

1 ולא מצינו מחיצה לאיסור - At the end of the previous דף Abayei said that we never find a case where adding walls creates an איסור that did not exist when the walls were not there. We have already challenged this statement from two sources, and the גמרא continues to challenge אביי from two more places:

- 1- First, והתניא בית שחציו מקורה וחציו אינו מקורה, A house that has a roof over half of it and vines are planted under the roofed part, it is מותר to plant grain in the other part, because
 - פי תקרה יורד וסותם - We view the edge of the roof as if it extends straight down. However, if he extends the roof to cover the entire house it becomes אסור?

1

ולא מצינו מחיצה לאיסור?
The גמרא continues to challenge אביי

והתניא...
בית שחציו מקורה וחציו אינו מקורה

פי תקרה יורד וסותם

Extending the roof to cover the entire house אסור?

2 אביי responds that extending the roof is actually מחיצות - removing the roof's edge which served as a מחיצה, and now the entire area below is one field.

2

אביי

Extending the roof

סילוק מחיצות
The entire area below is one field!

3 -2- Second, the ברייתא says that in an open field where there is no wall, we may plant grain four אמות away from vines, but where there is a wall that surrounds the field, we may not plant grain between the vines and the wall unless there is at least 12 אמות from the vines to the wall - apparently the presence of the wall creates a חומרא!

3

ברייתא:

2nd

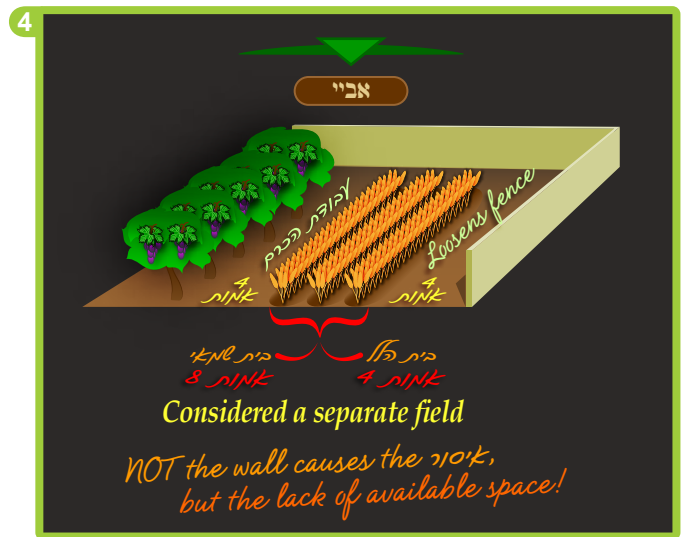
Open field Walled field

4 אמות

12 אמות

The wall creates a חומרא!

4 אביי answers that when a vineyard is surrounded by a wall, the first four אמות around the wall are not fit for planting, because it loosens the fence - the four אמות closest to the vines may not be planted, because it is עבודת הכרם - it's needed to be able to work on the כרם, and therefore, part of the vineyard - and if the remaining space is less than four אמות according to בית הלל or eight אמות according to בית שמאי, it is not considered a separate field, but בטל to the כרם, and therefore אסור. Only if there is ample space to plant even after leaving four empty אמות near the wall and four empty אמות near the vines, may we plant grain there. It's not the wall that causes the איסור, but the lack of available space.



5 אמר רב יהודה שלש קרפיפות זה בצד זה - There are three enclosures next to each other, each with one person - and the middle one opens to both outer enclosures - If the middle one is narrower than the outer קרפיפות, the domain of the outer ones extend into the middle one, and we view all three people as if they are in the middle קרפף. Therefore, they may carry no matter how large the enclosures are, because a group of three people is viewed as a שיירא, a caravan, for which there is no limit to the area they are allowed to enclose. If the middle one is wider than the two outer ones, we do not view all three people as being in the middle קרפף, because only the wider area extends to the narrower area, but the narrower area does not extend to the wider area. Therefore, the total area enclosed by the three קרפיפות may not be more than a total of six סאה - two סאה for each קרפף.



6 איבעיא להו אחד בזה ואחד בזה ושנים באמצעי מהו - What if there is one person in each of the outer קרפיפות and two people in the middle, do we assume that both middle residents form a group of three with each of the single outer residents, allowing them a total of more than 6 סאה - OR - each one of the two middle residents forms a group of two with one of the outer residents, and they are limited to 6 סאה בית?

Even if the previous example is not viewed as being a residence of three people, what if there was two people in each of the outer קרפיפות and one person in the middle - do we assume that it's advantageous for the single person to combine with the two residents of at least one of the two outer קרפיפות, so that they become a שיירא who is allowed more than 6 סאה - OR - since we cannot determine which way he will go, none of the קרפיפות can be viewed as having three people, and they are limited to 6 סאה בית?

ואכתא ביניין לקולא - in both of the last two cases we are lenient, and allow them an area larger than 6 סאה, by considering them a שיירא, a caravan of at least three people.



7 - אמר רב חסדא גידוד חמשה ומחיצה חמשה אין מצטרפין
 When there is a five טפח elevation and a five טפח wall on top of it, it is considered a מחיצה for the lower חצר, because from their perspective they see a wall of 10 טפחים, but it is not considered a מחיצה for the upper חצר, because from their perspective they see a wall of only 5 טפחים.

דרש מרימר גידוד חמשה ומחיצה חמשה מצטרפין -
 דרש מרימר disagree with רב חסדא and holds that the elevation and wall combine to be considered a 10 טפח wall even for the upper חצר.

והלכתא גידוד חמשה ומחיצה חמשה מצטרפין -
 The הלכה follows מרימר that it's a valid מחיצה even for the upper חצר.



8 - בעי רב הושעיא דירין הבאין בשבת מהו שיאסרו
 If a חצר had an עירוב and then conditions changed that exposed new residents to the חצר, such as when a wall between two חצירות collapsed, does the original עירוב remain valid?

This שאלה was posed to רב הונא and רב יהודה by רבה in the reverse scenario -

עירב דרך הפתח ונסתם החלון, מהו -
 Two חצירות had joined in one עירוב, by way of a door or window in the wall between them, which became closed on שבת - they are now separate חצירות, and one חצר is now separated from the עירוב - may they continue to carry?

רב הונא and רב יהודה both answered;
 שבת כיון שהותרה הותרה -

Once it was permitted to carry in this חצר at the onset of שבת, it remains permitted for the duration of this שבת. The הלכה does not change in the middle of שבת.

In the following Daf we will learn that this is actually a Machlokes רב and שמואל.

