

1 The *Gemara* continues to describe other details of the *קרשים* and *יריעות* of the *משכן* we learned about on the previous *daf*. Our *Shiur* began with the following *Braisa*.

- ת"ר חרוצים היו *קרשים* וחלולים היו האדנים
The *קרשים* were chiseled out, while the *אדנים* were hollowed out.

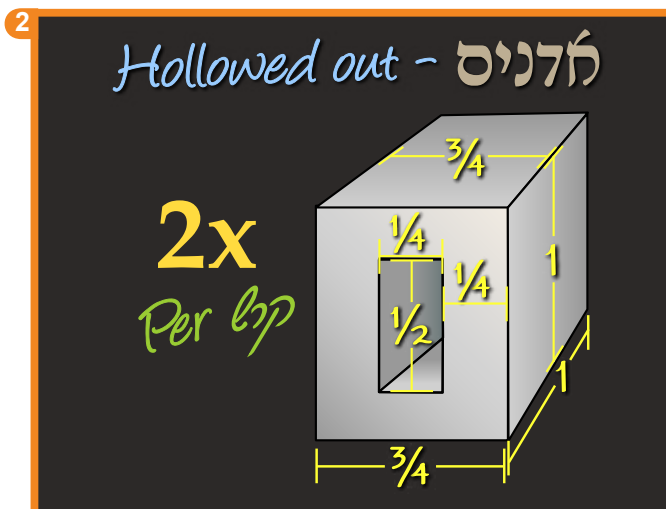
Rashi explains, the bottom of the *קרשים* were chiseled out $\frac{1}{4}$ *אמה* all around, and a $\frac{1}{2}$ *אמה* space in the center, creating - *ידות* 2 tenons or pegs of a $\frac{1}{2}$ *אמה* by a $\frac{1}{4}$ *אמה* each, in the height of one *אמה*.

Each *קרש* - which was one and a half *אמות* wide by one *אמה* in thickness, had 2 *אדנים*.

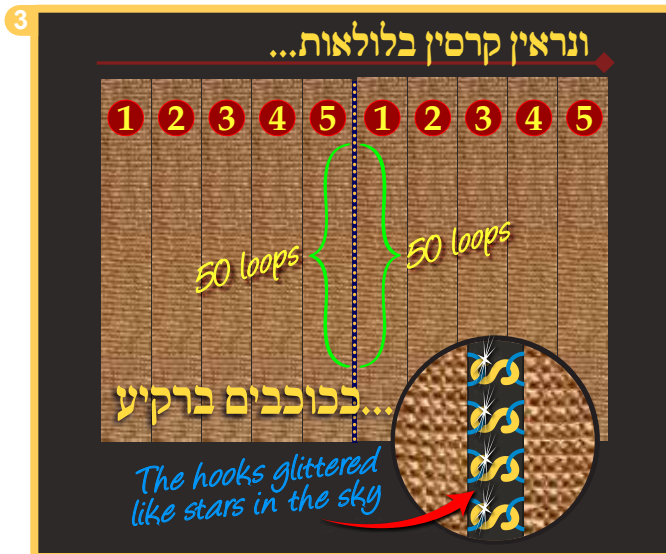


2 Each *אדן* was one *אמה* long - to correspond to the thickness of the *קרש* - and $\frac{3}{4}$ *אמה* wide - so that the 2 *אדנים* corresponded to the 1-1/2 *אמה* width of the *קרש* - and 1 *אמה* in height.

Each *אדן* was hollowed out $\frac{1}{2}$ *אמה* by a $\frac{1}{4}$ *אמה* - to fit the *ידות* - with $\frac{1}{4}$ *אמה* walls all around, upon which the *קרש* rested. This way all the *קרשים* fit snugly next to each other, to form a perfect wall.



3 The *Braisa* continues;
ונראין קרסין בלולאות ככוכבים ברקיע -
Rashi explains, the *יריעות* consisted of 10 panels - sewn into 2 spreads of 5 panels each. Each spread had 50 loops - made of *תכלת* - blue wool - sewn on the inner edge, which were connected by gold hooks. These gold hooks, against the backdrop of the blue loops, glittered like stars in the sky.



4 The Gemara next cites a ברייתא describing the materials of which the יריעות were made:

תנו רבנן יריעות התחתונות של תכלת ושל ארגמן ושל תולעת שני ושל שש -

The lower curtains were made of תכלת - royal blue wool, ארגמן - royal purple, תולעת שני - scarlet or red wool, and שש - linen.

ועליונות עזים - The upper curtains were made of goat hair, in a way that it was שטוף בעזים, washed while still on the goat, and טווי מן העזים, spun while still on the goat.

