

## That vibrations are damaging for a wall

## דטירי קשה לכותל -

### Overview

The גמרא explained that the reason one must distance a mill from the property line is because of the vibrations (טירי) which damage the wall. reconciles our גמרא with a seemingly contradictory גמרא.

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anticipates a difficulty:

אף על גב דלקמן<sup>1</sup> (דף כב) הדר ביה מטעמא דטירי ומפרש אלא משום קלא –

**Even though later the גמרא retracted from the reason of טירי (as the cause why we need to distance a mill three טפחים) and the גמרא there explains, rather the reason for distancing is noise, so why does the גמרא here state that the reason is טירי?!?**

responds:

מכל מקום נקט ליה הכא משום דמעיקרא<sup>2</sup> הוה בעי לפרושי טעמא משום טירי –

**Nevertheless he mentions here the reason of טירי, since initially the גמרא there wanted to explain the reason for distancing is because of טירי –**

offers an alternate resolution:

ולספרים דלא גרסי אלא<sup>3</sup> אתי שפיר הכא דלהיא גירסא טירי וקלא חד טעמא הוא:

**And according to these text which do not read 'אלא', it works out well here. For according to that text טירי and קלא are the same reason.**

### Summary

The גמרא mentions the reason of טירי here (even though later the גמרא offers קלא as the reason) either because it was the initial reason, or because קלא and טירי are the same reason.

### Thinking it over

<sup>1</sup> The גמרא there cited a ברייתא which required distancing not only from a hand mill (which vibrates and causes the earth to tremble) but also for a donkey driven mill (which is small and does not cause vibrations [see ד"ה there רש"י]). Rather, says the גמרא, the reason is because both mills make noise (see ד"ה משום there רש"י).

<sup>2</sup> The גמרא there first cited our משנה and explained that the reason is because of טירי. Then the גמרא cited the ברייתא (see footnote # 1) where (seemingly) the reason of טירי is inappropriate and concluded the reason is קלא. Nevertheless since the initial reason is טירי and it is (seemingly) appropriate for a hand mill, therefore the גמרא here which is dealing only with a hand mill stated טירי as the reason. See 'Thinking it over'.

<sup>3</sup> In our text the גמרא asks (regarding the חמור); 'התם מאי טירי איכא' and answers קלא משום קלא. However in other texts the word אלא is omitted. The answer then is that even by חמור there is טירי, but it is caused (not by the shaking of the mill but rather) by the noise it makes which [also] causes vibrations. (See נחלת משה for a different interpretation).

Why can't we say that when the גמרא there stated 'אלא משום קלא' it meant that regarding the חמור mill it is משום קלא,<sup>4</sup> but not regarding the regular mill?

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<sup>4</sup> See footnote # 2.