

דף יומי הלכה שבת ק

A pit that is ten טפחים deep and eight טפחים wide, and one threw a mat from רשות הרבים that lands and divides the width of the pit into two areas, each less than four טפחים, he is פטור, because when the mat is in place it negates the רשות היחיד.

If one threw an object into a pit that was large enough to be a רשות היחיד, yet was filled with water, is still חייב as water does not negate the status of the pit. However, if it was filled with fruit, the fruit is חשוב and is considered to take up space, and if there is enough fruit that there is not ten טפחים deep and four טפחים wide of open space, he is פטור.

Higher than ten טפחים in רשות הרבים is not רשות הרבים but a מקום פטור. A wall that is ten טפחים high and four טפחים wide is a רשות היחיד. If it is less than four טפחים wide it is a מקום פטור. If one threw an object from a רשות הרבים to a crevice in a wall that is taller than ten טפחים and wider than four, and the crevice, while higher than ten טפחים, is not four טפחים wide, we do not say we carve to complete, i.e., since there is enough space for there to be a width of four טפחים, we consider it as such.

A hill whose height is ten טפחים but is not surrounded by walls, but by a sloping incline, if the incline goes from the ground to ten טפחים within four אמות, it is considered a רשות היחיד. Although a רשות היחיד requires a wall, as long as the incline takes place within four אמות it is considered a wall.

A מבו (an alley that is opens to several courtyards, and leads into רשות הרבים) that goes downhill towards a רשות הרבים, or a מבו that is level with רשות הרבים but goes downhill towards its inside, does not need a לחי or a קורה (being that a מבו is enclosed on three sides, it is מותר מדאורייתא to carry within, but there is a חיוב דרבנן to place a לחי or קורה by the opening) as long as the incline reaches a height of ten טפחים within a space of four אמות, as it is then considered a wall.

One who throws an object within four אמות and the object subsequently rolled out past four אמות he is פטור, as long as the object initially came to a rest--however temporarily--within four אמות. If it did not come to a rest, whether he is חיוב or not would depend on his intent (if he intended for it to go four אמות he would be חיוב, if not, he would be פטור). If he threw the object a distance of four אמות and the object initially came to a temporary rest, and subsequently rolled back within four אמות, he is חיוב.

A sea or river is considered a כרמלית, thus one is פטור for carrying or throwing an object. A stream of water that goes through רשות הרבים, if people walk through it, and it is less than ten טפחים deep, it is considered a רשות הרבים, whether it is four אמות wide, or not even four טפחים.

Two boats that are tied together, one may carry from boat to boat provided an עירוב חצירות was made (an עירוב to carry in is not necessary as the ships themselves provide that type of עירוב).

The ten טפחים above the surface of a sea is a כרמלית, therefore if one wants to draw water from a boat, he must make an enclosed area of 4x4 טפחים.