

1 מִשְׁנֵה הַזֶּגֶט:
 - אין מודדין אלא בחבל של נ' אמה לא פחות ולא יותר
 When measuring the תחום we use a measuring rope that is exactly 50 אמות long.

The גמרא explains that we derive the 50 אמה measurement from the פסוק that describes the width of the חצר המשכן to be חמשים בחמשים, which teaches us both the size of a קרפף and the size of the rope used to measure.

1 מִשְׁנֵה הַזֶּגֶט:
 אין מודדין אלא בחבל של נ' אמה
 50 אמות
 לא פחות ולא יותר
 חצר המשכן:
 חמשים בחמשים

2 The ברייתא explains the logic of using a rope of 50 אמה.
 לא פחות - We do not use a shorter rope, because it can be pulled too taut, artificially lengthening the measurement.

2 ברייתא:
 לא פחות
 It can be pulled too taut
 Lengthening the measurement

3 - ולא יותר - We do not use a longer rope, because it will sag due to its weight, artificially shortening the measurement.

3 ולא יותר
 It will Sag
 Shortening the measurement

4 תניא אמר רבי יהושע בן חנניא אין לך שיפה למדידה יותר משלשלאות של ברזל -
 Actually, iron chains would be ideal for measuring, but since we find a Posuk
 ובידו חבל מדה -
 that refers to measuring with a rope, we use rope.

Although, we also find a Posuk;
 וביד האיש קנה המדה -
 which refers to measuring with a stick -

4 תניא אמר רבי יהושע בן חנניא אין לך שיפה למדידה יותר משלשלאות של ברזל

ובידו חבל מדה
 Refers to measuring with a ROPE

וביד האיש קנה המדה

5 that is for measuring small areas like gates, but larger areas are measured with a rope.

According to רב אסי this rope is made of
 דיקלא דחד נברא - a vine that grows around a palm tree.

5

Stick	Rope
for measuring SMALL areas	for measuring LARGE areas

רב אסי
 This ROPE is made of דיקלא דחד נברא
 A vine that grows around a palm tree

6 According to רב יוסף the rope is made of linen - as he cites a Braisa;
 תני רב יוסף שלשה חבלים הם -
 There are three הלכות that require ropes, but each requires a different type of rope.
 של מגג לפרה - Reed ropes are used to tie the פרה אדומה down when it is burned.
 של נצרים לסוטה - Willow ropes are used to tie the סוטה's clothing up so it does not fall off after it was torn at the shoulders.
 של פשתן למדידה - Linen rope is used for measuring the תחום למדידה.

