate.



4 There is a מחלוקת which part ר' יוחנן did not accept:

רבי holds that ר' יוחנן only permits carrying under the beam but would not permit carrying opposite the לחי - the pole at the entrance of the מבוי, since רב taught that תוך הפתח צריך לחי - an additional לחי is required to permit carrying in the doorway.



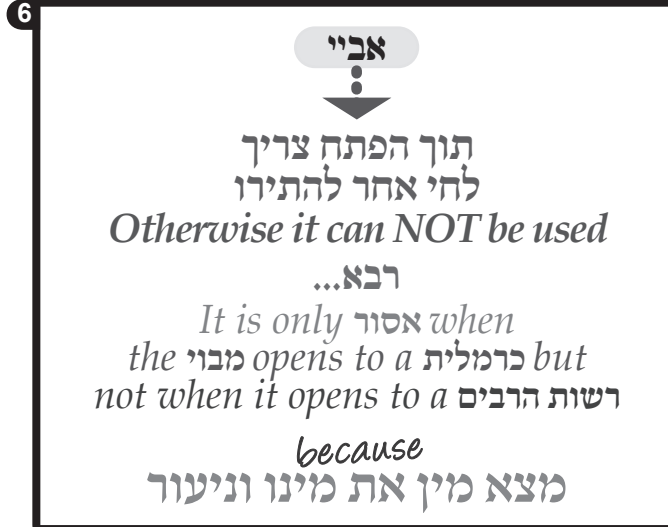
5 רבא holds that ר' יוחנן even permits carrying opposite the pole.

Rava proves his point based on the area's size of less than four טפחים, which should make it like a מקום פטור where one may carry on שבת. אביי would respond that a מקום פטור has to be elevated three טפחים off the ground.

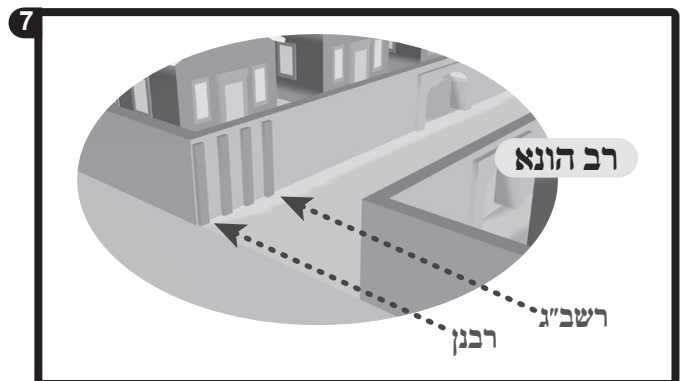


6 Abayei proves his point because Rav said תוך הפתח צריך לחי - we need an additional pole to permit carrying in the doorway, strongly indicating that the area opposite the pole can otherwise NOT be used.

Rava would respond that it is only אסור to carry opposite the pole when the מבוי opens to a כרמלית but not when it opens to a רשות הרבים, because the inside of the doorway, a מקום פטור, is similar enough to a כרמלית that people will confuse the two. Therefore one may not carry in the מקום פטור, as it becomes one with the כרמלית, unless we have another pole reminding us to distinguish between them.



7 Rav Huna tries to prove Rava wrong based on a comment of ר' יוחנן that when many poles are lined up along the inner side wall of a מבוי, within four טפחים of each other, we only permit carrying until either the inner surface of the innermost לחי - like רשב"ג who would apply לבוד up until four טפחים making all the polls a single לחי - or the inner surface of the outermost לחי - like רבנן who would not apply לבוד on any gap larger than three טפחים - but all agree carrying opposite a לחי is אסור!



8 Rava could respond in two ways:
 First, that ר' יוחנן must have been speaking about a case where the מבוי opens into a כרמלית where an additional היכר is necessary.
 Second, the case may be where if we apply לבוד the לחי's will combine to equal four אמות which would make them a separate wall of the מבוי, and that is why another לחי is necessary, but anything that is actually considered a לחי in its own right would permit carrying opposite it.

8 רבא...
 1st מבוי - ר' יוחנן opens into a כרמלית where an additional היכר is necessary
 2nd The case may be if we apply לבוד the לחי's will combine to equal 4 אמות

9 - איתמר נראה מבפנים ושוה מבחוץ נידון משום לחי - If a לחי is only visible from the inside of the מבוי, but not visible from the outside, it is valid. However, נראה מבחוץ ושוה מבפנים - If it is only visible from the outside of the מבוי, but not from the inside, there is a Machlokes. רבי חייא holds it is valid, while רבי שמעון בר רבי holds it is not valid.

9 איתמר...
 נראה מבחוץ ושוה מבפנים (Machlokes) - רבי שמעון בר רבי (X)
 נראה מבפנים ושוה מבחוץ - רבי חייא (checkmark)
 נידון משום לחי
 רבה (א"כ)
 חצר קטנה שנפרצה לגדולה גדולה מותרת וקטנה אסורה
 We do not consider the walls of the חצר גדולה to be valid walls for the small חצר?

Although רבה in the name of רב הונא agrees with רבי חייא that such a לחי is valid, he points out the משנה later on דף צ"ב which says - חצר קטנה שנפרצה לגדולה גדולה מותרת - In a case of a small yard which opens into a large yard, גדולה מותרת - One may carry in the large yard, because it has a fourth wall with a door in it. - וקטנה אסורה - But one may NOT carry in the small yard, because it is completely open on the fourth side. Apparently we do not consider the walls of the large חצר, which are not visible from the small חצר, to be valid walls for the small חצר? Even though we consider it a valid לחי in a מבוי?

10 רבי זירא answers;
 - בנכנסין כותלי קטנה לגדולה
 The case of the two חצירות is where the side walls of the smaller חצר protrude into the larger חצר, making the walls of the larger חצר too far removed to be considered להי' for the smaller חצר. Although the Braisa says that the larger חצר is overall only one אמה wider than the smaller חצר, we cannot view the space between the larger חצר's walls and the smaller חצר's walls to be filled in, using the mechanism of לבוד, thereby producing flush להי's, because we are speaking about a case where the small חצר is "not centered" on the large חצר, and there is more than a three טפח gap on one side of the חצר. Although we would still have one להי on one side, this Mishnah follows the opinion of רבי that a חצר only becomes מותר with valid doorposts on both sides.

This discussion continues on the following Daf.

