

**1** Our Shiur began with קרפף יותר מבית סאתים שלא הוקף לדירה ובא למעטו - A קרפף that is not meant for residential use, and is larger than two סאה, in which he may not carry, and he wants to reduce its size so that he may carry in it:

Planting trees will not help to reduce it, because the trees are considered to be part of the קרפף.

If he built a pillar that is ten טפחים high, and as Rashi explains; קרפף - even if it's in the middle of the קרפף - ובכך נתמעט מבית סאתים - and the space of the pillar reduces the area of the קרפף to less than a בית סאתים -

**2** it would depend on the width of the pillar:

--- If it is more than four טפחים wide, it helps to reduce the קרפף, and it's מותר to carry in the קרפף, because the pillar is considered a separate area.

--- If it is less than three טפחים wide, it does not help to reduce the קרפף, and it's אסור to carry in the קרפף. Rashi explains; אפילו נתמעט מבית סאתים כמאן דליתא דמי - Even if it physically reduces the קרפף to less than a בית סאתים, because it's Halachically non-existent by dint of לבוד - a space of less than 3 טפחים is insignificant.

If the pillar is between three and four טפחים wide, רבא holds that since it's larger than what is considered לבוד, it is significant and it reduces the size of the קרפף. רבא holds that since it is less than 4 טפחים, it is not significant enough to be considered its own independent space - therefore it does not reduce the size of the קרפף.

**3** רבא and רבא have a similar מחלוקת when a קרפף is being changed from non-residential usage to residential usage, and we need to build a new enclosure in order to permit carrying in it, as taught on the previous Daf.

**1**

**קרפף יותר מבית סאתים שלא הוקף לדירה ובא למעטו**

Larger than בית סאתים 2  
NON-residential

And wants to reduce its size To allow carrying in it

**TREES won't help**  
They're considered part of the קרפף

**A PILLAR 10 טפחים high...**  
Even in middle - ואפילו בחמצע - of the קרפף  
Thereby reducing - ובכך נתמעט - it to less than בית סאתים a

**2**

**...Depends on its width**

<p>✓ 4 or more טפחים</p> <p>Carrying מותר</p>	<p>✗ Less than 3 טפחים</p> <p>Carrying אסור רש"י כמאן דליתא דמי Halachically non-existent לבוד</p>	<p>מחלוקת Between 3 &amp; 4</p> <p>רבא רבא אסור מותר Not Significant Significant</p>
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**3**

Similarly...  
**Changing a קרפף**

<p>From... NON-residential</p> <p>Larger than בית סאתים</p>	<p>To... Residential</p> <p>Larger than בית סאתים</p>
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To permit carrying in it

**4** One way to do this would be to build a new fence inside the old fence.  
 If the new fence is 4 טפחים away from the old fence, it's considered a new enclosure.  
 If the new fence is less than 3 טפחים away from the old fence, it's NOT considered a new enclosure - as Rashi explains; מחיצה על גבי מחיצה - It's like one מחיצה over another מחיצה which does not add enclosure.  
 Rashi also points out that in this case it is not an issue of reducing the space, for then less than 3 טפחים would be OK, as in the next case of טח בו טיט - he made the wall thicker that was enough to reduce the space.  
 The issue here is to take a קרפף יותר מביית סאתים שלא הוקף לדירה - he made the wall thicker that was enough to reduce the space.  
 The issue here is to take a קרפף יותר מביית סאתים שלא הוקף לדירה. Therefore, the new wall has to be considered a new enclosure.  
 If the new fence is between 3 and 4 טפחים away from the old fence, רבא holds it's considered a new enclosure. רבה holds it's NOT considered a new enclosure.  
 The reasoning is the same as in the previous Machlokes.

