

- אמר רב יהודה R' Yehuda clarifies each of the three opinions in our משנה about carrying between הצירות roofs, חצירות courtyards, and קרפיפות enclosures owned by different people.
  - -1- לדברי ר' מאיר גגין רשות לעצמן חצירות רשות לעצמן קרפיפות רשות –1 לעצמן –

R' Meir holds one may carry between different people's ,גגות מר חצירות and קרפיפות respectively - in other words, within each category, but not between גגות and חצירות and - קרפיפות from one category to another, even if they belong to one person.

Rashi explains;

One may not carry between בתים - homes of different owners without an עירוב, because

תשמישתן תדיר - They are constantly in use. Therefore, שינוי בעלים - the different owners make each house more distinct - a different רשות.

- קרפיפות or חצירות or

One may carry from one גג to another גג, from one חצר to another חצר, or from one קרפף to another , קרפף, because they are all אין תשמישתן תדיר - not constantly in use.

However, one may not carry from a חצר, or from a חצר, or from a קרפף, or any other combination, because each category is distinct based on what Rashi describes as

חלוק תשמיש ושינוי שם הרשות

Different use and a different name, and therefore considered a different השות.

Additionally, one may not carry from a או to a דצר, where there is a difference in height of 10 טפחים, because of the גזירה mentioned on the previous two Dafim.

- לדברי חכמים גגין וחצירות רשות אחת, קרפיפות רשות אחת הן -2-Within each category, the חכמים only disagree with ר' מאיר regarding דף פ"ט ע"א - roofs, as the Gemara says on גגין דף פ"ט ע"ה וחכמים אומרים כל אחד ואחד רשות בפני עצמו -

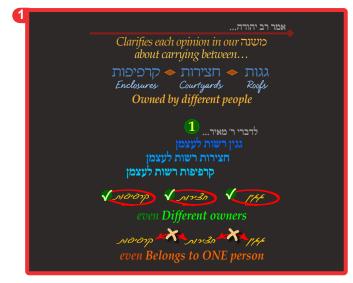
Each roof is a separate רשות, and one may not carry from one to the other without an עירוב, because the חכמים hold; כשם שדיורין חלוקין למטה כך דיורין חלוקין למעלה -

Since each house is a separate private residence, the roofs are likewise considered separate השויות.

With regard to carrying from one category to another, the חכמים hold as follows:

One may carry between אגין and חצירות - as Rashi explains, because תשמישתן שוה - their uses are similar.

However, one may not carry between חצירות and קרפיפות, because אין תשמישתן שוה - their uses are not similar.









Review



– לדברי ר' שמעון כולן רשות אחת הן -3-

R' Shimon holds there are no restrictions on carrying within or between these three categories of רשויות, because they are all considered one ...

The גמרא first cites a ברייתא in support of Rav's understanding of the חכמים, that one may not carry more than ד' on a roof that is open to another roof.



The ממרא also cites a רב יהודה that supports ברייתא's understanding of יhat there are no restrictions in carrying between גגות חצירות וקרפיפות.

This Braisa relates an incident where during times of danger people would carry a ספר תורה through גגות חצירות וקרפיפות. The Gemara says; this does not prove that the Halachah follows R' Shimon, because

– אין שעת הסכנה ראיה

In times of danger we may be more lenient with certain איסורים דרבנו.

6 The Gemara continues;

While רב, שמואל הוחגו חבר, יוחנן all agree that we Pasken like אטעון הי all agree that we Pasken like אטעון, they disagree whether he would permit carrying between חצירות even when the individual חצירות made independent ערובין.

Before we proceed we must remember that which the Mishnah at the beginning of the Perek said, that the היתר of R' Shimon is limited to

- כלים ששבתו לתוכן ולא לכלים ששבתו בתוך הבית

items that were outdoors in one of these areas before שבת.

Items that were in the house when שבת began - even if he brought them out בהיתר from his house to his חצר - may not be moved to other outdoor areas without an .









7 היוחנן and ר' יוחנן hold ממואל - בין עירבו בין שלא עירבו

Even if the individual חצירות made separate עירובין, Reb Shimon holds that one may carry from one חצר to the next, items that were outside, and he is not concerned that people will also carry items that were inside.

This is similar to three חצירות adjacent to each other, and each of the outer חצירות has an עירוב with the middle אחלם, but not with each other, where או allows carrying things between the middle one and the outer ones but not between the outer ones. אי is not concerned that items from the outer ones. אי is not concerned that items from the outer might be brought to the middle או because they have an עירוב, and these items might then be carried to the opposite outer איסור, which is איסור.

The Gemara cites several Braisos which seem to support either פיז or שמואל and יוחנן, but refutes all the proofs.





