3.1.7

9a (משום דתני ר' חייא כוותיה) $\rightarrow 10a$

Note: טפחים (ahead לחי rules that a לחי must be 3) משנה ו wide

- I. קורה or between the לחיים or between the קורה
 - a. הנא taught before ד' יוחנן that both areas are considered כרמלית
 - b. ברייתא rejected ברייתא
 - i. יוחנן אב" only meant to "delete" ruling about קורה; but agrees that בין הלחיץ is אסור to carry
 - ii. ברייתא meant to delete entire ברייתא and permit both
 - 1. Support (רבא): מקום ruled that מקום 4x4 is permitted for both רה"ר and רה"ל to use
 - a) As long as: they don't transfer from רשות through there
 - 2. Block (אביי): that is only if the spot is raised ג"ט off the ground
 - 3. Support (בתוי ruled that the area inside the מתוי to permit carrying there
 - a) Even if: there isn't a space of 4 טפחים squared inside
 - b) כרמלית that's only if it opens into a כרמלית (and is "subsumed" by it)
 - i. *Challenge*: but if opened to a רה"ר, it would be permitted? (results are counterintuitive) 1. *Indeed*: חוך הפתח "identifies" with the כרמלית and is identified by it (מצא מין את מינו)
 - ii. Challenge (to מבוי ruled that if a לחיין set up at regular intervals of less than ד"ט set up at regular intervals of less than
 - 1. לרשב"ג. (who holds that לרשב"ו: all considered one and may carry until inner lip of inner לחי (who hold that להי to be לבוד to be לבוד (who hold לתרי יש): considered separate and may carry until inner lip of outer לחי
 - a. Implication: in all cases, may not carry between לחיים
 - b. אבא also a case where it is opened up into כרמלית (as above מצא מין את מינו
 - c. ד'אשי which are<ד"ל. case is לחיים which are<ד"ל, but they stretch for ד"א
 - i. Therefore: if we apply לבוד, no longer a לחי and requires another מבוי and requires another
 - 3. Question: according to רשב"ג, why not consider it נראה מבחוץ ושווה מבפנים
 - a. Answer: entire discussion is לחי, who holds that "נראה מבחוץ, isn't considered מלחי isn't considered מלחי
- II. Status of a לחי which is only visible from one side
 - a. If: only visible from inside ("נראה מבפנים ושווה מבחוץ") all agree that it is a valid לחי
 - b. But if: only visible from outside ("בראה מבחוץ ושווה מבפנים") dispute ר' חייא/ר"ש בר רבי
 - i. ר' חייא (as we demonstrate below): valid רבי) invalid)
 - 1. Support (for identification as ר"ח): קוספתא עירובין א:י quoted תוספתא עירובין א
 - a) תוספתא. a wall that has either side indented is considered a לחי
 - b) Question: isn't ר' יוחנן familiar with this תוספתא?
 - i. Answer: indeed but he must have rejected it
 - 1. Observation: perhaps ר' חייא also rejected it (and doesn't necessarily hold that that it is לחי)
 - 2. Answer:since ה"ח taught it, he must subscribe to it → we can identify him as "נידון משום לחי"

c. Assuming: נראה מבחוץ ושווה מבפנים is a valid לחי

- i. Challenge:if a small חצר that is fully open into a large one only the large one is מותר
 - 1. However: if we accept the rule of ...לחי", the small one should be מותר via that "לחי"
 - 2. Defense (ד' זידא): case where the wall of the small one are inside the larger one (not contiguous)
 - a) Challenge: why not apply לבוד and permit it?
 - b) *Perhaps*: the walls are further away than that
 - i. Block: ר' אדא בר אבימי taught our case before ב' חנינא small is 10, large is 11
 - 3. defense (רבינא): it is 2 טפחים away on one side and ד"ט on the other side
 - a) Challenge: why not apply לבוד to the one side and permit it?
 - b) Answer: per קטנה, who requires 2 boards (one on each side) to permit carrying in קטנה
- d. Analysis: if יחון משום נידון אינו נידון אינו נידון
 - i. and: רבי accepts ר' יוסי (see note), and rejects the solutions of ר' זירא/רבינא
 - ii. then: we understand how the smaller חצר could be 10 and the larger 11
 - iii. but if: we hold that מבחוץ ...is a valid לחי, then רבי accepts ר' זירא/רבינא
 - 1.and: doesn't accept ר' יוסי requirement
 - 2.then: why do we need the larger one to be 11 אמות?
 - a) If: to permit larger חצר could be 10/10.2
 - b) And if: to make smaller one אטור, could be larger (not limited to 11)

- iv. Conclusion: he must hold that דון משום אינו נידון משום אינו נידון משום נראה מבחוץ ושווה מבפנים אינו נידון
 - 1. אביי שמועה didn't recall this אביי שמועה reminded him that he had taught it
 - a) אביי context of this ruling was a לחי that was an extension of מבוי wall
 - i. If: less than ד"א, considered לחי and is valid
 - ii. If: longer than מתיר and requires another מתיר to be מתיר מחיר
 - 1. And: רב יוסף had taught three conclusions from this ruling:
 - a. One: בין לחיין אסור
 - b. Two: Size of ד' אמות מבוי
 - c. Three: לחי = מבפנים ושוה מבחוץ ושוה
 - iii. Final ruling: we rule in accord with רב יוסף's conclusion it is a לחי
 - 1. In spite of: the תיובתא (above, with רבי)
 - 2. Reason: ברייתא supporting it