

Our Shiur began with the Gemara continuing to elaborate on the Mishnah.

אם אינו צריך למעט אינו צריך למעט אות הפתח אף אף או צורת הפתח א אם אם אם המתח אות makes carrying in the מבוי permissible even if the opening is wider than 10 אמות.

We also learned that if the קורה has a אמלתרא – a protrusion that makes the beam over a מבוי more noticeable, it is מתיר the even when it is higher than 20 אמות.

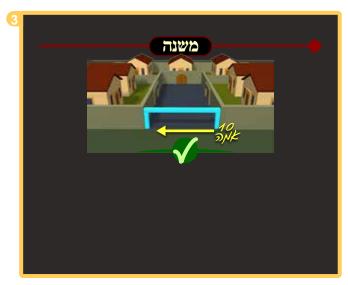


The אופכא מאי: - does a צורת הפתח help a מבוי that is too high and does a אמלתרא help a מבוי that is too wide?

We have a בורת הפתח that explicitly allows a צורת הפתח that is too high, but we do not have conclusive proof from a ברייתא whether an אמלתרא, a structural reminder, helps for a מבוי that is too wide.



Now, going back to an opening wider than 10 אמות;
According to our version of the Mishnah a צורת הפתח permits it.









א רב had a different version of our משנה which teaches that a בורת הפתח does NOT permit an opening that is wider than ten אמות.

רב יוסף deduced that similarly, according to Rav a צורת הפתח would not help in a case of

- חצר שרובה פתחים וחלונות

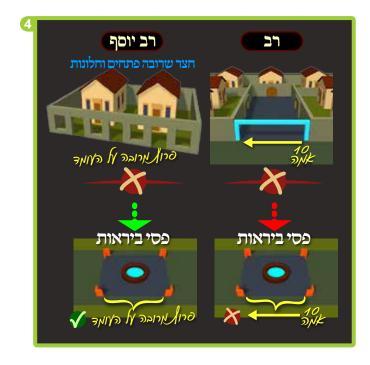
a courtyard that mostly consists of windows and doors, to the extent that it is

העומד - The total gaps are more than the total walls.

Therefore, even though Rav holds that אבות הפתח does not help for an opening wider than ten אמות, he may hold that it does solve the lesser problem of פרוץ מרובה על העומד.

The גמרא cites ברייתא from which it seems that a צורת הפתח מספא oces not help when there is על העומד מרובה על פרוץ מרובה, but רב כהנא that this ברייתא was only talking about a defective אפתח, that is either missing a side post or a lintel.

The אמרא suggests that יוחנן must agree with ביד that דברת does not help for an opening wider than ten אמות, based on the following incident.



5 נעץ ארבעה קונדיסין בארבע פינות השדה ומתח זמורה עליהם -Someone stuck 4 poles in the ground at the 4 corners of a field, and pulled a vine across the top, thereby creating four תחם.

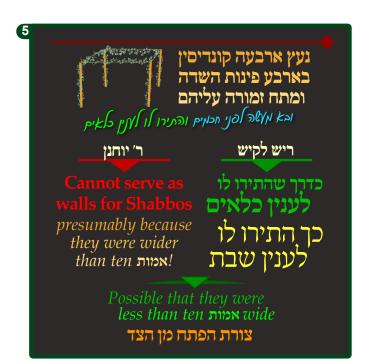
ובא מעשה לפני חכמים והתירו לו לענין כלאים

The Chachamim ruled that it is considered an enclosed field regarding כלאים - as if it had a fence - and he may grow vines inside and other species outside.

raid ריש לקיש

- כדרך שהתירו לו לענין כלאים כך התירו לו לענין שבת

Just as they serve as walls to separate different produce and avoid the איסור א כל אים, they also serve as walls for שבת. However, איסור א held that they cannot serve as walls for Shabbos, presumably because they were wider than ten אמות answers that it's possible that they were actually less than ten אמות wide, and the point of dispute between אמות and the point of dispute between איסות and יחנן בורת הפתח מן הצד היש לקיש he the top attached to the sides of the poles instead of resting on top of the poles, is valid regarding Shabbos.









היש לקיש holds it is valid. ר' יוחגן holds it is not valid.

