

3.7.3

(פלוגתא דר"י ורבנן) 78b → (אמר אביי) 77b

- I. Using a ladder to connect two חצרות divided by a wall טפחים high
- a. אביי: a ladder ד"ט wide on each side connects the two חצרות
 - i. If: the wall is less than ד"ט thick, the ladders must be within ג"ט (לבוד) of each other across the width of the wall
 - ii. But if: the wall is ד"ט thick, it constitutes its own (usable) רשות and the ladders may be far from each other
 - b. ד' בני בר אביי if he built wood stands (to minimize ל"ט height) and lower one is ד"ט wide – that height is subtracted
 - i. Even if: the lower is <ד"ט, but upper is ד"ט and is within ג"ט of the lower – height is subtracted from wall-height
 - c. ל"ג: a ladder made up of staggered steps – if the lowest step is ד"ט – higher ones may be of any width
 - i. Even if: the lowest step is <ד"ט but the higher is ד"ט, as long as higher is within ג"ט of lower – considered
 - d. ל"ג: if a ledge juts out ד"ט from wall (and is ד"ט deep) and he put a ladder up against it – diminishes height (to ז"ז)
 - i. Caveat: only if he put the ladder directly against it; if he put it next to it, he has merely extended the ז"ז
 - e. ל"ג: if a wall is up to 19 טפחים high, it can be minimized (as above) with 1 ledge; if 20 טפחים high, requires 2 ledges
 - i. Explanation: lower must be within ל"ט of ground; next must be within ל"ט of lower ledge
 - ii. ל"ח: the two ledges only help (for 20-high) if they are not aligned (so that a ladder could connect them)
- II. הונא ר' ruling re: a column in רה"ר which is 10 high and 4*4 – and the pursuant discussion
- a. הונא: if he puts a peg onto the top – that has diminished its width and it is now פטור מקום
 - i. אדא בר אהבה: only if the peg is ג"ט high – else, it is nullified to surface of top
 - ii. אביי ורבא: even if the peg is <ג"ט high – still interferes with use
 - iii. אשי: even if ג"ט (or more) still functional – someone could hang something there
 1. Question (asked of אשי ר'): what if entire surface is filled in with pegs?
 - a) Answer: considered useful, per יוחנן ר' ruling that a pit and its dirt-pile merge to make ט"ט
- III. Length of a ladder needed to permit a wall of ל"ט (based on reclining it on diagonal)
- a. Opinions: 7+ – ר' הונא בריה דר"י; 11+ – אביי; 13+ – רב יוסף; 14 – שמואל
 - i. based his ruling on רב, who ruled that a ladder placed at 90° minimizes
 - ii. Tangent: heavy "makeshift" steps minimized and don't need to be anchored down
 1. More likely: דקל בבלי (branches of Babylonian palm trees)
 2. Less likely (anyone who would agree to this would certainly agree to בבלי): Babylonian ladders
- IV. Variations on ladders; questions posed by רב רב יוסף
- a. Straw in the middle: what if width of ד"ט includes straw in middle (between 2 wood sections)?
 - i. Answer: invalid – the foot has nowhere to go up/in
 - b. Straw on the sides: what if straw is on outside and wood rungs are in the middle?
 - i. Answer: valid – the foot can go in the middle area
 - c. Carving on wall: if he completed the ד"ט by carving steps into wall
 - i. Answer: if adding to ladder, only need to carve up to ל"ט; if carving entire ladder, requires full height of wall
 1. Explanation: if ladder added to carving, he can get to top; if whole ladder is carved in, must reach to top
 - d. Using a tree as a ladder: since משתמש במחובר is a שבות, doesn't minimize – or perhaps it may
 - i. Even דבי: who permits שבות during השמשות – may still disregard as פתח since it is אסור the rest of the day
 - ii. Or even דבנן: who forbid שבות during ביה"ש may regard as פתח; since it is a legitimate פתח, but just אסור to use
 - e. Using an אשירה: since it is אסור בהנאה, may be invalid as פתח – or may not matter
 - i. Even יהודה ד': who permits using אשירה הנאה to purchase עירוב may disregard here; there, he doesn't want it
 - ii. Or even דבנן: who forbid using אשירה הנאה to purchase עירוב may regard here; as above (פתח הוא ואריא רביע עליה)
 - f. רב's answers (to אילן and אשירה): tree is permitted, אשירה not
 - i. Challenge (ר"ח): opposite stands to reason – per מימרא of יוחנן ר':
 1. If: אשירה is the cause, invalid for עירוב (→ tree is disregarded); if other אסור – valid (→ אשירה valid)
 - ii. דבנן: both issues fall along lines of disputes mentioned above
 1. Tree: would work according to רבי, not רבנן
 2. אשירה: would work according to ר' יהודה, not רבנן