



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Eirubin Daf Ayin Zayin

MISHNA

- A wall between two chatzeiros that is 10 tefachim high and 4 tefachim thick, separates the chatzeiros and they must each make their own eiruv.
 - If there is fruit on top of the wall, the people of each chatzer may climb the wall and eat the fruit on top, but may not bring the fruit down off the wall (the top of the wall is considered to be its own reshus because it is 10 tefachim high and 4 tefachim wide).
- If there is a breach in the wall less than 10 amos wide, it is considered an entranceway and the chatzeiros can therefore decide to either make separate eirubin or join as one.
 - If the breach is wider than 10 amos, the chatzeiros are considered to be connected and must make one joint eiruv.

GEMARA

- **Q:** What is the halacha if the wall is not 4 tefachim wide? **A: Rav** says, in that case the top of the wall belongs to both chatzeiros, and therefore nothing may be moved at all, even if standing on top of the wall. **R' Yochanan** says the people of each chatzer may carry food to the top of the wall and eat there (it has a din of a makom petur because it is less than 4 tefachim wide).
 - **Q:** Our Mishna says that the people of each chatzer may climb the wall and eat the food there. This would seem that they are not allowed to carry the food and bring it up there!? **A:** If the wall is 4 tefachim wide, food may not be brought up there. If it is less than 4 tefachim wide, food may be brought up there.
 - **R' Yochanan** is consistent with what he says elsewhere. **R' Dimi** said in the name of **R' Yochanan** that a pillar that is less than 4 tefachim wide, which is situated in between the reshus hayachid and the reshus harabim, may be used by people of either reshus to place their packages on.
 - **Q:** Does **Rav** not agree with this halacha? **A:** He agrees that with regard to carrying in a place that is assur D'Oraisa, we are lenient and we allow placing of packages down on such an area. However, in between chatzeiros, which is only assur to carry D'Rabanan, we are not as lenient, so that people do not take the words of the **Rabanan** lightly.
- **Rabbah bar R' Huna in the name of R' Nachman** said, if the wall between 2 chatzeiros is 10 tefachim high for one chatzer but is less than 10 tefachim for the other chatzer, we allow the chatzer for which the wall is less than 10 tefachim to use the top of the wall. The rule is, when a use is easy for one and difficult for another, we allow the use for the one with the easy use.
 - **R' Shizbi in the name of R' Nachman** said, if there is a ditch between 2 chatzeiros which is 10 tefachim deep for one chatzer and less than 10 tefachim deep for the other, we allow the chatzer for which the ditch is less than 10 tefachim to use the ditch. The rule is, when a use is easy for one and difficult for another, we allow the use for the one with the easy use.
 - We need to be taught both these cases. If we would just be taught the case of the wall, we would say that is the halacha because it is easy for people to use the top of a wall, so we give it to the chatzer. However, people do not usually use ditches, and therefore we would think that neither chatzer gets rights to it. If we would just say the case of the ditch, we would think that only there we give the use to one chatzer, because it can be used without fear of falling off. However, in the case of the wall where there is fear of falling off, maybe we don't give the use to any chatzer.

- If the people of the chatzer build up the ground (with dirt or by building a platform) to decrease the height of the wall to less than 10 tefachim, if the built up area is 4 tefachim wide, it has the status of a door, and the people of that chatzer may transfer to anywhere on the wall. If it is less than 4 tefachim wide, he may only use the area opposite the built up area.
 - **Q:** If the build-up is effective, the entire wall should be permissible. If it is not, then none of the wall should be permissible!? **A:** We are talking about where one decreases the height of the wall by removing a section from the top of the wall. If it is 4 tefachim wide, it acts as an opening to the entire wall. If it is less, it is only that section that is less than 10 tefachim and may therefore be used.
 - **R' Yechiel** said, if one turns over a bowl at the wall, and the height from the bowl to the top of the wall is less than 10 tefachim, it is effective in allowing use of the wall.
 - **Q:** The bowl may be moved and Shabbos, and therefore shouldn't act to reduce the wall!? **A:** He buried the edges of the bowl in dirt, so that it cannot be removed on Shabbos.
 - **Q:** A Braisa says that as long as part of the item is sticking out it would be mutar to remove the item. The same would be with this bowl!? **A:** The bowl has a rim and if he picks up the bowl he will pick up earth with it, which would be assur to do on Shabbos.
 - **Q:** A Mishna says that one may pull partially exposed radishes from the ground (that were reinserted to the ground to ripen) even though he will inevitably remove dirt!? **A:** He attached the bowl to the ground in such a way that it can only be removed with an ax or the like. Therefore, it will not be removed on Shabbos.
- A Mitzri ladder placed against a wall is not considered to decrease the height of the wall, but a Tzuri ladder does.
 - **The Yeshiva of R' Yannai** explained, a Mitzri ladder is any ladder with less than 4 rungs.
 - **Q: R' Acha the son of Rava** asked **R' Ashi**, why does a Mitzri ladder not decrease the height of the wall? **A:** He said, **Rav** explained because it may be moved on Shabbos, and anything that may be moved on Shabbos does not decrease the height of a wall.
 - **Q:** A Tzuri ladder may be moved on Shabbos as well?! **A:** Because it is so heavy it is considered to be permanent.
- **Abaye** said, if a wall between 2 chatzeiros is 10 tefachim high, and has ladders which are 4 tefachim wide on both sides of the wall, and the tops of the ladders are within 3 tefachim to each other, they act as if they are an opening between the 2 chatzeiros and they serve to connect the two chatzeiros. If they are more than 3 tefachim apart, they do not connect the chatzeiros unless the top of the wall is 4 tefachim wide.
- **R' Bibi bar Abaye** said, if one built 2 platforms (to reduce the height of a wall), one on the ground and one standing on legs and hovering in the air above the one on the ground, if the platform on the ground is 4 tefachim wide, it decreases the height of the wall. If only the upper platform is 4 tefachim wide, but it is within 3 tefachim to the lower platform, it also reduces the height of the wall (if it is more than 3 tefachim away, it is not considered connected to the ground and would therefore not be effective to decrease the height of the wall).
- **R' Nachman in the name of Rabbah bar Avuha** said, a ladder with rungs (our typical ladders), if the bottom rung (which is within 3 tefachim to the ground) is 4 tefachim wide, or, even if only the upper rung is 4 tefachim wide and there is less than 3 tefachim between rungs, the rung decreases the height of the wall.
- **R' Nachman in the name of Rabbah bar Avuha** also said, if a wall between chatzeiros has a protrusion that is 4x4 tefachim, and one places a ladder of any size against it, it reduces the height of the wall. However, the ladder must be placed leaning on the protrusion, not leaning on the wall next to the protrusion.
- **R' Nachman in the name of Rabbah bar Avuha** also said, a wall that is 19 tefachim tall only needs one protrusion of the wall (which must be within 10 tefachim to the ground (with a ladder attaching it to the ground) and within 10 tefachim to the top of the wall) to allow items to be transferred from the chatzer to the top of the wall. However, a wall that is higher than 20 tefachim will need at least 2 protrusions to allow use of the top of the wall. One protrusion will have to be within 10 tefachim of the ground (with a ladder leaning against it) and the other will

have to be within 10 tefachim to the top of the wall (with a ladder from the first protrusion leaning against the second protrusion), and there must be less than 10 tefachim between the protrusions.

- **R' Chisda** said, the protrusions must be situated so that they are not one on top of the other, because the ladder must be standing on the first protrusion and be leaned against the second protrusion.