



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

### Eiruv Daf Ayin Ches

- **R' Huna** said, a pillar in the reshus harabim which is 10 tefachim high and 4 tefachim wide (the top of the pillar therefore has the status of a reshus hayachid) can be decreased in size (thereby removing the reshus hayachid status and giving it makom petur status) by sticking any sized nail into the top of the pillar.
  - **R' Ada bar Ahava** said, the nail must be at least 3 tefachim high from the top of the pillar. **Abaye and Rava** both say that it can even be less than 3 tefachim, because the nail makes that area of the top of the pillar not usable. **R' Ashi** said, even if it is 3 tefachim high it does not make the pillar into a makom petur, because the nail is useful in that things can be hung from it. Therefore, it is considered part of the pillar and does not change its reshus hayachid status.
    - **Q: R' Acha the son of Rava** asked **R' Ashi**, what would be the halacha if one filled the entire surface of the pillar with nails? **A: R' Ashi** answered, **R' Yochanan** said that the mound of dirt around a ditch combines with it to give it the necessary measurement for a reshus hayachid (if the depth of the pit combined with the height of the mound is 10 tefachim, and the width of the pit and the mound is 4 tefachim, it is considered a reshus hayachid). Even though a person can't use the full width of the mound with the ditch (because of the hole), since he can place a board or the like across it and use it, it is considered usable and considered a reshus hayachid. The same logic applies to making the area on top of the pegs useful.
- **R' Yehuda in the name of Shmuel** said, in order to connect chatzeiros that are separated by a wall that is 10 tefachim high, with use of ladders, a ladder of 14 tefachim must be used. This is because a ladder standing straight up is difficult to use and will not be considered to connect the chatzeiros. Therefore, the bottom of the ladder must be at least 4 tefachim away from the wall, which would create an easier angle. With a 14 tefach ladder, the ladder will still reach the top of the wall. **R' Yosef** says the ladders only need to be 13 tefachim and a little more, because he holds that the ladders need only reach to within a tefach of the top of the wall. **Abaye** says the ladders only need to be 11 tefachim and a little more, because he holds that the top of the ladders only need to be within 3 tefachim (lavud) of the top of the wall. **R' Huna the son of R' Yehoshua** says, the ladders only need to be 7 tefachim and a little more, because he says the ladders can even be placed vertically along the wall, and he says that it only needs to get to within 3 tefachim of the top of the wall.
  - **Rav** said, I have a kabala that a vertical ladder is effective in reducing the height of a wall, but I do not know why this is the case. **Shmuel** said, the reason is because it is like a platform on top of a platform, which reduces the height of the wall even though it is up vertically against the wall.
- **Rabbah in the name of R' Chiya** said, pieces of the trunks of palm trees can be used to decrease the height of a wall without them being attached to the ground. Although they may be moved on Shabbos, the fact that they are so heavy gives them the status of permanence. **R' Yosef in the name of R' Oshaya** said, ladders of Bavel also need not be attached to the ground to decrease the height of a wall, because their heavy weight gives them permanent status.
  - The tree trunks are heavier than the ladder, so **R' Oshaya** would definitely agree that tree trunks may be used, but **R' Chiya** may hold that ladders may not be used.
- **Q: R' Yosef** asked **Rabbah**, if one took 2 ladders, each less than 2 tefachim wide, and attached them in the middle with rungs of straw so that the new "ladder" together is 4 tefachim wide, will that be effective? **A: Rabbah** said, since the straw cannot hold someone's weight if he were to step on it, it is not effective.

