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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

Ledges On A Wall

Rav Nachman quotes Rabbah bar Avuha saying that a ledge of 4x4 *tefachim* in a wall with a ladder resting on it reduces the effective height of the wall by the height of the ledge, as one can climb the ladder to it. This is only the case if the ladder is resting on the ledge, but if it is resting next to it, it simply expanded the ledge, but didn't connect it to the ground.

Rav Nachman quotes Rabbah bar Avuha saying that if a wall is 19 *tefachim*, one ledge within 10 *tefachim* of its top (with a ladder) is sufficient to consider it open, while one which is 20 *tefachim* needs two ledges, each 10 *tefachim* within each other.

Rav Chisda says that the two ledges must not be aligned, so that one can place a ladder from the bottom one to the top one. (77b – 78a)

Pegs On A Pillar

Rav Huna says that if one placed a peg on top of a pillar, this reduces its effective area. Therefore, even if the pillar was in the public domain and was 10 *tefachim* high and 4x4 *tefachim* wide, the peg would prevent it from being considered a private domain.

Rav Ada bar Ahava says that this is only if the peg is 3 *tefachim* or higher, but otherwise it is considered ancillary to the pillar.

Abaye and Rava say that even if it is less than 3 *tefachim*, it reduces the area, since it still prevents people from using the full area.

Rav Ashi says that even if it is 3 *tefachim* or more, it does not reduce the area, since people can hang things on the peg.

Rav Acha the son of Rava asked Rav Ashi whether he says this even if he filled the whole area with pegs, and Rav Ashi answered that even in this case it is a private domain.

He supports this with Rabbi Yochanan's statement that the area pit and its wall width combine to create a 4x4 space, which must be because we say that one can place a surface on top of the wall, creating a usable 4x4 space. Similarly, if the whole pillar is filled with pegs, one can still place a surface on top of them, making the whole space usable. (78a)

Ladders

Rav Yehudah quotes Shmuel who says that to reduce the height of a wall of 10 *tefachim*, one needs a ladder of 14 *tefachim*, which will reach the top of the wall.

Rav Yosef says one needs a ladder slightly larger than 13 *tefachim*, to reach within a *tefachim* of the top.

Abaye says one needs a ladder slightly larger than 11 *tefachim*, to reach within 3 *tefachim* of the top.

Rav Huna the son of Rav Yehoshua says one needs a ladder slightly larger than 7 *tefachim*, to reach within 3 *tefachim*, even when placed totally vertically.



Rav says that a vertical ladder is enough to reduce the height of wall, and explains that he learned this, but doesn't know why.

Shmuel asks how Rav couldn't know the reason why, as such a ladder is like the case of one platform on top of the other, which reduces the height.

Rabbah quotes Rabbi Chiya saying that if one placed palm tree logs from Bavel next to a wall, it reduces its height, even if they aren't permanently fastened to the ground, as they are so heavy that they are considered fastened.

Rav Yosef quotes Rabbi Oshaya saying the same about ladders of Bavel.

The Gemora explains that Rav Yosef definitely agrees about the palm logs, but Rabbah disagrees about ladders, as people do move them. (78a)

Extending A Ladder's Width

Rav Yosef asked Rabbah about a case of two narrow ladders connected by straw, making the total width 4 *tefachim*.

He answered that this doesn't reduce the height at all, as one can't climb on the straw in the middle. He asked about a narrow ladder whose width was extended on either side with straw, and Rabbah answered that this does reduce the height, as one can climb the ladder in the middle.

He asked how high one must go if he extends the width by carving steps in the wall on either side, and Rabbah answered that he must carve up to 10 *tefachim*.

He asked how high one must carve if that is there is no ladder, and Rabbah answered that he must go to the top of the wall.

When he asked him why these cases are different, Rabbah answered that in the first case one can climb on the ladder,

and the carving is only for making it wide enough, but in the second case one cannot climb without the carved steps. (78a – 78b)

Trees

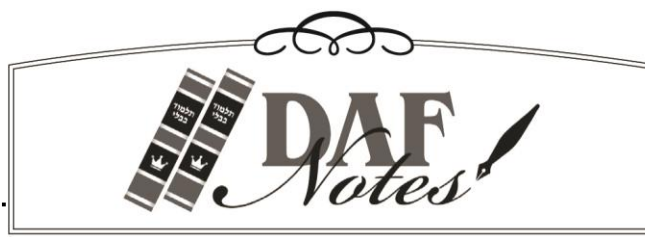
He asked him whether a tree reduces a wall's height, and explained his question was both according to Rebbe and the Sages, who dispute about acquiring an *eiruv techumim* in a tree, which is prohibited to use on Shabbos. Even Rebbe, who says one can acquire it, may only say so since the Rabbinic prohibition on using a tree doesn't apply during twilight, when the *eiruv* is acquired. However, he may say that it doesn't reduce the wall height, as the tree may not be used once twilight is over. Alternatively, even the Sages, who say one cannot acquire it, may say that here the tree is considered an entrance through the wall, albeit one which one is prevented from using due to the Rabbinic prohibition on its use.

Furthermore, even if a tree reduces the height, does an *asheirah* tree reduce it? This question is according to Rabbi Yehudah and the Sages, who dispute whether one can acquire an *eiruv techumim* in a cemetery, from which one may not benefit. Even Rabbi Yehudah, who says that one can acquire it, may only say it in the case of techum, where one only needs the spot for the moment of acquisition, but here one needs the *asheirah* tree for the duration of Shabbos. Alternatively, even the Sages, who say one may not acquire it, may say that in this case the tree serves as an entrance, albeit one which he may not use.

