

3.1.6

8a (קמ"ל) → 9a (מופא)

note: the definitions of רה"ר/רה"י are different for טומאה than for שבת. שבת is ruled by concerns of מחיצות (and ownership), whereas re: טומאה, the sole concern is privacy. Since טמא וברה"ד טהור is derived from the doubt arising in the case of a סוטה, the parameters are unique to טומאה.

- I. Reassessing statement of רב: if a מבו is fully opened to a חצר, which is in turn open to רה"ר, the חצר is מותר; מבו is אסור
- a. Challenge (רבה בר עולא): how is this different from טב: עירובין טב:
 - i. Note: if a small חצר opens fully into a big one, the big one is מותר and אסור is קטנה (considered פתח לגדולה)
 - ii. Answer: No public access there
 - b. Challenge: How is this different from re: חצר that is publicly accessed (רה"ר for טומאה; רה"י for שבת – see note)
 - i. Answer: That is when the entrances/breaches don't face each other
 - ii. Note: According to רבה (רב's ruling only where they don't face each other), how are they different?
 - iii. Answer: רב addresses status as רה"י re: throwing something in; רב's statement clarifies the היתר to carry there
- II. "Centipedal" מבו – מבו העשוי כנדל)
- a. Solution: put a צוה"פ at the major entrance; לחי וקורה for the rest;
 - i. Challenge: must be relying on שמואל (re: עקום); if so – need צוה"פ at each entrance
 - ii. Challenge: even in נהדרעא (שמואל's town) they followed רב (עקום) is considered מפולש
 - b. Rather: put a צוה"פ at each entrance; the other end of each is marked with לחי וקורה
- III. מבו with different length walls (series of חכמים named כהנא involved in this tradition)
- a. קורה משום מחיצה דב: – if difference <א"ד, put קורה on diagonal; if >א"ד, put horizontally at short wall
 - b. דבא: in both cases it must be placed horizontally across – קורה משום היכר (no היכר if diagonally placed)
 - i. רב ד' כהנא agrees that if diagonal >10 אמות, must put קורה on shortest wall (not diagonal)
- IV. Carrying under the קורה
- a. Permissible: ר' יוחנן, ר' חייא, ר' רבי, ר' שמעון בר רבי, ר' רשב"ל
 - b. Forbidden: ר' שמעון בר רבי, ר' רשב"ל
 - i. Analysis: reason for disagreement
 1. Possibility#1: whether קורה is מחיצה (prohibited) or "marker" (משום היכר) → permitted
 2. Possibility#2: all agree it is היהר – disagreement if היכר is from inside or outside
 3. Possibility #3: all agree that it is a מחיצה; disagreement as to which edge (פנימי or חיצוני) is boundary
 - a. ד' ח"ח: all agree that you may not carry between לחיים (functions as מחיצה – only from inner edge)
 - ii. Spinoff (ר"ח of רב"ח): if he stuck two pegs into the outer wall of the מבו and placed קורה against wall
 - i. Question: would the מבו be permitted as a result?
 - ii. Answer (ר"ח): those who permit (רב et al) would prohibit; those who forbid (שמואל et al) would permit
 1. Reason: if outer edge is boundary (רב), it is outside of entrance of מבו and doesn't function as קורה
 - a. But if: inner edge is boundary (שמואל), it is inside and can function as קורה
 - iii. Dissent (רבא): even שמואל would prohibit here – since קורה must be atop מבו (not attached on side)
 1. Challenge (to רבא): if the קורה was משוכה or תלויה away from walls
 - a) חכמים: if it is within 3 טפחים of walls, no need to bring another קורה
 - b) ד' רשב"ג: if it is within ד"ט of walls, no need to bring another קורה
 - i. Assumption: משוכה is away from מבו (challenge to רבא) and תלויה is within מבו
 - ii. Correction: both are within; משוכה – connected on 1 side; תלויה – connected on both
 1. Teaching- that we may apply לבוד in two directions at the same time
 - iii. Or (ר' אשי): it is one קורה that is both משוך and תלוי; it is hanging higher than the walls
 1. And: a few טפחים away on each side
 - a. Teaching: that we apply both לבוד (horizontally) and "חבוט" simultaneously
 - i. חבוט: we regard the "hovering" קורה as being atop the wall