- **Q:** He asked, what if he placed a regular ladder in the middle and extended it on each side with rungs of straw (people typically step in the middle of the ladder, so maybe this will be ok)? **A:** He answered that this is a valid extension of the ladder.
- **Q:** He asked, if one extends the width of a ladder by carving out the wall next to the ladder, how high must he carve the wall with a width of 4 tefachim? **A:** He answered it must be carved out to a height of 10 tefachim. **Q:** He asked, if one carved the entire ladder from the wall, how high must the carved ladder go to a width of 4 tefachim? **A:** He answered, it must go up the full height of the wall.
  - **Q:** Why is the halacha different in these 2 cases? **A:** It is easier to go up an actual ladder, therefore the top can be narrower than 4 tefachim as long as the bottom is 4 tefachim. When carved totally into the wall, because it is more difficult, we require the entire ladder to be at least 4 tefachim wide.
- **Q:** He asked, can a tree be an effective ladder to decrease the height of a wall even though it can't be climbed on Shabbos? This can be asked according to **Rebbi** who allows an eiruv techumin to be placed in a tree, because maybe he only allows that there because you only need access during bein hashmashos, but here, maybe without access the entire Shabbos it cannot act to decrease the wall?! This can also be asked according to the **Rabanan** who do not allow an eiruv to be placed in a tree, maybe here it would still be effective because the "opening" exists, but it is as if there is "a lion blocking access"!? **Q2:** What about using an "asheirah" tree (a tree worshipped as avoda zarah which is assur to benefit from) as the ladder? This can be asked according to **R' Yehuda** who allows an eiruv techumin to be placed on a grave (although it is assur to benefit from a grave), because maybe he only allows that there because there is no true benefit of placing the eiruv there, since he doesn't care if the eiruv is left unprotected, but here, there is true benefit from using the tree and it therefore cannot act to decrease the wall?! This can also be asked according to the **Rabanan** who do not allow an eiruv to be placed on a grave, because maybe here it would still be effective because the "opening" exists, but it is as if there is "a lion blocking access"!? **A: Rabbah** answered that the first case is permitted, but the case of the "asheirah" tree is prohibited.
  - **Q: R' Chisda** asked, logic would dictate that in the case of a tree, where the entire prohibition of use is related to Shabbos, and we are trying to use it for Shabbos, that case should definitely be prohibited. However, in the case of an "asheirah" (which was no longer attached to the ground), since the prohibition is not related to Shabbos, and the prohibition can be removed by a goy, that is the case that should be permitted!?
  - **R' Elazar and R' Yochanan** in fact pasken like **R' Chisda** says logic would dictate.
  - **R' Nachman bar Yitzchak** said the case of the tree would be a machlokes between **Rebbi and the Rabanan**, and the case of the asheirah would be a machlokes between **R' Yehuda and the Rabanan**.

#### MISHNA

- If 2 chatzeiros are separated by a ditch which is 10 tefachim deep and 4 tefachim wide, even if the ditch is filled with straw, they must make separate eiruvim. If the ditch is filled with earth or rocks, they must make a joint eiruv.
- If one places a board (as a bridge) which is 4 tefachim wide over the ditch (not filled with earth or rocks), or if one places such a board from one balcony to a facing balcony, they can make separate eiruvim or they can join one eiruv. If the board is less than 4 tefachim, they must make two separate eiruvim.

#### GEMARA

- **Q:** A Mishna says that a stack of straw 10 tefachim high separates 2 chatzeiros and requires them to make separate eiruvim. How can we say that straw does not "fill up" the ditch as well? **A: Abaye** explained, all agree that straw can act as a wall. With regard to filling the ditch, if one intends on leaving it there, it would fill up the ditch. If one intends to move the straw it will not.

## MALEI AFAR

- **Q:** A Mishna says that earth and rocks only “fill” a house when they are intended to be left there!? **A:** That Mishna follows **R’ Yose**.
  - **Q:** A Braisa says that **R’ Yose** holds that earth is automatically considered to be “intended” to be left there unless he expressly intends otherwise!? **A:** **R’ Assi** says, *our* Mishna follows **R’ Yose** and the other Mishna does not. **A2:** **R’ Huna the son of R’ Yehoshua** says, we cannot ask from a Mishna that discusses tumah to our Mishna which discusses Shabbos. Typically earth is not intended to be left. However, on Shabbos it is, because it is assur to move it on Shabbos. **A3:** **R’ Ashi** says, you can’t ask a question from a case of a house to a case of a ditch. Earth and rocks are intended to be left in a ditch (to thereby fill it up), but are not typically intended to be left in a house.