Rabbah answered that a tree does reduce the height, but not an *asheirah* tree.

Rav Chisda challenges this ruling, as a tree shouldn't reduce the height, as the prohibition on using it is a Shabbos one, but an *asheirah* may reduce the height, as its prohibition is unrelated to Shabbos.

Rav Nachman bar Yitzchak taught that the case of a tree depends on the dispute of Rebbe and the Sages, while the



case of *asheirah* depends on the dispute of Rabbi Yehudah and the Sages. (78b)

Ditch Between Courtyards

The Mishna says that two courtyards separated by a ditch which is 10 *tefachim* deep and 4 *tefachim* wide must make separate *eiruvim*, even if the ditch is filled in with straw or hay. If it is filled with dirt or pebbles, they are considered attached, and must join in one *eiruv*. If one put a plank which is 4 *tefachim* wide across it, or placed such a plank between two neighboring balconies which open into the street, they can make a separate *eiruv*, or join into one *eiruv*. If the plank is narrower than 4 *tefachim*, they must make separate *eiruvim*. (78b)

Straw

The Gemora challenges the Mishna's statement that straw isn't significant enough to fill in the ditch from the Mishna which states that if two courtyards are separated by a pile of straw 10 *tefachim* high, they must make separate *eiruvim*, indicating that straw is significant.

Abaye says that while the straw is standing, it can serve as a barrier, but can only be considered to close the ditch if one plans to leave it there forever. (78b)

Dirt

The Mishna stated that if one filled it up with dirt, it is considered closed.

The Gemora says this implies that dirt is considered part of the ground, even without any explicit statement that he's leaving it there forever.

The Gemora challenges this from a Mishna which states that if a house with a corpse was filled up with straw or pebbles, and he [the owner] abandoned them there [by declaring that he will not remove them], they are considered permanent, and we therefore consider only the space above them when determining if it is a tent or

not. This implies that pebbles are only considered closed if one explicitly said he's leaving them there.

Rav Huna answers that the author of the Mishna about the house is Rabbi Yossi.

The Gemora challenges this from a braisa in which Rabbi Yosi says that if one placed straw in a house and doesn't plan to remove it, it is like dirt which one didn't say anything about, and is therefore considered part of the house. If he placed dirt and plans to take it out, it is like straw about which one didn't say anything, and therefore isn't considered part of the house.

Rather, Rav Assi says that Rabbi Yosi is the author of our Mishna about the *eiruv*.

Rav Huna the son of Rav Yehoshua says that the rule for an *eiruv* is different. Since one may not move dirt on Shabbos, it is considered part of the ditch without any specific intent to leave it.

Rav Ashi says that dirt in a ditch is more easily considered part of it, as a ditch is meant to be filled in, as opposed to a house, which one doesn't usually fill in. (78b)

INSIGHTS TO THE DAF

Ladder Dimensions

The Gemora lists a number of opinions about how many *tefachim* a ladder on a 10 *tefachim* wall must be to reduce its height: 14, 13+, 11+, or 7+.

Rashi explains these dimensions as a sum of the height on the wall where the top of the ladder reaches and the distance of the base from the wall. The first three opinions require that the base of the ladder be 4 *tefachim* away from the wall, and differ on how high up the ladder must reach, while the last one says that the ladder can be flush against the wall.



Tosfos (78a Tzarich) cites Rabbenu Chananel who says that the opinion that says 14 is actually the length of the ladder, but assumes a distance of 10 *tefachim* between the base of the ladder and the wall. The size of 14 corresponds to the Gemora's assumption of a diagonal being 1.4 times the length of a side of a square.

Tosfos (78a Rav Yosef) also cites the R"i, who says that the next two measures are not exact, but rather rough numbers based on the height at which the ladder must reach, which is also the distance between the ladder's base and the wall. Therefore, the opinion of 13+ means that the ladder must reach to slightly above 9 *tefachim*, and be slightly more than 9 *tefachim* away from the wall, the opinion of 11+ says that it must reach slightly above 7 *tefachim*, and be slightly more than 7 *tefachim* away from the wall.

Carving Steps Into A Wall

Rabbah says that if one carves steps into a wall to widen a ladder's steps, he must do so for 10 *tefachim* up from the ground.

Tosfos (78b Chakak) explains that the ladder and wall must be positioned in a way that these steps are aligned with the steps of the ladder. This can be in a case where the wall juts out on either side of the ladder, or if the ladder in a corner, with steps on the side wall. Furthermore, Tosfos notes that the wall must be sloped, as Rav Yosef, who asked the question, says that the ladder must be slanted against the wall.

DAILY MASHAL

The Inheritance of Yaakov

The Torah tells us that when Yaakov Avinu finally returned to *Eretz Yisrael* after his sojourn with Lavan, he arrived at the city of Sh'chem "and encamped before the city" (Breishis 33:18). Our Sages learn from here that Yaakov

fulfilled the mitzva of t'chum Shabbos, and set an eiruv t'chumin allowing him to travel to the city (Breishis Rabbah 11:7, cited in Rashi). The Midrash states that as a commensurate reward for limiting his travel on Shabbos, Yaakov was granted the limitless reward of the World to Come, as the *possuk* states, "Your children shall be as the dust of the earth, and you will break forward to the west, the east, the north, and the south" (Breishis 28:14).

The Meshech Chochma adds that a similar reward awaits anyone who fulfills the mitzva of t'chum Shabbos, as the *possuk* states, "If you refrain your legs from walking on Shabbos," a reference to t'chum Shabbos, "... then you will enjoy the inheritance of Yaakov your forefather, for the word of Hashem has spoken" (Yeshaya 58:13-14).