**4** One way to do this...  
**Build a new fence inside the old fence**  
 Depends how far from the old fence...  
 4 or more טפחים **NEW enclosure**  
 Less than 3 טפחים **NOT new enclosure** (רש"י)  
 Between 3 & 4 (מחלוקת) **רבא** **רבא** **NOT new enclosure** **רבה** **NEW enclosure**  
 דהוי כמחיצה על גבי מחיצה  
 Doesn't add enclosure  
 יותר מביית סאתים **Not the issue**

**5** טח בו טיט -  
 If he put mud on the wall to reduce the size, but the mud cannot stand on its own without being supported by the wall - רבא holds it reduces the size of the קרפף since right now it is standing.  
 רבה holds it does not reduce the size since anything that cannot support itself is not considered significant.

**5** טח בו טיט  
 Put mud on the wall to reduce the size  
 But the mud needs to be supported by the wall  
**רבא** **DOESN'T reduce** Can't support itself  
**רבה** **REDUCES**

**6** הרחיק מן התל ארבעה ועשה מחיצה -  
 If one side of a קרפף had a mound that served as its מחיצה, and the קרפף was being changed from non-residential to residential use - if the fence were built at least four טפחים away from the mound, it would be considered a new fence that would permit carrying in the קרפף.  
 If, however, it were built on top of the mound רב חסדא holds that it is a valid wall since he considers a מחיצה על גבי מחיצה - one wall on top of another - to be a valid מחיצה regarding שבת.  
 רב המנונא and רב ששת would not consider it a valid wall because they do not consider a מחיצה על גבי מחיצה to be valid.

**6** הרחיק מן התל ארבעה ועשה מחיצה  
**Changing...**  
 From... **NON-residential** To... **Residential**  
 New fence built at least 4 טפחים from mound **רב המנונא & רב ששת** **NOT Valid**  
 Built on top of the mound **רב חסדא** **מחיצה על גבי מחיצה** **Valid wall**

7 Even רב ששת would agree that if the upper fence were built to surround the top of the mound, since the fact that the side of the mound is an מחיצה Halachic is not noticeable to the people on top of the mound, it is the upper מחיצה which serves as their enclosure - therefore, it's also considered an added enclosure regarding the קרפף.

7

רב ששת agrees...  
Fence built to surround the top of the mound

Also considered an enclosure regarding the קרפף

8 The Gemara also teaches; מחיצה regarding קנין על גבי מחיצה - For example, נכסי הגר - A deceased convert who left no children - his property is ownerless, because he has no relatives - a מחיצה על גבי מחיצה would not consummate an acquisition.

8

**מחיצה על גבי מחיצה**  
**Regarding קנין**

For example...  
**נכסי הגר**  
If deceased without children  
**His property is ownerless**  
**מחיצה על גבי מחיצה**  
Would NOT consummate an acquisition

9 מחיצה הנעשה בשבת is a valid מחיצה מן התורה. However, if it was done במוזד - deliberately, it is אסור מדרבנן to carry within these מחיצות as a penalty for being שבת. If they were made unintentionally or occurred by themselves, it is מותר to carry there.

9

**מחיצה הנעשה בשבת**  
**Valid מחיצה**

מזאורייתא

However, if done...  
**במוזד** **בשווג**  
**אסור מדרבנן** **Or occurred by themselves**  
**מותר**  
Penalty for being שבת

- 10 The Gemara continues:  
 - קרפף בית שלש וקירה בו בית סאה  
 If there was a קרפף that was three סאה בית, but he built a roof over one סאה בית of it,  
 רבא holds that we still view it as one big קרפף, and  
 רבי זירא holds that we view the roofed area as a separate קרפף,  
 and as long as neither one is larger than two סאה בית it is מותר to carry in the קרפף.

10 **קרפף בית שלש וקירה בו בית סאה**  
 A סאה of 3 סאה, with a roof over one סאה בית

✓ **רב זירא**  
 Roofed area, SEPARATE קרפף  
 If neither area, larger than סאתים בית מותר to carry

✗ **רבא**  
 Still ONE big קרפף אסור to carry

- 11 At first, the גמרא suggests that they are arguing whether וסותם יורד וסותם - פי תקרה יורד וסותם - we view the edge of the roof as if it extends down to form an Halachic wall, but the גמרא concludes that even רבא holds וסותם יורד וסותם, and this case is about a slanted roof where we cannot apply פי תקרה יורד וסותם.