6 רב יוסף
 This ROPE is made of Linen

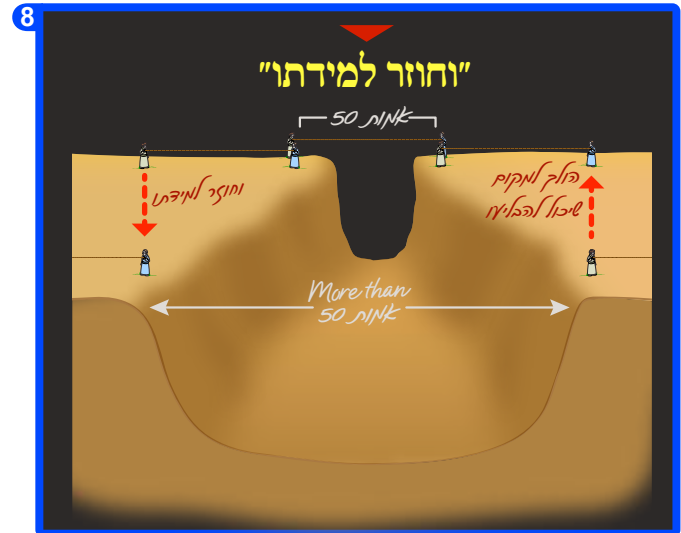
תני רב יוסף שלשה חבלים הם

3 של פשתן למדידה	2 של נצרים לסוטה	1 של מגג לפרה
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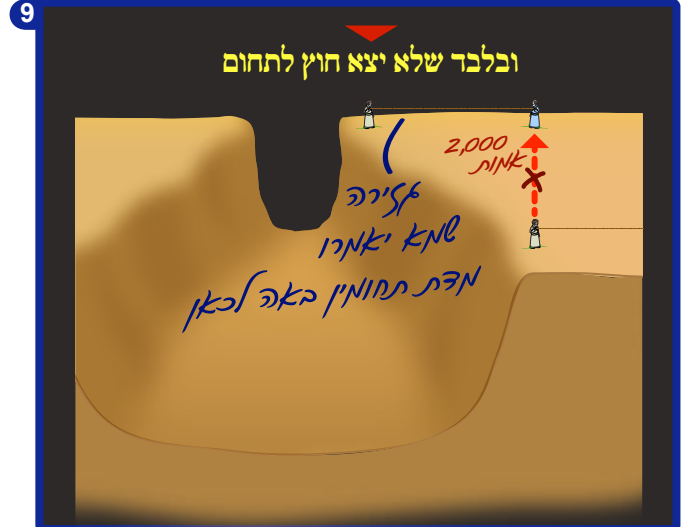
- 7 The משנה continues:
 - היה מוודד והגיע לגיא או לגדר מבליעו וחוזר למידתו
 - הגיע להר מבליעו וחוזר למידתו
 If he was measuring and came across a valley, a stone wall, or a mountain -
 He should measure in a straight line across the top of them before continuing to measure normally.



- 8 The גמרא is מדייק from the words וחוזר למידתו - that if the valley or mountain is more than 50 אמות wide at the point where he is measuring, in line with the city, הולך למקום שיכול להבליעו - he should move over to a point where the valley or mountain is less than 50 אמות wide, and measure it there, even though it is not in line with the city. וחוזר למידתו - He then returns to his original line of measuring.

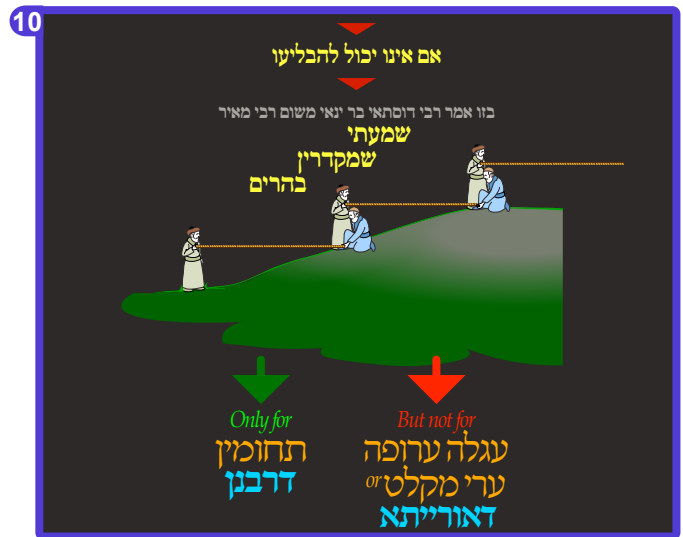


- 9 The Mishnah qualifies however; ובלבד שלא יצא חוץ לתחום - He should not go beyond the תחום of the city. The Gemara explains; גזירה שמה יאמרו מדת תחומין באה לכאן - We are concerned that people will say that the תחום extends to the area where he went to measure.



10 אם אינו יכול להבליעו בזו אמר רבי דוסתאי בר ינאי משום רבי מאיר שמעתי - שמקדרין בהרים -
 If the mountain cannot be measured without leaving the תחום, we measure the mountain as if it was pierced.
 This means that two people stand on the slope with the lower one holding a four אמה long rope to his chest, and the higher one holding the rope at a straight line to his feet. This keeps the incline out of the measurement, and increases the distance. They repeat this procedure until they get to the other side of the mountain. This procedure is also used in a valley which cannot be spanned.

This is קולא - a leniency we use only for a תחומין דרבנן. When measuring for עגלה ערופה or ערי מקלט, however, we do not rely on this method, and we include the incline since these are דינים דאורייתא.



11 When it comes to a wall, the ברייתא says; אומדו והולך לו - he can estimate its width and continue, while the משנה said; מבליעו וחוזר למידתו - he has to measure it by holding the rope over it - with poles if necessary.



