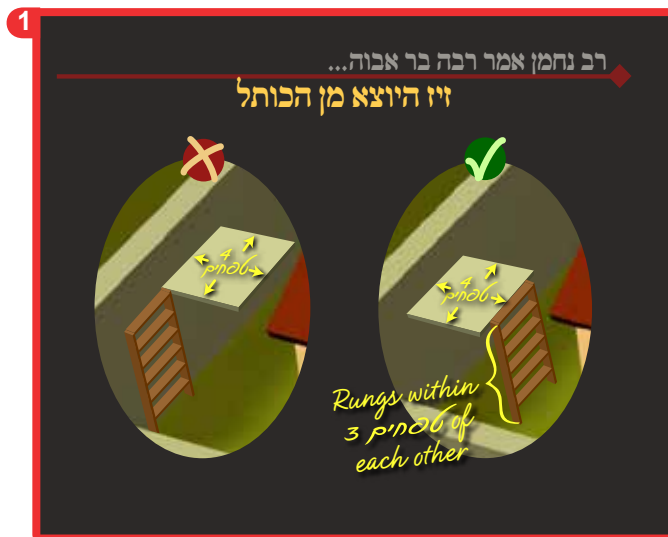
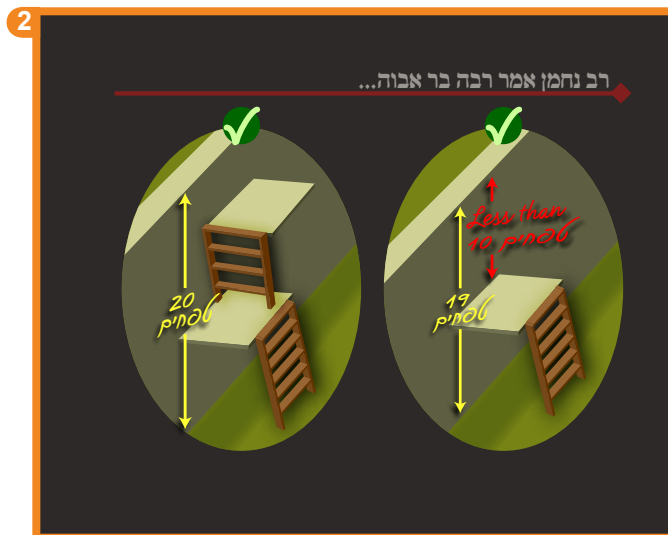


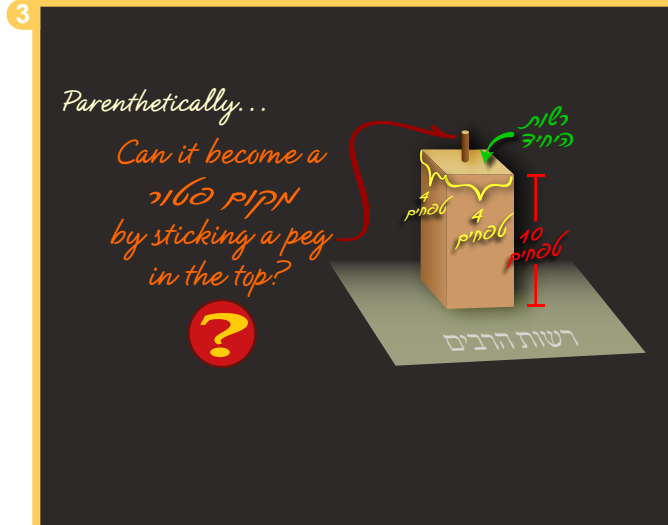
1 Continuing our discussion from the previous Daf about reducing the size of a wall between two חצירות in order to allow people from the חצר to move things up to the top of the wall,
 רב נחמן אמר רבה בר אבוח - זיז היוצא מן הכותל
 When a four טפח by four טפח ledge protrudes from the wall, AND a ladder whose rungs are within three טפחים of each other, but are not four טפחים wide, rests against the ledge, it can minimize the height of the wall. The ledge alone would not do anything because it is not connected to the ground. The ladder itself would not do anything because it is less than four טפחים wide. The combination of the two makes the four טפח ledge as if it were attached to the ground. However, if the ladder were put against the wall next to the ledge, but not up against the ledge, it would just widen the ledge but not help to minimize the size of the wall.