11 At first... The גמרא suggests **מחלוקת** Whether... **פי תקרה יורד וסותם**  
 As if the roof edge extends down Forms an Halachic wall

Even רבא agrees

This case is about... a SLANTED ROOF

Can't apply פי תקרה יורד וסותם

- 12 אמר רבי זירא ומודינא בקרפף שנפרץ במלואו לחצר - R' Zeira agrees that if a קרפף were exactly two סאה בית and then the wall that separates it from a חצר came down, it would now be אסור because the חצר makes the קרפף bigger. אביי explains that even though before the wall fell down it was מותר to carry from the קרפף to the חצר, now that the wall fell down, the area that the wall was on counts as part of the קרפף and that alone, without accounting for the space of the חצר, makes the קרפף larger than two סאה בית.

12 אמר רבי זירא... ומודינא... בקרפף שנפרץ במלואו לחצר

Agrees... It would now be אסור

Exactly בית סאה 2

אביי The wall space is added to the קרפף

13 This is why רב חסדא said that when a wall between a קרפף and a חצר comes down, the קרפף is אסור but the חצר is מותר.  
 The קרפף is אסור because the space that the walls used to be on is added to the קרפף and makes it larger than two בית סאה ב.ית.  
 The חצר is מותר even in a case where the חצר is במלואו to the קרפף, because even if we add the space that the wall was on, it doesn't matter because a חצר can be any size and still be מותר.

13 That's why... **רב חסדא**

When a wall falls between a קרפף and a חצר

קרפף אסור  
 חצר מותר

Even in a case where...  
 חצר שנפרץ במלואו לקרפף  
 מותר!  
 חצר can be any size and is still...

14 - ההוא בוסתנא דהוה סמיך לגודא דאפדנא  
 This orchard shared a wall with a mansion, which was the only wall of the orchard that was made specifically to designate the orchard as a residential area.  
 One day it fell down, and רב ביבי thought to still allow carrying in the orchard based on the back wall of the mansion. רב פפי disagreed and said, the back wall of the mansion was made to enclose the inside of the mansion - not to enclose the קרפף, and therefore cannot permit carrying in the קרפף.

14 ההוא בוסתנא דהוה סמיך לגודא דאפדנא

The wall designating the orchard as מוקף לדירה

FELL DOWN

רב פפי אסור  
 To carry in the orchard  
 Wall was made to enclose the mansion NOT the קרפף

רב ביבי מותר  
 To carry in the orchard  
 Based on the Back Wall

15 The Gemara relates another incident.  
 - ההיא אבוורנקא דהוה לי לריש גלותא בבוסתניה  
 The ריש גלותא had a small surrounded area - with a thick tree in it for shade - in middle of his orchard - a large קרפף, and was planning to carry food to that area on שבת.  
 רב חונא בר חיננא constructed a makeshift מחיצה of sticks placed within three טפחים of each other, along the path from the house to the tree. He held that they may NOT carry in the קרפף because it is חסור פתח - the אבוורנקא was made after the מחיצות.  
 רבא, with support from his תלמידים Rav Papa and Rav Huna, removed the sticks. He held they were not necessary because the area in middle of the קרפף is considered a residence which transforms the entire קרפף into a חצר of the small area and it is therefore מותר to carry throughout the entire קרפף.

15 ההיא אבוורנקא דהוה לי לריש גלותא בבוסתניה

רב חונא בר חיננא

Because...  
 חסור פתח

רבא

With help from his תלמידים Rav Papa and Rav Huna

Removed the sticks

The entire קרפף transformed into a חצר of the small area

Therefore...  
 מותר to carry throughout the entire קרפף

This discussion continues on the following Daf.

Review