



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Eirubin Daf Chuf Hey

- If one wishes to decrease the size of a karfaf that was not enclosed for residential purposes to less than a beis sasayim, planting trees in the area greater than the beis sasayim will not help (it is still considered part of the karfaf). If he places a pillar which is 10 tefachim high and 4 tefachim wide in it, that area is considered to reduce the area of the karfaf. If the pillar is less than 3 tefachim wide it does not reduce the area of the karfaf. If the pillar is between 3 and 4 tefachim wide, **Rabbah** says it does decrease the area of the karfaf (it is greater than the amount allowed for lavud) and **Rava** says it does not (less than 4 tefachim is not a significant area and therefore remains part of the karfaf).
 - This same concept would apply where one erects a wall in the karfaf to re-enclose it for dwelling purposes. If the wall is placed 4 tefachim away from the karfaf wall, it is considered a new enclosure. If it is less than 3 tefachim, it is not. Between 3 and 4 is a machlokes between **Rabbah** and **Rava**.
 - **R' Simi** says the machlokes in both cases is only where there is less than 3 tefachim. However, if there is 3 tefachim, all would agree that since it can't be considered lavud, it creates a separate area and a new wall.
- If one reduces the size of a karfaf by adding a thick layer of mud onto the inside of the karfaf wall, if the mud is thick enough to stand on its own without being attached to the wall, it is considered to reduce the size of the karfaf. If the mud cannot stand on its own, **Rabbah** says it still reduces the karfaf, because right now it is standing (although attached to the wall), and **Rava** says it does not reduce the karfaf, because it is considered to be insignificant.
- If a karfaf which is not enclosed for residential purposes, is larger than a beis sasayim, and has a mound 10 tefachim high as one of its walls and one re-encloses the karfaf for residential purposes by erecting a wall 4 tefachim away from the mound, it is good. If it is less than 3 tefachim from the mound, or if it is placed on top of the mound, there is a machlokes between **R' Chisda** and **R' Hamnuna**. One says it is good and one says it is not.
 - We can prove that **R' Chisda** is the one who allows it. We find that if one erects a wall on top of an existing wall, **R' Chisda** says it is effective for purposes of Shabbos (to re-enclose a karfaf), but ineffective in acquiring the property of a ger (who has no inheritors, in which case the halacha is that the first person to make an act of "kinyan" to the property would acquire it). **R' Sheishes** says it is even ineffective for Shabbos purposes.
 - **R' Chisda** said, **R' Sheishes** would agree with me that a wall erected atop a mound would be effective, because people use the area on top of the mound and the wall is considered a wall for them.
 - **Q: Rabbah bar bar Chana** asked, according to **R' Hamnuna** and **R' Sheishes** who say that a wall built atop an existing wall is ineffective, what happens if the original wall sunk into the ground and only the new wall now exists, can it be effective as being re-enclosed? **A:** If he was asking about the case of acquiring the property of a ger, it would not be effective, because we find that **Yirmiya Bira'ah in the name of R' Yehuda** said that an improvement to the property of the ger (which could act as a kinyan) which happens by itself is not a good kinyan, and these walls "happened by themselves" because they can only be effective by the sinking of the original walls. If he was asking about these walls re-enclosing a karfaf for residential purposes, it will be effective, because it would be considered a wall that was created on Shabbos and a Braisa teaches that a wall created on Shabbos has the full din of a "wall".

- **Q: R' Nachman** said that a wall created on Shabbos is only considered a wall D'Oraisa, l'chumra!? **A:** He says that regarding a wall that was *intentionally* created on Shabbos. The wall in our question was "created" on its own.
 - We find the **R' Nachman** paskened in an actual case that erecting a wall upon an existing wall was ineffective to acquire the property of a ger.
- If a karfaf is 3 beis se'ah and not enclosed for residential purposes, and one of the 3 beis se'ah is roofed, **Rabbah** says the areas combine and it is a karfaf of 3 beis se'ah, which one may not carry in. **R' Zeira** says the areas do not combine (because we say the "edge of the roof comes down and closes off the area" by acting as a wall, thereby separating it from the unroofed area) and one may therefore carry in both areas.
 - **Q:** If there is a roofed structure in an open field, **Rav** says one may carry in it ("the edge of the roof comes down and seals off the area") and **Shmuel** says one may not carry there. Can we say that **Rabbah** and **R' Zeira** are arguing in the same machlokes? **A:** **Rabbah** and **R' Zeira** agree that regarding a straight roof we say "the edge of the roof comes down and seals off the area". They are arguing in a case where the karfaf is roofed with a slanted roof.
 - **R' Zeira** said that he agrees that it is assur to carry in a karfaf that is open in its entirety to a chatzer, because the area of the chatzer "joins" the area of the karfaf and makes the karfaf larger than a beis sasayim.
 - **Q: R' Yosef** asked, the karfaf alone is not larger than a beis sasayim, and therefore mutar to carry in. The chatzer is mutar to carry in as well. It was even mutar to carry between the karfaf and the chatzer before the wall broke down. If so, why would it become assur once the wall broke down? The chatzer, which is a residential enclosure, cannot be said to combine to the karfaf to make it exceed the beis sasayim limit!? **A: Abaye** says, you are obviously asking according to **R' Shimon** who allows transfer between a chatzer and a karfaf, but even according to him, **R' Zeira** is discussing a case where the karfaf was exactly a beis sasayim, and now that the wall has fallen, the empty space where the wall once stood "joins" the karfaf and makes the karfaf into an area larger than a beis sasayim.
- There was an orchard larger than a beis sasayim which used a palace wall as one of the walls to enclose it (and that was the wall that it enclosed it for residential purposes). The palace wall abutting the orchard collapsed, leaving no wall enclosing it for residential purposes. **R' Bibi** thought to say that an inner wall of the palace can be relied upon for this purpose. **R' Pappi** said, those walls were made for inside, not for outside and they therefore cannot be relied upon.