2 Similarly,
 רב נחמן אמר רבה בר אבוח says;
 We can move things to the top of a wall that is 19 טפחים tall if there is a ledge with a ladder that is less than ten טפחים from the top of the wall and less than ten טפחים from the bottom. If the wall were 20 טפחים or taller, two ledges would be necessary, each connected to a ladder.



3 Parenthetically, the גמרא discusses whether a ten טפח high pillar that is exactly four by four טפחים in width, qualifying it as a רשות היחיד, can become a מקום פטור by sticking a peg in the top that would diminish the four by four טפח area on top.



4 There are three opinions. רב אשי holds רב אדא בר אהבה - ובגובה שלשה - the peg only takes away from the surface of the היחיד if it sticks out three טפחים from the top. A peg that is shorter than three טפחים is just considered part of the flat surface. רב אשי and רבא אביי - Abayei and Rava say even if it is less than three טפחים, since it disrupts the normal usage, the pillar is a רשות היחיד and not a פטור. רב אשי holds even if it is three טפחים high, the post is still considered a רשות היחיד, because the peg can be used to hang things. Even if the entire top of the post were filled with pegs, Rav Ashi would consider it a רשות היחיד since ומשתמש - we can always put something over the pegs and use the full four טפח area. He compares it to the ruling of ר' יוחנן - בור וחוליייתא מצטרף לעשרה - A pit and the dirt around the pit can combine for a height of ten טפחים to be considered a רשות היחיד, and also combines for the required four טפח width, although it cannot be used together. We must be assuming that the ability to put a board over the area and use all four טפחים is enough to consider it a רה"י.

4

רב אשי	אביי ורבא	רב אדא בר אהבה
Even if it's 3 טפחים high Can be used to hang things	Even less than 3 טפחים Disrupts normal usage	ובגובה שלשה Shorter than 3 טפחים, considered part of the surface

Still considered רשות היחיד

5 The Gemara next provides another solution of removing the issue of the wall being too high by making the top easily accessible. כותל עשרה - if a wall is ten טפחים high, and we need to use a ladder to allow the two חצירות to join in one עירוב, there are four opinions how tall the ladder must be: רב יהודה אמר שמואל says it must be 14 טפחים long so that it can reach the top of the wall on a 45 degree angle. רב יוסף says even slightly more than 13 טפחים is okay because the ladder does not have to reach the very top of the wall - within 1 טפח of the top is good enough. אביי holds even slightly more than 11 טפחים is enough because the ladder only has to get within three טפחים of the top of the wall when placed at a 45 degree angle. רב הונא says it only has to be slightly more than seven טפחים because, like Rav, he holds it can stand completely straight with no angle and, like אביי, he holds it only needs to be within three טפחים of the top of the wall.

5

כותל עשרה
4 opinions how tall the ladder must be

רב יהודה אמר שמואל
רב יוסף
אביי
רב הונא
כיוצא בזה יפול

Like רב... Can stand straight
Within 3 טפחים of the top of the wall

- 6 דקלים שבבבל -
Everybody agrees that heavy palm tree trunks that are put next to a wall, are effective in shortening the wall because כבידן קובעת - their heavy weight makes them as if they are permanently set in that spot. There is a מחלוקת whether the same is true
- סולמות שבבבל
Babylonian ladders, which although quite heavy, are lighter than the tree trunks.

6

דקלים שבבבל

Are effective in shortening the wall

סולמות שבבבל

Babylonian ladders

Because...
כבידן קובעת

מחלוקת

Since they are lighter than the tree trunks

- 7 בעא מיניה רב יוסף מרבה -
Rav Yosef asked two questions about a ladder that is not four טפחים wide:
-1- Can the width be extended by straw that cannot support a person's weight?

7

בעא מיניה רב יוסף מרבה

A ladder that's not 4 טפחים wide...

Can the width be extended by straw that can't support a person's weight?

