

1 The משנה had spoken about a case of a wall between two חצירות, which is ten טפחים tall and four טפחים wide. אין בו ארבעה מאי - The גמרא says that if the wall is less than four טפחים wide, there is a מחלוקת: אמר רב אידי שתי רשויות שולטת בו, לא יזיז בו אפילו מלא נימא - Rav holds nothing can be moved on top of the wall, because it is considered to be a mixture of both חצירות. Even though it is really a מקום פטור and it should be מותר to carry from it to either חצר, as in the case of a מקום פטור between a רשות הרבים and a רשות היחיד - However, חכמים עשו חיזוק לדבריהם יותר משל תורה - The רבנן were more מחמיר out of concern that people will come to violate the איסור דרבנן to move something between the two חצירות, than we would be concerned that people will violate an איסור דאורייתא in a similar situation. רב יוחנן אמר אלו מעלין מכאן ואוכלין ואלו מעלין מכאן ואוכלין - R' Yochanan holds that people can even carry food up from their חצר to the top of the wall since it is a מקום פטור.



2 כותל שבין שתי חצירות צידו אחד גבוה עשרה טפחים וצידו אחד שווה לארץ - If a wall between two חצירות is ten טפחים tall on one side, and even with the floor - which Rashi explains to mean - less than ten טפחים high on the other side, being a more elevated חצר, only people in the higher חצר can move things to and from the top of the wall. משום דהוי לזה תשמישו בנחת ולזה תשמישו בקשה - We grant the top of the wall to the higher חצר for whom it is easy to use, rather than to the lower חצר for whom it is difficult to use.



3 Similarly, חריץ שבין שתי חצירות - If a ditch between two חצירות is ten טפחים deep from one side, and even with the ground - or less than ten טפחים deep from the other lower חצר, only the lower חצר may carry things to and from the ditch, for the very same reason משום דהוי לזה תשמישו בנחת ולזה תשמישו בקשה - This is true even though a ditch is not as convenient for usage, and a wall is not as safe to use as a ditch.



4 The Gemara discusses six different ways to minimize the height of a wall in order to make it *יותר* to carry from a *הצר* to the top of the wall and vice versa:
 First, *בא למעטו* אם יש *במיעוטו* ארבעה *מותר* להשתמש בכל הכותל כולו
 - If he chisels out a section of the top of the wall in order to make it less than ten *טפחים* high, along a length of at least four *טפחים*, the cut down area is considered a doorway to the rest of the wall and the entire top of the wall can be used. If he chiseled along a length of less than four *טפחים*, only the cut down area can be used.

4 *Minimizing the height of a wall...*

1st
 בא למעטו
 אם יש במיעוטו ארבעה
 מותר להשתמש
 בכל הכותל כולו

5 Second, *אמר רב יחיאל כפה ספל* -
 If somebody turned over a basket that has a rim at the base of a wall and packed dirt around it in a way that the basket cannot be removed without a *מרא וחצינא* - a hoe or other implement in order to excavate it, it minimizes the size of the wall to under ten *טפחים*. It is not enough to pack dirt around it in a way that the dirt will be lifted up when the basket is pulled up from the ground, because it would be *יותר* on Shabbos to lift such a basket from the ground, and it therefore cannot be considered part of the ground.
 Third, *סולם המצרי אינו ממעט* -
 An Egyptian ladder which has less than four rungs is easily moved on *שבת* and therefore is not considered permanent enough to minimize the height of the wall. A *צורי* ladder, on the other hand, even though it is not *מוקצה*, is considered to be permanent because *כובדו קובעו* - the fact that it is heavy makes it unlikely to be moved.

5 *אמר רב יחיאל כפה ספל*
It would be יותר to lift and it therefore cannot be considered part of the ground.

3rd
 סולם המצרי
 אינו ממעט
Is not considered permanent enough to minimize the height of the wall

6 Fourth, *כותל שבין שתי חצירות גבוה עשרה טפחים* -
 והניח סולם רחב ארבעה מכאן וסולם רחב ארבעה מכאן
 If a ten *טפח* high wall separates two *חצירות*, but ladders that are each four *טפחים* wide are placed on either side of the wall, it connects the two *חצירות* to join in one *עירוב*, if the ladders are either within three *טפחים* of each other, or the top of the wall is four *טפחים* wide making it easy to walk along the top of the wall.

6 *כותל שבין שתי חצירות גבוה עשרה טפחים והניח סולם רחב ארבעה מכאן וסולם רחב ארבעה מכאן*
It connects the two חצירות to join in one עירוב

4th

- 7 בנה איצטבא על גב איצטבא -
 If a platform were built on top of another platform, it can only be ממעט the wall if either the lower platform itself is four טפחים wide, thereby reducing the height without the use of the upper platform, or the space between the two platforms is less than three טפחים, which would make the two platforms into a single unit. If, however the bottom platform is less than four טפחים AND they are more than three טפחים apart from each other, the upper platform by itself cannot reduce the height of the wall because it is not resting on the ground. As Rashi says;
 מייעטו באויר לא שמייה מייעט - minimizing the height of the wall in mid-air is not considered to be minimizing it.



- 8 Finally, סולם ששלבותיו פורחות -
 If a ladder has either a top or bottom rung that is four טפחים wide and the rungs are within three טפחים of each other, and the lowest rung is within 3 טפחים of the ground, it can lower the height of the wall.

