

1 - היה גבוה מעשרים אמה ובא למעטו כמה מועט
 If the beam over the entrance of a מבוי was higher than 20 אמות, and he wants to raise the ground so that the beam will be less than 20 אמות off the ground, how wide an area into the מבוי must be raised to within 20 אמות off the ground?

2 - רב יוסף אמר טפח, אביי אמר ארבעה
 Rav Yosef says the width of one טפח is sufficient, while אביי holds it must be four טפחים wide. The גמרא has four suggestions as to what the basis of their מחלוקת is:

First, מאן דאמר טפח סבר מותר להשתמש תחת הקורה,
 Since ר' יוסף holds that one may carry directly under the beam, as long as the beam is recognizable at that spot, people will avoid carrying out of the מבוי into a דאמר וזמאן דאמר הרבים. ומאן דאמר ארבעה סבר להשתמש תחת הקורה - ארבעה סבר להשתמש תחת הקורה
 - אביי holds that one may not carry directly beneath the beam so the beam must be recognizable from inside the מבוי, before entering the area directly underneath the קורה.
 The minimum area considered significant is 4 טפחים.

The second approach -
 מר סבר קורה משום היכר - ר' יוסף holds the beam is just a reminder, so one טפח suffices - אביי - מר סבר קורה משום מחיצה - and as Rashi explains; מחיצה היא - מחיצה שאינה ראויה לד' לאו מחיצה היא
 A partition is considered a מחיצה only if it marks off an area of at least four טפחים.

The third approach -
 מר סבר אמרינן היכר של מטה כהיכר של מעלה - מר סבר אמרינן היכר של מטה כהיכר של מעלה
 R' Yosef holds the reminder below only has to be as large as the reminder on top.
 - ומר סבר לא אמרינן היכר של מטה כהיכר של מעלה
 Abaye holds the reminder on the floor must be larger than the reminder on top.

The final explanation,
 - בגזירה שמא יפחות קמפלגי
 אביי requires a larger space because he is concerned that over time the raised ground will erode and become narrower, but רב יוסף is not concerned about this.



3

The Gemara continues;
 היה פחות מעשרה טפחים - if the קורה was less than ten טפחים off the ground, how wide an area into the מבוי must be dug out in order to be permitted to carry in the מבוי?

ר' יוסף אמר בארבעה - R' Yosef holds an area of four טפחים is enough.
 אביי אמר בארבע אמות - Abayei holds we need to dig out an area of four אמות into the מבוי.

As Rashi explains, the depth into the מבוי must be equal to the minimum size of a מבוי.

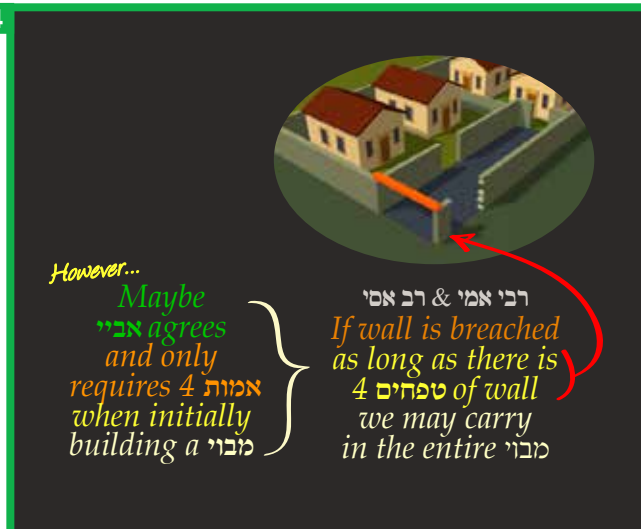
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The Gemara quotes רבי אמי and רב אסי who say that if one of the side walls of the מבוי is breached, as long as there is four טפחים of wall between the entrance and the breach, we may carry in the entire מבוי. This seems to support ר' יוסף that a minimum hechsher מבוי is 4 טפחים. However, even אביי may agree with this because maybe he only requires four אמות when initially building a מבוי but not where a valid מבוי previously existed.

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אביי מנא אמינא לה - אביי gives two possible sources for his opinion:

First, the ברייתא says
 אין מבוי נותר בלחי וקורה עד שיהו בתים וחצרות פתוחין לתוכו - In order for a beam or a pole to allow carrying in a מבוי the מבוי must have houses and חצירות that open up into it. אביי points out that if you take into consideration that a door needs to be 4 טפחים wide plus door posts, now if the entire depth of the מבוי is only four טפחים there would be no room for the doors of the multiple חצירות to open into it, plus the fact that its length has to be greater than its width. Therefore Abaya says that it needs to be a minimum of 4 amos deep. ר' יוסף however would answer that the חצירות can open into the מבוי from each of the back corners on an angle.

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6 Second, חמא בר רמי holds that לחי that is four אמות long is no longer considered a לחי, but a wall of the מבוי, and אחר לחי - להתירו - it requires another לחי to permit it - apparently because four אמות is the size of a מבוי. Rav Yosef would respond that the maximum size of a לחי and the minimum size of a מבוי are not related.

7 The Gemara elaborates; גופא אמר רמי בר חמא אמר רב הונא לחי הבולט מדפנו של מבוי - If there is an oversized לחי protruding at least four אמות from the wall of the מבוי, it no longer functions as a לחי, but is considered part of the wall, and we need another לחי to permit carrying in the מבוי. The Gemara discusses several issues relating to this פסק:

where would the new לחי be placed - for if he merely adds it to the existing wide לחי, it becomes part of the invalid לחי?

There are two possible answers:

-1- It must be placed at the other side of the entrance, opposite the oversized לחי.

-2- It may be placed as an addition to the original oversized לחי, but it must be made a bit taller or shorter than the original לחי so that it would be recognizable.

The additional לחי is only necessary if the width of the מבוי is at least eight אמות, but if it is seven אמות, the oversized לחי would make the fourth side more wall than open space, and would serve as a fourth wall.

The assumption is based on a קל וחומר. If a חצר which cannot be permitted with a לחי or קורה, can be permitted with a fourth wall, a מבוי which can be permitted with a לחי or קורה, can certainly be permitted by a fourth wall.

Rav Ashi adds that even if the מבוי is exactly eight אמות wide, the four אמה wide לחי should work.

Either way - מה נפשך

If the לחי is slightly more than 50% of the width of the opening, it is עומד מרובה על הפרוץ and works like a wall. If the לחי is slightly less than 50% of the width, it is less than four אמות and should still work as a לחי. The possibility that the לחי is exactly 50% of the entranceway is only a ספק and ספק דבריהן and ספק - we are lenient on doubts relating to issues like carrying in a מבוי.