This took more skill than the lower curtain, as the פסוק indicates by using the term אשר נשא לבן - whose hearts inspired them with wisdom - to describe the the women who made the upper curtain, and the more muted phrase וכל אשה חכמת לב - and every wise hearted woman - to describe the women who made the lower curtain.

4 תנו רבנן יריעות התחתונות...
 של תכלת ושל ארגמן ושל תולעת שני ושל שש
 ועליונות...
 של מעשה עזים...
 טווי מן העזים שטוף בעזים
 Washed and Spun while still on the goat
 This took **more skill** than the Lower Curtain
 Upper Curtain: אשר נשא לבן אתנה בחכמה
 Whose hearts inspired them with wisdom
 Lower Curtain: וכל אשה חכמת לב
 Every wise hearted woman

5 The Gemara next gives some additional details of the עגלות - the wagons.

אמר אביי בין עגלה לעגלה כמלא ארך עגלה -

The עגלות that carried the קרשים of the משכן would travel in pairs, and there would be a space the size of the length of a wagon - 5 אמות - in between the two wagons.

רוחב עגלה - the width of the main body of the wagon, was two and a half אמות, and the wheels protruded another אמה and a quarter on each side, for a total of five אמות width per wagon.

5 אמר אביי... בין עגלה לעגלה כמלא ארך עגלה
 Diagram showing two wagons with dimensions: 1 1/4, 2 1/2, 1 1/4, 5 אמות, 5 אמות

- 6 The Gemara explains, the length of 5 אמות was needed to comfortably accommodate 3 קרשים on their width - which was one and a half $3 \times 1\frac{1}{2} = 4\frac{1}{2}$ אמות over the length of the עגלות.
- Rashi adds - אם בא לסדרן על רחבן - If they wanted to lay them on their width - Because, we learned on the previous daf that they did not actually lay them out this way - rather on their thickness, the narrow side. (See previous daf)

6 The Gemara explains

רש"י
אם בא לסדרן על רחבן
IF they wanted to lay them on their width
They did not actually lay them out this way

- 7 The width of the main body of the wagon needed to be two and a half אמות, because anything less would have been too narrow a base, and would have caused the קרשים to wobble and possibly tip over one side while being transported.

7 The width needed to be 2 1/2 אמות

Anything less

- 8 The Gemara asks that if two wagons - five אמות each - were next to each other with a space of the size of another wagon - 5 אמות - between them, the required width of רשות הרבים should measure 15 אמות, and not the 16 אמות that we know to be the Halacha?

The Gemara answers

אמתא יתירא הואי דהוה קאי בן לוי דכי משתלפי קרשים הוה נקיט להו - There was an extra אמה - a half אמה at each outer edge - where a לוי - who was walking behind the עגלות - could run in to fix any boards that may start to slide off.

8

רשות הרבים 15 אמות

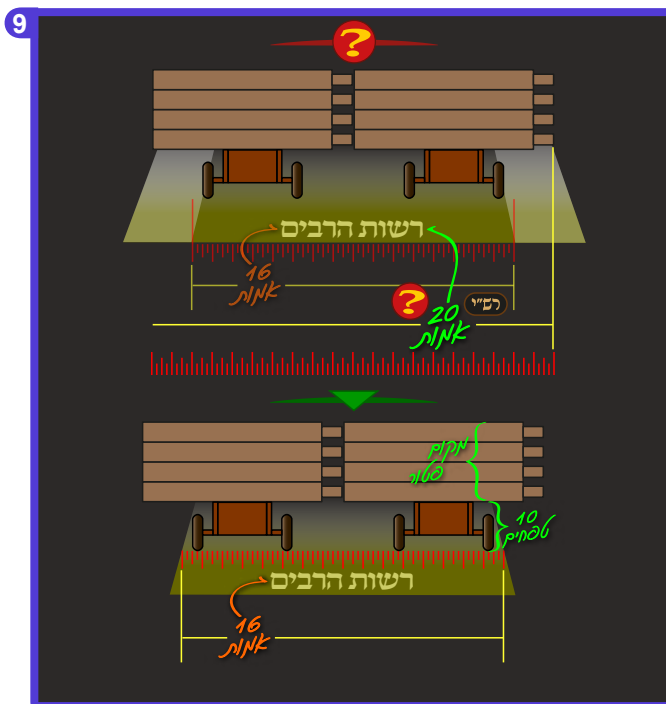
אמתא יתירא הואי דהוה קאי בן לוי דכי משתלפי קרשים הוה נקיט להו

16 אמות

to fix any boards that may slide off

9 Rashi points out; one might ask; The width of 2 sets of קרשים travelling side by side, total somewhat more than 20 אמות, when we add a little space between them.

