

## **אספלידא – A house<sup>1</sup>**

### Overview

The גמרא relates that two brothers divided their father's estate. One received an אספלידא, the other a תרביצא (garden). Subsequently the בעל התרביצא built a wall (on his property) which blocked the light to the אספלידא. חמא רב ruled that the בעל התרביצא had the right to build in his property, even though the אספלידא may claim that originally I received an אספלידא and you made it into a dark room. תוספות will discuss what is the translation of אספלידא.

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**אספלידא interprets רש"י – פירוש הקונטרס טרקלין יפה banquet hall<sup>2</sup>.**

**אספלידא as a cave – and in the ערוך he interprets פירש מערה –**

תהלים in תרגום renders the word(s) as the כדמתרגם (תהלים נג')

**‘from מערה in the שאל מפני שאל במערה באספלידא is במערה תרגום of מערה’,** the תרגום of מערה is במערה באספלידא.

ערוך disagrees with the תוספות

**– and the ר"י says – ואומר רבינו יצחק**

**– that the אספלידא that is mentioned here in our גמרא – דאספלידא דהכא**

**– it is impossible that it refers to a cave – אי אפשר להיות מערה –**

**– since the גמרא states concerning the dividing of the אספלידא (and the תרביצא); ‘granted that they appraised each other’s share – מדקאמר (נמי) [נהי'] דעלו להדדי**

**– concerning the slats and the beams’ of the אספלידא, etc. It is evident from the גמרא that the אספלידא has הורדי וכשורי –**

**– however in a cave there are no הורדי וכשורי. ובמערה ליכא הורדי וכשורי.** This proves that אספלידא is not a cave.

תוספות offers an additional proof that אספלידא in our גמרא cannot be a cave:

**– and furthermore, since the גמרא states that the owner of the אספלידא argues his claim that – ועוד מדקאמר**

**– originally I had an אספלידא והשתא אי[נ] דרונא (after you blocked me) it is a dark room; inferring that originally it was (very) well lit – מעיקרא אספלידא**

**– however in a cave there is no light at all<sup>5</sup>. Therefore** (גמרא in our) אספלידא cannot mean a cave.

<sup>1</sup> אספלידא will discuss the precise translation of an תוספות.

<sup>2</sup> See following תוספות ד"ה א"ל.

<sup>3</sup> This should be amended to נז,א.

<sup>4</sup> See gloss in margin (רש"י ש).

<sup>5</sup> See ‘Thinking it over’.

אספלידא offers a new interpretation of תוספות

**אספלידא explained that the ר"י and the – ומפרש רבינו יצחק דאספלידא דהכא here** in our גמרא –

**that is an (open) portico that is very well lit –**

**for one side is completely open** without a wall –

**as we say in the גמרא in יחפור** – כדאמרינן בלא יחפור (לקמן דף כה,א)

**the world is similar to an אכסדרה, etc.** that on the northern border it is not surrounded. We derive from that גמרא that an אכסדרה is open on one side without a wall.

אכסדרה is an אספלידא offers proof that an

**and this is also evident** – **וכן מוכח בהקומץ רבה** (מנחות דף לג,ב ושם בדיבור המתחיל אספלידא) **from** the גמרא in **הקומץ רבה** that an אספלידא and an אכסדרה are the same. The גמרא there relates –

**that אביי said I have seen the various איספלידי of the master** – (רבה) – דאמר אביי חזינא להו לאספלידי דבי מר

**that they have door posts –**

**and they do not have מזוזות** affixed to them.

– מזוזות that they did not have אביי's assertion that they – **and the גמרא there challenges** – ופריך

– **we will refute** you, for we learnt in a ברייתא that – **מיתבי**

**a gatehouse and a portico and a porch –**

**require a מזוזה**. The question is how can it be that the דבי מר אספלידי do not have a מזוזה, since the ברייתא states that אכסדרה, בית שער, and a מרפסת do require a מזוזה. An אספלידא is (certainly), neither a בית שער or a מרפסת. Obviously the challenge to אביי was from <sup>6</sup>אכסדרה. That proves that an אכסדרה and an אספלידא are one and the same.

## Summary

mentions three interpretations of אספלידא. A. רש"י – a beautiful banquet hall. B. ערוך – a cave. C. תוספות – a portico with one wall completely open; an אכסדרה.

## Thinking it over

Why did not תוספות refute the ערוך from the original protest of the בעל האספלידא, namely that you are making it dark for me<sup>7</sup>? Why is that not sufficient proof that an אספלידא cannot mean a cave?<sup>8</sup>

<sup>6</sup> In addition, the גמרא resolves the challenge to אביי that the ברייתא is discussing a different type of אכסדרה.

<sup>7</sup> See footnote # 5.

<sup>8</sup> See מהר"ם.