- 8 רבה answered that if the straw is in the middle where people usually put their feet when climbing the ladder, it cannot connect the two חצירות. If, however, the straw was on the sides, and the solid rungs were in the middle, it is a valid entrance.
-2- Can steps be chiseled out in the wall itself next to the ladder, to widen the ladder's steps?

8

רבה

טפחים

טפחים

9 -2- Can steps be chiseled out in the wall itself next to the ladder, to widen the ladder's steps?

רבה answered that he would need to chisel them out up to a height of ten טפחים, and if there is no separate ladder, and the steps chiseled in to the wall make up the entire ladder, they have to run along the full height of the wall, because otherwise, it would be difficult to go up to the top of the wall.

9

Can steps be chiseled in the wall next to the ladder to widen the ladder's steps?

רבה

10 Rav Yosef also asked about two more unusual ladders:
- עשאו לאילן סולם -1-

What if a tree, which is אסור to climb on שבת, is used as a ladder to connect the חצירות? Do we say that since it is not accessible on Shabbos it cannot serve as a doorway - OR, it is physically a doorway, even though you cannot use it because of an Halachic restriction.

10

Asked about two more unusual ladders. . .

עשאו לאילן סולם? 1

רב יוסף

Not accessible on שבת, can't serve as a doorway

Or... IS a doorway even though it can't be used due to Halachic restriction

11 -2- עשאו לאשירה סולם -

Even if a tree can be a ladder, can an אשירה tree, which is אסור בהנאה be used as a ladder to connect the חצירות? Do we say that since it is אסור בהנאה it is not considered accessible - OR, here too, it is physically a doorway, even though you cannot use it because of an Halachic restriction.

11

עשאו לאשירה סולם? 2

אשירה בהנאה it's not considered accessible

Or... IS a doorway even though it can't be used due to Halachic restriction



12 The Gemara quotes three opinions:
 -1- אילן מותר אשירה אסורה רבה -
 It's okay in a regular tree, which can be used during the week,
 but not in an אשרה, which is always אסור.

12 The Gemara quotes 3 opinions

1 רבה

<p>X</p> <p>אשירה אסורה</p> <p>Always</p> <p>אסור</p>	<p>✓</p> <p>אילן מותר</p> <p>Regular tree</p> <p>מותר</p> <p>during the week</p>
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13 -2- כל שאיסור שבת גרם לו אסור ר' יוחנן and ר' אלעזר -
 The tree which cannot be climbed because of הלכות שבת is no
 good, but the אשרה which cannot be used for a non-Shabbos
 related reason, is good.

13 2 ר' אלעזר & ר' יוחנן

<p>✓</p> <p>אשירה</p> <p>Can't be used for</p> <p>non-Shabbos reason</p> <p>מותר</p>	<p>X</p> <p>כל שאיסור שבת</p> <p>גרם לו אסור</p> <p>Regular tree</p> <p>Cannot be climbed</p> <p>because of הלכות שבת</p> <p>אסור</p>
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14 -3- רב נחמן בר יצחק says that the tree ladder would depend on
 the מחלוקת about keeping an עירוב in a tree, and the אשרה
 ladder would depend on the מחלוקת about keeping an עירוב on
 a grave.

14 3 רב נחמן בר יצחק

<p>TREE ladder</p> <p>Depends on...</p> <p>מחלוקת</p> <p>עירוב</p> <p>in a TREE</p>	<p>Tree אשרה</p> <p>Depends on...</p> <p>מחלוקת</p> <p>עירוב</p> <p>on a GRAVE</p>
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15 Zug di Mishnah;
 - חריץ שבין שתי חצירות
 When there is a ten טפח deep and four טפח wide ditch
 between two חצירות, they cannot be joined in a single עירוב
 unless the ditch was filled with dirt or rocks. Filling with
 straw, even though straw can be used to make a valid מחיצה,
 will not help unless בטליה - he specifically says that he never
 plans on taking it out of the ground.

The rest of the Mishnah will be reviewed with the Gemara on
 the following Daf.

15 חריץ שבין שתי חצירות

10 טפחים
4 טפחים

Filling with straw will not help
unless בטליה!
*He never plans on taking it
 out of the ground*