

## But we learnt four *Ahmois*

## והא אנן תנן ארבע אמות –

### OVERVIEW

The גמרא asked how can רב ייבא say that distance from the windows is the width of the window, when in our משנה it states that one must distance his wall from the windows ד' אמות. Our תוספות justifies and clarifies this question:

דמתניתין איירי נמי מן הצד<sup>1</sup> כיון דלא חייש לדושא<sup>2</sup> אלא משום חלונות:

For our משנה is also discussing a case where the new wall is perpendicular to the wall with the windows. We know this to be so, since our משנה is not concerned for דושא, it is only concerned because of the windows, and nevertheless it requires ד' אמות.

### SUMMARY

The משנה mentions חלונות, indicating that the distancing is not for דושא.

### THINKING IT OVER

תוספות is apparently convinced that the reason of הרחקה in the משנה is not because of דושא.<sup>3</sup> Why then was it necessary for the גמרא to challenge רבא (who offered the reason of דושא) from a ברייתא, when the גמרא could have asked from our משנה?!<sup>4</sup>

<sup>1</sup> Seemingly what is the גמרא's question. Perhaps our משנה is discussing parallel walls where ד' אמות is required for דושא, and the ברייתא (which רב ייבא explains) is regarding perpendicular walls, where there is no דושא and the only concern is שלא יאפיל, for which רוחב החלון is sufficient.

<sup>2</sup> The distancing in our משנה is not because of דושא, for if it was for דושא, why mention windows at all. Obviously there is no concern for דושא (for they are not parallel), merely for שלא יאפיל (even when it is הצד) and nevertheless it requires distancing of ד' אמות which contradicts the view of רב ייבא. See 'Thinking it over'.

<sup>3</sup> See footnote # 2.

<sup>44</sup> See מהרש"א.