

1 ר' חנניא בן עקביא says that one may draw water through a balcony floor which is four by four אמות, by cutting a four by four טפח hole in the middle of the board, and then view the rest of the board as if it is bent ten טפחים downward and גוד אחית extends the מחיצות all the way down.

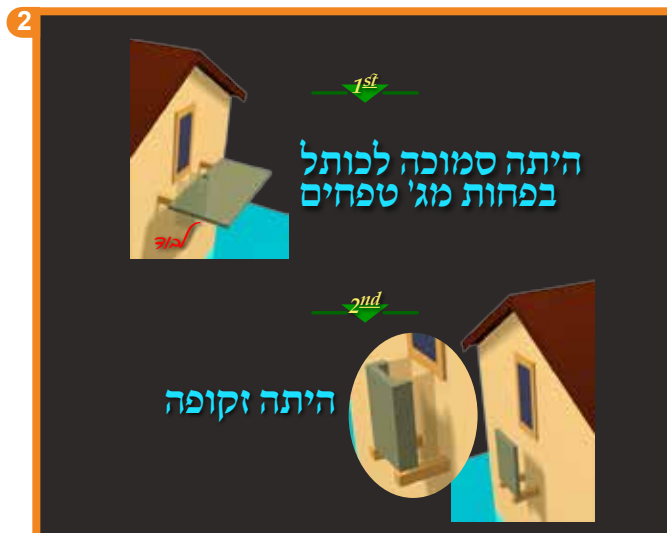
The גמרא then mentions three cases where ר' חנניא בן עקביא would allow drawing water through a board that is even less than 4 by 4 אמות.



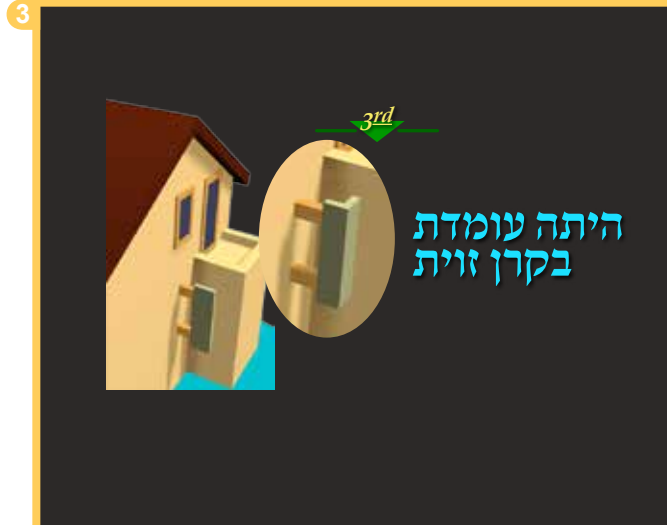
2 First, היתה סמוכה לכותל בפחות משלשה טפחים - If the board is within three טפחים of a wall, it only has to be slightly more than 11 טפחים wide - by four אמות of length, because the wall of the house counts as one of the מחיצות, and based on לבוד, the space of almost three טפחים can be combined with a cutout of a bit more than a טפח, to equal four טפחים, still leaving ten טפחים on the other side of the hole to bend downwards.

Second, היתה זקופה -

A board standing up vertically has to be ten טפחים tall and six טפחים and two משהו wide, so we can view one טפח at each end of the width as if it is bent around the four טפחים space around the hole, forming proper מחיצות.



3 Third, היתה עומדת בקרן זווית - If the board is across from two walls that meet at a right angle, it only has to be ten טפחים tall and two טפחים plus two משהו wide so that it can be placed within three טפחים of one of the walls, and bend in a way that forms a מחיצה that surrounds an empty space of four by four טפחים.



4 המשנה the זאגט;  
 - אמת המים שהיא עוברת בחצר  
 A canal which flows through a חצר - the תנא קמא holds that walls of 10 טפחים high need to be built within the canal at the point where it enters AND at the point where it exits the חצר.  
 רבי יהודה holds that the above ground walls of the חצר are enough, and no additional walls are necessary.  
 רבי יהודה supports his opinion from a story in אבל where the זקנים allowed people to draw water from the canal, but the חכמים explained  
 אבל - it was only permissible because the canal was too small to be considered a כרמלית. It was not 10 טפחים deep, or not 4 טפחים wide.



5 תניא אידיך אמת המים העוברת בין החלונות פחות משלשה משלשל דלי - ומולא -  
 The תנא קמא teaches that according to the תנא קמא a person may draw water from a canal that runs below his windows as long as IT is less than 3 טפחים,  
 whereas ר' שמעון בן גמליאל requires only that IT be under 4 טפחים.  
 There are three opinions in the גמרא as to what IT refers to:



First, באמת המים גופה -  
 The canal itself which would be a מקום פטור if less than these dimensions, but the גמרא rejects this possibility because everybody would hold like ר' יוחנן אמר ר' that anything less than four טפחים is considered a מקום פטור.