Rashi answers; since the עגלות were 10 טפחים high, the קרשים were more than 10 טפחים above the ground which is a מקום פטור. We figure the width of the רשות הרבים at the level of the עגלות.



10 We continue - Zugt di Mishnah:
 - חולית הבור והסלע שהן גבוהין עשרה ורחבן ארבעה
 The wall around a pit, or a rock that is ten טפחים high and four טפחים wide,
 - הנוטל מהן והנותן על גבן חייב
 One who takes something from them and puts it into the רשות הרבים, or takes something from the רשות הרבים and puts it on them, is חייב for הוצאה or הכנסה.
 - פחות מכן פטור
 If the wall or rock were less than ten טפחים high or less than four טפחים wide he would be פטור.



11 The גמרא points out; the fact that the משנה uses as an example הבור and not simply הבור, supports ר' יוחנן who taught - בור וחוליתה מצטרפין לעשרה -
 When measuring the ten טפחים necessary for a רשות היחיד we can combine the depth of the בור with the height of the wall around it.
 The גמרא also cites a ברייתא which explicitly states this Halachah - בור וחוליתה מצטרפין לעשרה.



12 The Gemara goes on to list four questions about unusual cases of transferring from one *reshut* to another.

-1- First,

בעא מיניה רב מרדכי מרבא עמוד ברשות הרבים גבוה עשרה ורחב ארבעה - If there is a post in a *reshut* הרבים that is ten *amot* high and four *amot* wide, qualifying as a *reshut* היחיד, and one throws something from the *reshut* הרבים onto it, is he *chayib*? Or perhaps he is *patur*, since the item had to travel in an arc through the airspace of the *reshut* הרבים above ten *amot* which is a *reshut* פטור?

12

בעא מיניה רב מרדכי מרבא
עמוד ברשות הרבים
חייב?

Item traveled above 10 *amot*

רחב ארבעה
רשות היחיד
גבוה עשרה
רשות הרבים

רבא רב יוסף אביי

It's clear from our *halakha* that one is *chayib*.

רשות הרבים

13 After R. Yosi and R. Abi all said that it is clear from our *halakha* that one is *chayib* in such a case, R. Mordechai responded that our *halakha* might be speaking about a case where the item never went above ten *amot*. For example, it may be resting on a small ledge of the rock that is lower than ten *amot* or it may have gotten to the top of the rock by passing through a crack in the rock itself.

13

רב מרדכי
Our *halakha* might be...
Item never went above 10 *amot*

Ledge lower than 10 *amot*

Passed through a crack

רשות הרבים

14 -2- Second, בעי רבי יוחנן -

כותל ברשות הרבים גבוה עשרה ואינו רחב ארבעה ומוקף לכרמלית ועשאו - If there is a wall that is ten *amot* high, but NOT four *amot* wide, and it surrounds an area to make it a *reshut* היחיד, would we consider the top of the wall a *reshut* היחיד as well?

14

בעא רבי יוחנן
כותל ברשות הרבים גבוה עשרה ואינו רחב ארבעה ומוקף לכרמלית

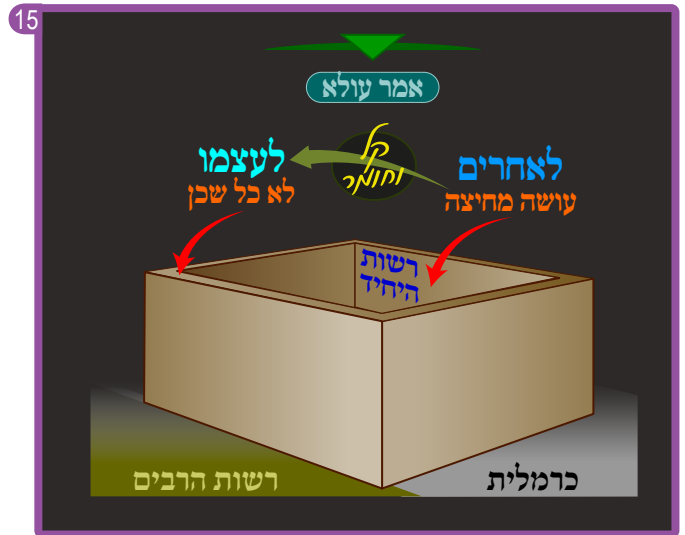
ועשאו רשות היחיד
מהו?

