

1 In the previous daf we discussed a case of a common area between two חצירות who have each made a separate עירוב, but did not join together in one עירוב. One of the חצירות uses the area by lowering items into the area, and the other חצר uses it by raising items up to that area. רב held that neither חצר may use the area on שבת, while שמואל held that the חצר that lowers items may use the חצר.

Almost the entire דף is dedicated to the discussion of four proofs, two from משניות to support שמואל, and two from תנאים to support רב. Each proof is ultimately refuted.



2 First, תנן אנשי חצר ואנשי מרפסת ששכחו ולא עירבו - Our משנה said that if people in an upper story and people in a חצר did not join in one עירוב, the people from the upper story may use an area that is ten טפחים high. This would seem to support the reasoning of שמואל, since, obviously, the אנשי מרפסת use the area by lowering items, which is easier, and the חצר אנשי use the area by raising items onto it, which is more difficult.



3 The גמרא defends רב - כדאמר רב הונא לאותן הדרים במרפסת - The people on the upper level do not live above the מרפסת, but on - or on the level of the מרפסת, so that the ten טפח high mound is less than ten טפחים below the upper story. This way the אנשי מרפסת use the area בפתח - directly, whereas the אנשי חצר use it בזריקה, and that is why the אנשי מרפסת may use the area on שבת.



7 אמר רב נחמן הכא בכותל תשעה עשר עסקינן
 This Braisa may be speaking of a 19 טפח high wall where any ledge will be either -
 למטה מעשרה לזה בפתח ולזה בשלשול - OR -
 למעלה מעשרה לזה בפתח ולזה בזריקה
 within ten טפחים of either the lower or upper חצר, which makes it exclusively theirs, and permitted.

7

אמר רב נחמן
 הכא בכותל תשעה עשר עסקינן

<p>למעלה מעשרה לזה בפתח ולזה בזריקה</p>	<p>למטה מעשרה לזה בפתח ולזה בשלשול</p>
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8 תא שמע שתי גוזזטראות זו למעלה מזו
 עשו לעליונה ולא עשו לתחתונה שתיהן אסורות
 The Gemara now assumes to be by at least 10 טפחים, and the upper balcony has a מחיצה
 מחיצה - a four by four טפח hole with a ten טפח partition coming down from it, in order to draw water from below. As the Gemara on ע"א explains, this partition on the upper balcony was built בשותפות - in partnership with the residents of the lower balcony, so that they will have דריסת הרגל - the right to use the upper balcony to draw water. Therefore, neither balcony may use the hole without an עירוב.
 Now, the upper balcony uses the hole בשלשול - by lowering, and the lower balcony uses it בזריקה ובשלשול - by raising their pail to the upper balcony, and then lowering it to the water, and the Braisa considers them equals, this is a clear proof to רב!

8

4th
 תא שמע שתי גוזזטראות זו למעלה מזו

עשו לעליונה
 ולא עשו לתחתונה
 שתיהן
 אסורות

Be
 Bziyukh u'vshelshul
 Supports
 כז

9 The Gemara gives two answers:
 אמר רב אדא בר אהבה בבאין בני תחתונה דרך עליונה למלאות
 The Braisa is speaking of where the people themselves go up
 via steps to the upper balcony to get water, which means that
 both use it בשלשול - by lowering only, where even שמואל
 agrees it is אסור for both.

אביי אמר כגון דקיימין בתוך עשרה דהדדי
 Abaye answers that the balconies are less than ten טפחים
 apart in height.
 Rashi explains; Therefore, this case is not similar to that of
 the Machlokes of רב and שמואל.
 There, the two חצירות are distinctly separate areas, and the
 third common area can be assigned either exclusively to one,
 or shared by both, and the ease or difficulty of use is the
 deciding factor.
 Here, due to the proximity of the balconies, they cannot be
 considered separate areas, and the hole and partition must be
 considered shared - therefore, without an אסורות
 עירוב שתייהן אסורות regardless of the ease or
 difficulty of its use.

אביי proves his point that when they are less than ten טפחים
 apart, it is אסור for both to use the area, regardless of whether
 it is easier for one area to use it, from the following teaching
 of רב נחמן אמר שמואל:
 - גג הסמוך לרשות הרבים
 A roof 10 טפחים high that abuts a second story and a רשות
 הרבים, and has a porch attached to it that is somewhat lower.
 Since, the בני מרפסת and בני רשות הרבים both use the roof,
 the בני רשות הרבים restrict בני מרפסת from using the roof
 without an adjustment.
 The question is, why?
 After all, בני מרפסת are תשמישו בנחת - they use it easily,
 because they are within 10 טפחים, while בני רשות הרבים are
 תשמישו בקשה - they use it with difficulty, because for them it's
 10 טפחים high?
 The answer must be Abaye's point, that since the רשות הרבים
 and the בני מרפסת are within 10 טפחים of each other, they cannot
 be considered separate areas for the purpose of the roof being
 assigned exclusively to one of them. Rather, they are
 considered to be sharing the roof, and אסר each other.
 Therefore, רב נחמן אמר שמואל ruled that a permanent ladder
 must be placed between the lower roof and the second floor,
 which will indicate that the main use of the roof is for the
 second floor, to the exclusion of the רשות הרבים.

10 אמר רב פפא refutes this proof:
 The בני רשות הרבים are not considered תשמישו בקשה, because
 they do not use it for general items, but only for their hats and
 scarves, for which even a height of 10 טפחים is considered
 בנחת, making them equals of the בני מרפסת, and that's
 why they אסר.

9

אמר רב אדא בר אהבה בבאין בני תחתונה דרך עליונה למלאות

אביי אמר כגון דקיימין בתוך עשרה דהדדי

רב נחמן אמר שמואל גג הסמוך לרשות הרבים

The בני מרפסת restrict בני רשות הרבים from using the roof without an adjustment

A permanent ladder must be placed

10

refutes this proof אמר רב פפא

תשמישו בקשה בני רשות הרבים are not considered because they do not use it for general items for which even a height of 10 טפחים is considered תשמישו בנחת & that's why they אסר