12 The התם ניחא תשמישתא explains; The משנה speaks of a stone fence that collapsed that traffic can pass over relatively easily, because it does NOT have a steep incline - which Rashi explains as - 'מתלקט עשרה מתוך ד' - It reaches an elevation of 10 טפחים at a distance of four אמות - Therefore, it requires an actual measurement, either by spanning or piercing. The הכא לא ניחא תשמישתא - The ברייתא speaks of a wall that is not easy for traffic to pass over, because it has a steeper incline, therefore, we can rely on estimating.t



- 13 אמר רב יהודה אמר שמואל לא שנו אלא שאין חוט המשקולת יורד כנגדו -
The Mishnah said to measure the incline of the valley by -
מבליעו ואם לאו מקדר - either by spanning or piercing, only
when the plumb line would not clear the incline within 'ד
אמות of the top edge-



- 14 אבל חוט המשקולת יורד כנגדו מודדו מדידה יפה -
But if the incline of the wall is so steep that a plumb line
would fall less than four אמות away from the top of the
valley, we can ignore the distance of the incline, and just
measure to the top edge, and then the floor of the valley. This
is a קולחה because it will legnthen the overall distance.



- 15 Regarding a mountain the גמרא qualifies that which the משנה
said that you can measure a mountain with לאו מבליעו ואם לאו
מקדר - that is only if it's that steep that it is
- 'מתלקט עשרה מתוך ד'
- It reaches an elevation of 10 טפחים at a distance of four אמות -

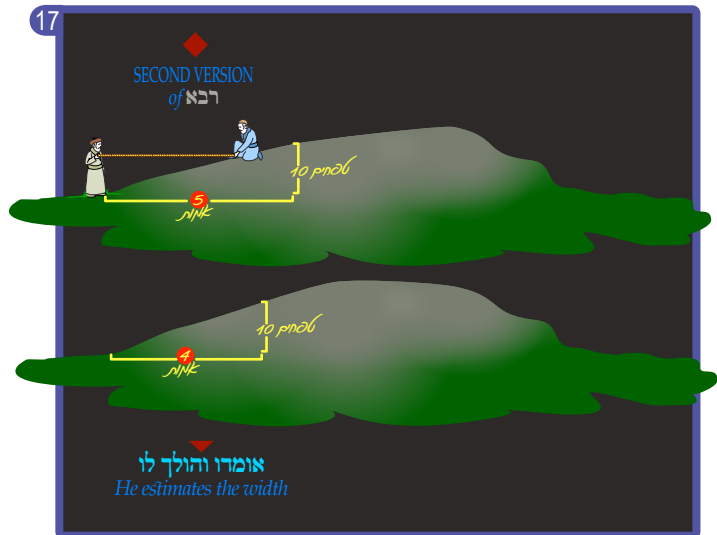


16 But if it's not as steep in that it is only
 'מתלקט עשרה מתוך ה'
 It only reaches an elevation of 10 טפחים at a distance of five
 אמות -
 מודדו מדידה יפה - You measure it on the ground as if it were
 level ground.
 This is a חומרא, because it shortens the overall distance.



17 The second version of רבא's statement is that we only
 measure the mountain with a straight rope if the slope is so
 mild that it reaches ten טפחים over a length of five אמות,

 but if it is steeper and reaches ten טפחים over four אמות,
 לו - אומדו והולך לו - he estimates the width and continues on his
 way.



18 To better understand this daf, we will summarize from the
 least to most steep incline, according to the first version of
 רבא.

-1 - 'מתלקט עשרה מתוך ה-1'
 If it only reaches an elevation of 10 טפחים at a distance of five
 אמות - According to the first version of רבא - in both a valley
 or mountain
 מודדו מדידה יפה - You measure it on the ground as if it were
 level terrain.



- 19 -2- 'מתלקט עשרה מתוך ד -
 If it reaches an elevation of 10 טפחים at a distance of four אמות
 - a bit steeper -
 According to the first version of רבא - in both a valley or mountain
 מבליעו ואם לאו מקדר -
 It's measured either by spanning or piercing.



- 20 -3- Where it is steeper than
 'מתלקט עשרה מתוך ד - but
 אין חוט המשקולת יורד כנגדו -
 The plumb line needs more than 4 אמות to clear -
 In a valley - מבליעו ואם לאו מקדר -
 In a mountain - אומדו והולך לו -



- 21 -4- If it is
 חוט המשקולת יורד כנגדו -
 The incline of the wall is so steep that a plumb line would
 clear the incline in less than four אמות -
 In a valley מבליעו - if possible he spans it, because it's easier to
 span a valley. Otherwise,
 מודדו מדידה יפה -
 he can ignore the distance of the incline and just measure the
 level surfaces.
 In a mountain, since it's difficult to span it at such a steep
 incline,
 מודדו מדידה יפה -
 he just ignores the distance of the incline and measures the
 level surfaces.

