

1 In the previous דף we had a Machlokes regarding נראה מבחוץ ושוה מבפנים - a לחי which is only visible from the outside of the מבוי, but not from the inside - whether it is a valid לחי. רבי חייא holds it is valid, while רבי שמעון בר רבי holds it is not valid.

Although רבה in the name of רב הונא agrees with רבי חייא that such a לחי is valid, he questioned it from the משנה later on דף ז"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 the opening in the fourth wall is considered פסחה - a doorway. 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?

1

נראה מבחוץ ושוה מבפנים

רבי חייא ✓

רבי שמעון בר רבי ✗

רבה אקל"ב:

חצר קטנה שנפרצה לגדולה גדולה מותרת וקטנה אסורה

פסחה

We do not consider the walls of the large חצר to be valid walls for the small חצר?

2 רבי זירא answered; - בנכנסין כותלי קטנה לגדולה - The Mishnah is referring to a case 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 walls for the smaller חצר.

2

בנכנסין כותלי קטנה לגדולה רבי זירא

3 The Gemara on this Daf questions this answer, because if a לחי only visible from the outside were valid, the ברייתא had no reason to say that the case of the משנה is where the larger חצר is exactly one אמה bigger than the smaller one.
 ממה נפשך - Either way;
 To permit carrying in the larger one we only need two valid doorposts to create a doorway for the larger חצר, for which one טפח of excess wall on each side of the entrance would suffice.
 To forbid carrying in the smaller חצר, the larger one could be way more than one אמה larger where there would be no possibility of using לבווד?

3

Why did the ברייתא say the larger חצר is **ONE אמה** bigger than the smaller one

ממה נפשך?

To permit the **LARGER חצר** **1 טפח** would suffice

To forbid the **SMALLER חצר** Could be **1 אמה** There would be **10 לבווד**



4 Rather, it is more reasonable to assume that the משנה holds that a לחי only visible from the outside is not valid - and we need to make the larger חצר at least one אמה bigger than the smaller so that each side post will meet ר' יוסי's requirement that side posts be at least three טפחים each in order to permit carrying in the larger חצר.

4

It's more reasonable to assume the משנה holds **A לחי only visible from the outside is not valid**

נראה מבחוץ ושוה מבפנים אינו נידון משום לחי



Therefore, the Gemara concludes that this Mishnah indeed proves
 - נראה מבחוץ ושוה מבפנים אינו נידון משום לחי
 A לחי which is only visible from the outside of the מבוי, but not from the inside, is NOT a valid לחי.

5 Even though this seems to be a תיובתא, an unanswerable question, we pasken
 - והלכתא נראה מבחוץ ושוה מבפנים נידון משום לחי
 A לחי which is only visible from the outside of the מבוי, IS a valid לחי, since ר' חייא supports it from a ברייתא.

5

Even though this seems to be an unanswerable question

והלכתא **נראה מבחוץ ושוה מבפנים נידון משום לחי**

Since ר' חייא supports it from a ברייתא



6 רב יוסף, who became blind in his old age and forgot much of his learning, did not remember ever having heard from רב הונא that a לחי only visible from the outside is valid. His student אב"י reminded him that רב יוסף had taught this in the context of another ruling of רב הונא.

לחי המושך עם דופן של מבוי -
 A לחי which is added on as an extension to the מבוי's wall -
 If the לחי is less than four אמות it is a valid לחי and we may carry anywhere inside its INNER edge.
 If it is four אמות it is considered a מבוי wall, and not a לחי, and therefore we may not carry in the entire מבוי.

6 רב יוסף *in his old age forgot much of his learning*
 His student אב"י reminded him:

לחי המושך עם דופן של מבוי

LESS THAN 4 אמות
 Considered a לחי
 Carry untill its INNER edge

4 אמות
 Considered a מבוי wall
 May not carry in the entire מבוי

7 Abaye continues;
 And you - my Rebbe Rav Yosef had commented at that time שלט מינה תלת - we can learn three Halachos from this ruling of Rav Huna:

- 1- בין לחיין אסור - We may not carry opposite the לחי.
- 2- משך מבוי בארבע - The minimum size of a מבוי is four אמות.
- 3- נראה מבחוץ ושוה מבפנים נידון משום לחי - a לחי only visible from the outside, but not from inside is a valid לחי.

7 אב"י continues:
 רב יוסף commented at that time

אלץ מינה תלת

3 נראה מבחוץ ושוה מבפנים נידון משום לחי

2 משך מבוי בארבע

1 בין לחיין אסור

8 The Gemara now returns to the Mishnah;
 והרחב מעשר ימעט -
 An opening of more than ten אמות in a מבוי must be reduced.

8 והרחב מעשר ימעט

9 רבי אבי quotes a ברייתא that רבי יהודה disagrees and allows a לחי or קורה to be used on an opening that is larger than ten אמות.

However, the ברייתא does not mention what רבי יהודה would consider the maximum width of an opening.

9 *רבי אבי quotes a ברייתא*

רבי יהודה

10 אמות

10 אמות

What would רבי יהודה consider the maximum width?