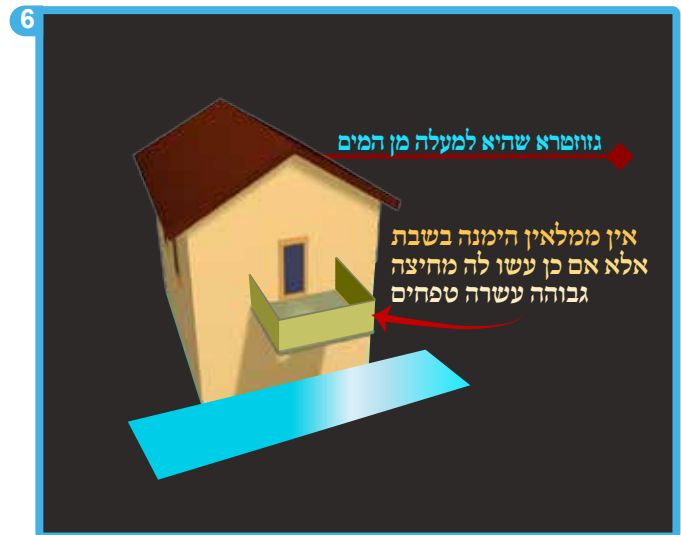
Second, באגפיה ולהחליף -  
 The banks of the canal need to be this small in order to bring water from the אמת המים, which is a כרמלית - to the house which is a רשות היחיד, by putting it on the banks which are a מקום פטור.

Even though R' Yochanan does not allow transferring things from a רשות היחיד to a רשות הרבים through a מקום פטור - that is because we're dealing with רשויות דאורייתא - but passing from a כרמלית to a רשות היחיד - which are רשויות דרבנן - through a מקום פטור, is permissible according to ר' יוחנן's understanding of ר' יוחנן.

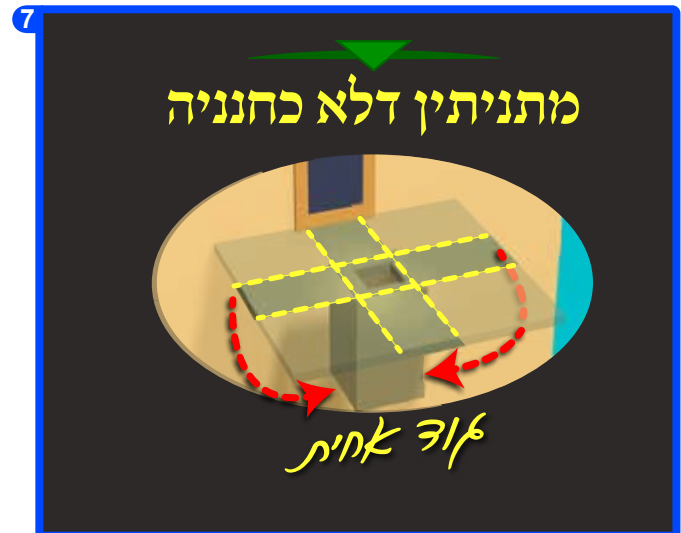
Third, רבינא אמר כגון דעבד לה ניפקי אפומה -  
 They made מחיצות at the point that the אמת המים goes into and out of the חצר, and the argument about three or four טפחים relates to the space in the walls that allows water to come in and out of the חצר.

The מחלוקת whether we allow a gap of up to three or four טפחים is part of the general מחלוקת of רבנן and ר' שמעון בן ר' שמעון about how large a gap can still be לבוד.

6 משנה the זאגט -  
 גוזזטרא שהיא למעלה מן המים אין ממלאין הימנה בשבת  
 - אלא אם כן עשו לה מחיצה גבוהה עשרה טפחים  
 One may only bring water onto a balcony from a body of water below if the balcony has walls of 10 טפחים.



7 The גמרא initially suggests that מתניתין דלא כחנניה - the משנה disagrees with חנניה who does not require actual מחיצות, as long as the balcony is sufficiently wide for ten טפח walls to be created if it were bent.  
 However, the גמרא explains, as already mentioned at the beginning of this Daf, that ר' חנניא בן עקביא may have only allowed that over ימה של טבריה which has its own מחיצות because of its high banks, but would not have relied on גוד over other bodies of water that are not surrounded by מחיצות.



8 The דף concludes with three leniencies that חנניא paskened for the people of טבריה:

First, ממלאין מים מגוזזטרא בשבת -  
 They may draw water from a four אמה by four אמה balcony on שבת, as explained at the end of the previous Daf, and beginning of this Daf.

Second, וטומנין בעצה -  
 He held that the people of טבריה would collect the extra stalks from the crop early in the morning, שלא יבטל ממלאכתן - so that they would not miss work later in the day, and not because they were interested in the stalks being wet with dew. Therefore, the dew is not מכשיר לקבל - and the fruit can be stored in these wet stalks without becoming susceptible to טומאה.

Finally, ומסתפגין באלונתית -  
 One who bathed - in cold water - on שבת or טוב יום may dry off with a towel, and we are not concerned יסחוט - that he might squeeze out the towel.

