



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Eiruv Daf Pey Tes

PEREK KOL GAGOS -- PEREK TESH'I

MISHNA

- **R' Meir** says, all adjoining rooftops in a city are considered to be one reshus (even though below the roofs the houses are owned by different individuals) as long as one roof is not 10 tefachim above or below the next. **The Chachomim** say each roof is considered to be a separate reshus. **R' Shimon** says, all roofs, chatzeiros and karfifos are considered to be one reshus for items that began Shabbos in one of these areas, but not for items that began Shabbos in a house (and was then brought out to one of these areas).

GEMARA

- **Abaye bar Avin and R' Chanina bar Avin** were sitting near **Abaye**, and were discussing our Mishna. They said, the shita of the **Rabanan** is understandable, because they hold that just like the houses below are separate, so too the roofs above are considered separate. However, **R' Meir's** shita is difficult to understand. If he says that above is treated as below, the roofs should be considered separate. If he says that the roofs are considered one, because all areas above 10 tefachim are considered to be one reshus, then why are the roofs considered separate when they are 10 tefachim higher than the next one? **Abaye** said, you must have not heard that **R' Yitzchak bar Avdimi** said, **R' Meir** said, whenever there are 2 of the same reshus, one within the other (like a pillar which is 4 tefachim wide and 10 high in the reshus hayachid), one may not even adjust his packages on it, as a gezeirah that he should not place things down on a mound (with the dimensions of a reshus hayachid) in the reshus harabim. For this same reason, **R' Meir** prohibits transferring from one roof to another when one is 10 tefachim higher than the other. **Abaye** explained that this gezeirah only applies for a stationary items (not a movable item like a barrel), because that more closely resembles a mound in the reshus harabim.
 - **Q:** A wall in between 2 chatzeiros is stationary, and yet, **R' Yehuda** says, according to **R' Meir**, roofs are a reshus unto themselves, same with chatzeiros, and same with karfifos. That means that one may transfer items that began Shabbos in a chatzer into another chatzer without the benefit of an eiruv. Presumably this is done over the wall, and we see that **R' Meir** allows transferring via the wall in the reshus hayachid!? **R' Huna bar Yehuda in the name of R' Sheishes** said, he allows transfer through entrances in the wall, not over it.

V'CHACHOMIM OMRIM KOL ECHAD V'ECHAD RESHUS BIFNEI ATZMO

- **Rav** says the **Rabanan** only allow carrying within 4 amos on the roof (because it is open in its entirety to the next roof). **Shmuel** says the **Rabanan** allow carrying on the entire roof, just not from one roof to the next.
 - If the buildings are not attached, and the roofs are separated by a space (in which case we view the walls of the buildings as extending upward and separating the roofs), all would agree that the roofs are separate and carrying is allowed on the entire roof. The machlokes is where the buildings are attached, and the walls separating them below are covered by the roof and not visible there. **Rav** says we don't view the walls as extending upwards when the walls are covered by the roof, and **Shmuel** says we do view the walls as extending upwards even in this case.
 - **Q:** Our Mishna says, the **Rabanan** say each roof is considered to be a separate area. This seems to agree with **Shmuel**!? **A:** The Yeshiva of **Rav in the name of Rav** said, the Mishna means to say that although one may carry within 4 amos, one may not carry from one roof to another even if it is within 4 amos.

- **Q: R' Elazar** said, when he was in Bavel, the Yeshiva of **Shmuel** taught a Braisa that the owner of each roof “has only their own roof”. This would seem to mean that they can carry over the entire roof and is a proof to **Shmuel**!? **A:** We can answer this like we answered the Mishna, that although one may only carry within 4 amos, one may not carry from one roof to another even if it is within 4 amos.
- **R' Yosef** said, I never heard this halacha from **Shmuel** that we say “gud asik” to covered walls. **Abaye** said, you did hear it, because you taught it to us regarding a case where there is a small roof adjoining a larger roof (the larger roof is wider than the smaller roof so that the smaller roof has one side which is totally encompassed by the width of the large roof, but the large roof’s sides extend beyond the small roof). You said, that one may carry all along the large roof (because all agree that we say gud asik on the sides of the buildings, and the large roof thus has 3 walls and parts of a 4th wall), but may not carry on the small roof (because it is completely open to the large roof on one side). You then told us that **R' Yehuda said in the name of Shmuel** that it is only assur when there are people walking back and forth between the roofs, because such traffic makes the wall in between the roofs to be considered non-existent. However, if there is no such traffic, **Shmuel** would say gud asik even though there is no visible wall!
 - **R' Yosef** said, I never said that. What I said was, if there are actual walls around the outer sides of the roofs, carrying is allowed in the large roof but not the small roof (for the reasons stated above). But if there are no actual walls, carrying would be prohibited on both roofs.
 - **Abaye** said, but you told us that it had to do with users of the roof! **R' Yosef** said, what I must have said was that if there is a wall that is fit for living around the outer of both roofs, it is mutar to carry in the large roof and assur to carry in the small roof. But if there is a wall fit for living only around the large roof, the people of the large roof may even carry on the small roof, because the fact that there is no wall there shows that the people of the small roof do not intend to use it.