10 סבר רב אחי למימר - originally רב אחי thought that it would be 13 and 1/3 אמות, similar to the size of the breaches we allow when making פסי ביראות - the makeshift L-shaped walls around wells which are in רשות הרבים, to turn the surrounding area into a רשות היחיד.

Even more so, if פסי ביראות where we are lenient and allow פרוץ מרובה על העומד, more breach than wall, we still do not allow a breach larger than 13 and 1/3 אמות - then a מבוי which may not have more breach than wall, may certainly not have an open space of larger than 13 and 1/3 אמות!

The גמרא rejects this קל וחומר on two counts:
First - On the contrary - perhaps we limit the size of the opening by פסי ביראות BECAUSE there is more breach than wall - whereas, a מבוי which has actual walls, can tolerate larger openings than 13 and 1/3 אמות?

Second, maybe ביראות דאקילת בהו חד קולא אקיל בהו קולא אחרינא -

Perhaps we are especially lenient when it comes to פסי ביראות, and allow both leniencies, פרוץ מרובה על העומד AND openings of 13 and 1/3 אמות - whereas, a מבוי would not have any leniencies, and a מבוי may not have an opening wider than 10 אמות?

Therefore, we cannot compare פסי ביראות to מבוי, and רבי יהודה's opinion regarding the maximum width of a מבוי's opening remains inconclusive.

10 סבר רב אחי למימר

פסי ביראות

קל וחומר

13 1/3 אמות

1 2

1 *which has actual walls can tolerate larger openings*

2 **פסי ביראות דאקילת בהו חד קולא אקיל בהו קולא אחרינא**

11 The Gemara next offers 3 suggestions of how to narrow an opening that is too wide:

11 **How to narrow an opening that's too wide**

20 אמות

- 12 First, לוי quotes a ברייתא that one can just put a pole in middle of the opening, effectively splitting the large opening into two smaller openings.

Levi, however, rejects this - אין הלכה כאותה משנה -



- 13 Second, Levi suggests עושה פס גבוה עשרה במשך ארבע אמות - One should place a board ten טפחים tall and four אמה long, running into the מבוי, effectively dividing the מבוי into 2 מבואות.



- 14 Finally, רבי יהודה, in dealing with a 15 אמה wide opening, said that a three אמה long board can be placed within two אמות of one side wall, effectively closing the first five אמות, which would leave only a ten אמה opening to be fixed with a לוי or קורה.

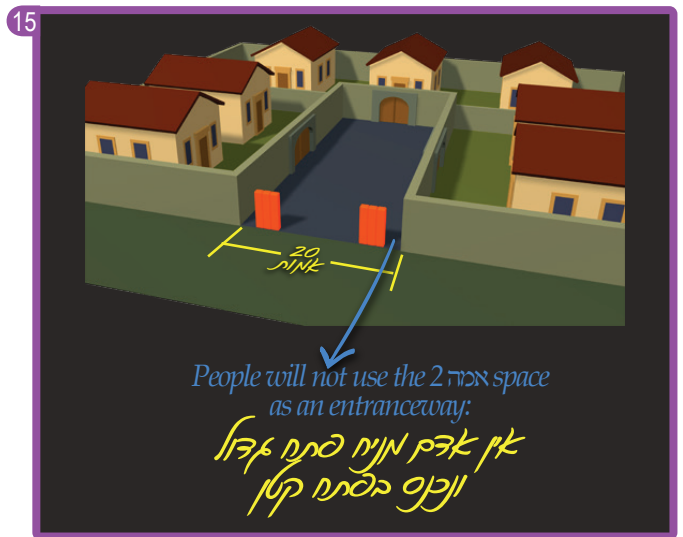
For an opening of 20 אמות, we can do the same thing on the other side.



15 Later on, the גמרא will explain that רב יהודה is not concerned that people will use the two אמה space as an entranceway because

- אין אדם מניח פתח גדול ונכנס בפתח קטן

A person would not abandon a larger entrance to use a smaller one unless it is in the side of the מבוי where it will significantly shorten his walk.



16 The גמרא explains, רב יהודה did not suggest three alternate ways to make the 15 אמה opening smaller for various reasons:

First - Placing a 1.5 אמה board against the side wall of the מבוי, leaving a space of two אמות and then placing another 1.5 אמה board -

There are 2 issues here.

- עומד מרובה על הפרוץ משתי רוחות הוי עומד

We only have more wall than breach by combining the 2 sections of wall. Each 1.5 אמה wall is less than the 2 אמה opening.

Even if we accept that, this setup would not work because

- אתי אוירא דהאי גיסא ואוירא דהאי גיסא ומבטל ליה

The 2 open spaces on both sides of the last board would nullify that section.



17 Second - Making a series of three one אמה boards separated by an אמה of empty space. This too would not be valid for the same reason, because the air on 2 sides will nullify the wall.



18 Finally - Leaving an אמה of empty space followed by two 1.5 אמה boards, separated by another אמה of empty space.

This would not be nullified by open space on 2 sides, because on one side the open space is less than the section of wall. The גמרא accepts that this would work, but רב יהודה did not suggest it because כולי האי לא אטרחוה רבנן - the רבנן did not require so much effort.

18

The גמרא accepts this

רב יהודה did not suggest it because כולי האי לא אטרחוה רבנן