

1 אמר רב נחמן אמר רבה בר אבוא אמר רב - the פרק concludes with two cases of חצירות that have houses in between them:

שתי חצירות ושלושה בתים ביניהן - when two חצירות have three houses in between them, members of each חצר can place their עירוב in the middle of the three houses, using the house that borders their חצר as בית שער - a gatehouse of the middle house.

Rachavah tested the רבנן by asking about a case where there are two houses between two חצירות and each חצר placed the עירוב in the house that was further from it - do we assume that each חצר can view the house closer to it as a בית שער and the house further from it as a בית which can house the עירוב?

2 אמרו ליה - the רבנן responded - שניהן לא קנו עירוב - the עירוב does not work for either one, because if the homes are considered a בית שער, neither can host an עירוב. If they are considered בתים, each חצר must pass through a house that is not included in the עירוב, in order to get to their עירוב.

We cannot consider a house to be a בית for one person and a בית שער for another,

even though we consider בין השמשות to be nighttime for a person whose עירוב was eaten during בין השמשות, and we consider it daytime for a person whose עירוב was first set up during ביה"ש.

3 The difference is that ביה"ש includes times that are both day and night, therefore, לא מינכרא מילתא - It is not a clear contradiction to consider it both night and day, but a building must be either a house or a בית שער, not both!

We have B"H completed the Sixth Perek of מס' הדרן עלך הדר, and will begin the Seventh Perek, חלקון, B'ezras hashem.

1 אמר רב נחמן אמר רבה בר אבוא אמר רב

שתי חצירות ושלושה בתים ביניהן

בדיק להו רחבה לרבנן

Can each חצר view the house closer to it as a בית שער?

2 אמרו ליה

שניהן לא קנו עירוב

We cannot consider a house to be a בית for one person and a בית שער for another

?

We consider בין השמשות to be...

NIGHTTIME	DAYTIME
for a person whose עירוב was eaten then	for a person whose עירוב was set up then

3 בין השמשות includes times that are both day & night

לא מינכרא מילתא

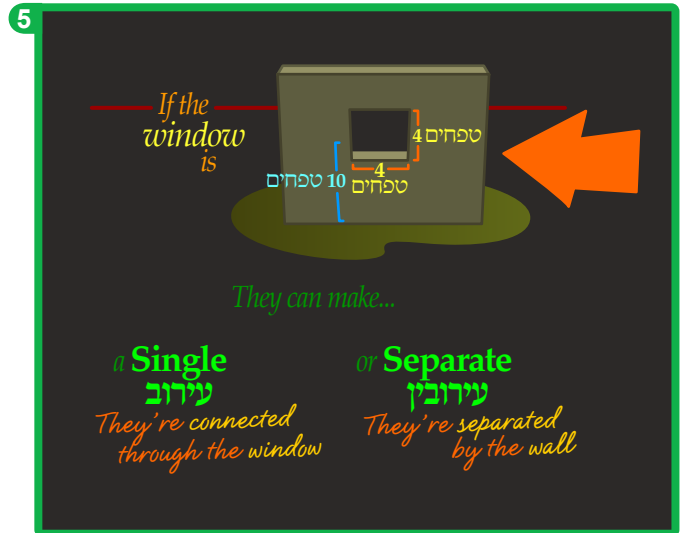
A Building is either a house or a בית שער, not both!

הדרן עלך הדר

4 משנה the זאגט:
 - חלון שבין ב' חצירות
 If there is a window in a wall between two חצירות:



5 If the window is 4 by 4 טפחים in size, and within 10 טפחים of the ground, the חצירות can choose to make a single עירוב because they are connected through the window, or separate עירובין because they are separated by the wall.



6 The reason that four טפחים would connect the חצירות is not because we assume like רשב"ג that less than 4 טפחים is לבוד. Rather, it is because a פתח is always defined as being 4 טפחים.

If the window is either less than 4 by 4 טפחים, or the entire window is more than 10 טפחים off the ground, the חצירות are considered separate and must make two separate עירובין.



7 אמר רבי יוחנן חלון עגול צריך שיהא בהקפו עשרים וארבעה טפחים
 If the window is round it needs to be large enough to fit a 4 by 4 square in the circle.

יוחנן ר' assumes that the דייני דקיסרי - the judges of Caesaria - are correct that a circle is 1 and a half times larger than a square inside of it, so if the 4 by 4 square has a perimeter of 16 טפחים, the circle around it has a circumference of 24 טפחים.

7 אמר רבי יוחנן
חלון עגול
 צריך שיהא בהקפו עשרים וארבעה טפחים

8 The גמרא points out that mathematically the circle that fits a 4 by 4 square inside of it only needs a circumference of 16.8 טפחים.

8 דייני דקיסרי

9 אמר רב נחמן לא שנו אלא חלון שבין שתי חצירות
 holds that the requirement for the window to be within ten טפחים of the ground is only for a window between two חצירות,

9 אמר רב נחמן
לא שנו אלא
 חלון שבין שתי חצירות

10 but a window between two houses can be higher than ten טפחים and still connect the homes, because - ביתא כמאן דמליא דמי -
The airspace of a house is considered to be full, and the window is therefore always considered to be within 10 טפחים.

Although a ברייתא says that the rules of size and height of a window apply to all sorts of areas, including roofs, attics, houses...

it only means that the dimensions of a window must be 4 by 4 טפחים wherever they are, but they do not have to be within ten טפחים of the ground in a house.

10

אבל חלון שבין ב' בתים

Connect the homes

קומא טפחין 10

טפחין 4

טפחין 4

טפחין 10

טפחין 4

טפחין 4

טפחין 10

Apply to all sorts of areas including houses

It only means the dimensions of a window

11 אבא asked רב נחמן whether a hole in a roof between a ground floor and the second floor that is more than ten טפחים off the ground, needs a ladder to connect the two areas or not. Do we assume ביתא כמאן דמליא דמי would apply even for a window that is not on a side wall of the house, but in its ceiling, or not?
רב נחמן responded that אינו צריך - it does not need a ladder of any kind, permanent or temporary, to connect the two areas.

11

בעא מיניה ד' אבא מרב נחמן לול פתוח מן בית לעלייה

קומא טפחין 10

טפחין 4

אינו צריך

רב נחמן

12 משנה the זאגט: - כותל שבין שתי חצירות -
When a wall that is at least ten טפחים high and four טפחים wide separates two חצירות, they cannot join a single עירוב because they are totally separate from each other.

12

כותל שבין שתי חצירות

טפחין 4

טפחין 10

They cannot join a single עירוב

They are totally separate from each other

- 13 - היו בראשו פירות -
If there are fruits on top of the wall, people from both sides can climb up to eat them since the top of the wall is considered to be its own רשות, but they cannot bring the fruits down into their חצירות.

13

היו בראשו פירות

They can climb up to eat them
The top of the wall is its own רשות

They cannot bring the fruits down

- 14 - נפרצה הכותל עד עשר אמות -
If the wall was breached less than ten אמות, they have the option of making two עירובין since a wall separates the חצירות, or a single עירוב since there is an opening between the two.

14

נפרצה הכותל עד עשר אמות

Less than 10 אמות פתח

They can make Separate עירובין or a Single עירוב

They're separated by the wall or There's an opening between them

- 15 - יותר מכאן -
If the breach was bigger than ten אמות, they have to join in the same עירוב and cannot make two separate עירובין, because it is considered as if there is no wall, and they are one חצר.

15

יותר מכאן

MORE than 10 אמות סיצה

They must make a Single עירוב

They cannot make Separate עירובין
It is considered as if there is no wall