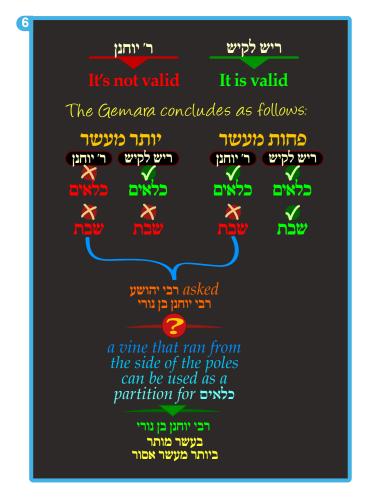
However, we have no indication of ר' יוחנן's opinion about a proper צורת הפתח over an opening wider than אמות אמות.
Perhaps he disagrees with Rav, and holds that it IS valid.

Now, regarding a צורת הפתח מן the Gemara concludes as follows:

פחות מעשר - Where it is less than אמות wide - According to יישל אין, it is valid both for כלאים AND for שבת. According to שבת, it IS valid for כלאים but NOT for שבת. שבת של האות t IS valid for יותר מעשר - Where it is more than אמות wide - According to שבת, it is valid for כלאים but NOT for שבת. According to כלאים 'ז, it is NOT valid even for כלאים.

רבי cites as support for his opinion an incident where רבי יוחנן asked רבי יוחנן בן נורי whether a vine that ran from the side of the poles rather than on top of poles can be used as a partition for כלאים, to permit planting other species on the other side, and רבי יוחנן בן נורי said; בעשר מותר ביותר מעשר אסור -

If it is less than אמות wide it is permitted -If it is more than אמות wide it is forbidden.



The צורת הפתח of הלכות regarding צורת הפתח:

- $^{-1}$ אמר עשה ולא נלום שעשאה מן הפתח שעשאה ולא צורת חסדא צורת אמר אמר ב where the cross beam is attached to the sides of the posts is totally invalid.
- -2- העמיד בריאה כדי להעמיד צריכה שתהא בריאה כדי להעמיד באמרו בה דלת ואפילו דלת של קשין

The side posts of the צורת הפתח must be strong enough to support at least a door of straw.

-3- Similarly, רבי ינאי says, we do not need the actual door, but sit requires a pivot hole.

As Rashi explains; חזיא לדלת בעינן -

It must be fit to potentially have a door.









The Gemara cites a Braisa;
תנא צורת הפתח שאמרו קנה מכאן וקנה מכאן וקנה על גביהן –
A צורת הפתח צורת הפתח צורת הפתח consists of two side posts and a cross beam that runs across the top of them.

The אמראים quotes a מחלוקת אמוראים whether the top beam actually has to touch the side posts. a they do NOT need to touch. רב נחמן אמר צריכין ליגע - They do NOT need to touch. רב ששת אמר צריכין ליגע - They DO need to touch.

The Gemara cites a Braisa with regard to חיוב מזוזה which supports Rav Nachman's opinion.

- כיפה רבי מאיר מחייב וחכמים פוטרין

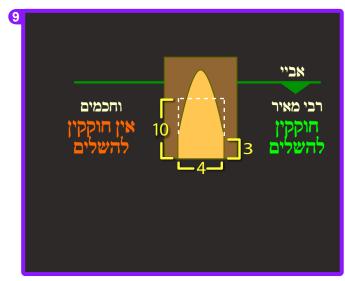
R' Meir requires a מווזה on an arched doorway, and the חכמים do not require it.

- ושוין שאם יש ברגליה עשרה שהיא חייבת

They agree when the sides reach וט טפחים in height before they begin to curve, and narrow to less than four טפחים it is considered a צורת הפתח and requires a, מזוזה, apparently supporting ,רב נחכון, since the side posts don't reach the stones above the arch that serve as the lintel.



אביי מאירי and the הכמים argue in a case where the archway is four טפחים wide at least up to the height of three טפחים from the floor, but is not four טפחים wide when it reaches the height of ten טפחים. ר' מאיר holds שחים - we view the arch as if it was carved out to the proper dimensions of ten טפחים high and four שיש wide, while the חכמים hold חכמים hold המים - we do not view the archway as if it is carved out.









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זאגט the משנה:

הכשר מבוי - in order to permit carrying in a - הכשר מבוי - that is surrounded by walls on three sides - there are three opinions about what must be done at the opening:

- בית שמאי אומרים לחי וקורה

Beis Shamai hold it requires a side pole AND a cross beam. This does not necessarily mean that בית שמאי hold that on a הדרבון hold that on a מדרבון level four מחיצות are required, just that דאורייתא require four בית שמאי to carry in a מחיצות, and מחיצות requires both a לחי and a קורה to satisfy this איסור דרבון.

- בית הלל אומרים או לחי או קורה

Beis Hillel require only, either a קורה or a קורה, but not both.

- רבי אליעזר אומר לחיין

R' Eliezer requiress two לחי on the fourth side of the מבוי.