וחוק ונה על גביו

רשות הרבים



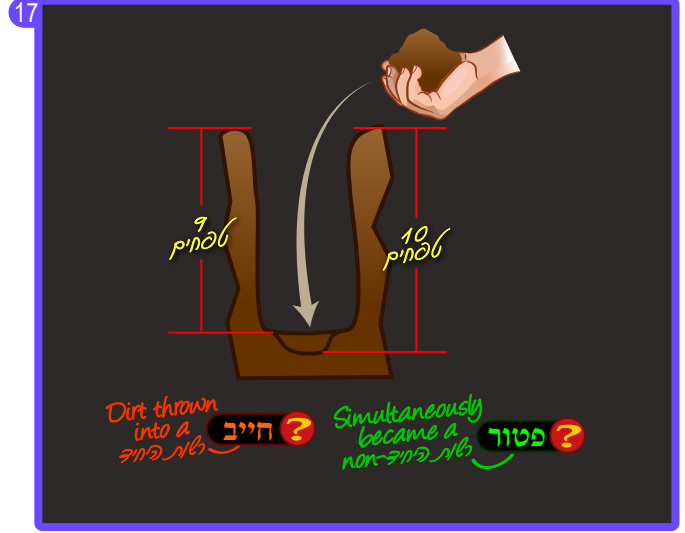
15 - אמר עולא קל וחומר לאחרים עושה מוחיצה לעצמו לא כל שכן
 If the wall has the ability to make the space it surrounds into a רשות היחיד, it should surely be considered a רשות היחיד itself!



16 -3- Third, בעי רבי יוחנן בור תשעה ועקר ממנה חוליה והשלימה לעשרה מהו
 If a בור is nine טפחים deep and he removed a clod of dirt from the bottom that now makes it ten טפחים deep, do we say עקירת חפץ ועשיית מוחיצה בהדי הדדי קאתו - the removal of the dirt and the making of the מוחיצה happen simultaneously, and we would therefore consider it as if he removed the dirt from a רשות היחיד, and he's חייב? Or it has to be a רשות היחיד before he begins, and therefore, he's פטור?



17 So too in the reverse case, where somebody threw dirt into a בור that was ten טפחים deep and now becomes only nine טפחים deep - do we consider the dirt to have been thrown into a רשות היחיד, which it was at the outset, and he's חייב? Or do we say that it simultaneously became a non-רשות היחיד when it became less than 10 טפחים deep, and he's therefore פטור?



18 The Gemara says; תפשוט ליה מדידיה - It would seem that another statement of ר' יוחנן would resolve his own question.
When one throws something against a wall that is four אמות away and it sticks to the wall at a height of less than ten טפחים from the ground, he's חייב, even though the item protrudes, thereby minimizing the space that it travelled to less than four אמות! Apparently we look at the depth before the item was thrown, and not at its new depth after it was thrown!

18



תפשוט ליה מדידיה!
רבי יוחנן
Less than 4 אמות
חייב
4 אמות
רשות הרבים
Apparently we look at, depth before item was thrown!

19 The Gemara answers, we cannot compare the two cases -
התם לא מבטל ליה הכא מבטל ליה -
There, it does not become part of the wall because he's not planning to leave it there, therefore it does not minimize the distance travelled, and he's חייב.
In our case, the dirt he put into the pit becomes part of the ground because he plans on leaving it there, therefore, the shiur of 10 טפחים is reduced, and perhaps he's פטור.

19



הכא the Pit מבטל ליה
IS planning to leave dirt there
Does minimize, Perhaps
פטור
התם the Wall לא מבטל ליה
NOT planning to leave it there
Doesn't minimize the distance
חייב

20 -4- Finally,
- בעי רבא זרק דף וחפץ על גביו ונח על גבי יתירות מהו -
What would the הלכה be if one threw a board that was four טפחים wide - with an object on top of it - onto pegs that were ten טפחים high, thereby creating a new רשות היחיד?
Do we say he's פטור, because we consider it a case of simultaneously coming to rest and becoming a רשות היחיד, which as before is questionable. OR
He's חייב because the object bounces a bit when the board comes to rest on the pegs. Therefore, the board first became a רשות היחיד, and then the object came to rest on it.
The Gemara leaves this as a תיקון - unresolved.

20



4 טפחים
בעא רבא
זרק דף וחפץ על גביו
4 טפחים
ונח על גבי יתירות
רשות הרבים
10 טפחים
Simultaneously
Object bounces
Coming to rest
רשות היחיד
רשות היחיד
Coming to rest
? פטור
? חייב
תיקון!