

Our Shiur began with the Gemara explaining the Mishnah of the previous Daf.

היה קורא בספר על האיסקופה ונתגלגל הספר מידו גוללו אצלו – If a person was reading from a scroll on the threshold of his house, and the scroll rolled outside, he can roll it back in. As Rashi writes;

העשוים בימי הראשונים עשוין בגלילה כספר תורה שלנו - כל ספרים העשוים - כל ספרים שווים - all ספרים were written on a scroll, like our ספרי תורה.



ר ?האי איסקופה היכי דמי -

The גמרא offers three approaches:

-1- הדה רב 'הותד suggests that the threshold is a רב 'הותד - it is 4 by 4 טפחים wide and 10 טפחים high - and the ספר rolled into the רשות הרבים in front of it.

The Gemara points out that rolling the scroll back would not be an איסור דאורייתא, because only part of it is outside in the רבים, and part of it remained in his hand, in the רשות הרבים. However, it is an איסור דרבנן, because of a היחיד - גזירה - דילמא נפיל ואתי לאתויי

It might fall out of his hand. Once the entire scroll is in the הרבים, it would be an איסור דאורייתא to bring it back into the דיחיד.

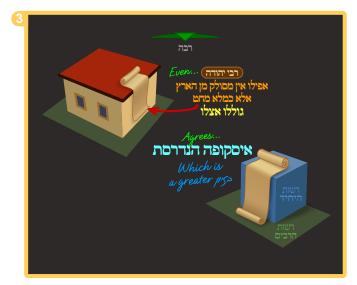
The רישא of the משנה holds like אר' , that we waive the in order to protect the dignity of the ספר.

-2- ספר holds that even ר', יהודה, who in the case of the ספר dangling from the roof, only allows rolling back the ספר if it is off the ground - but not on the ground, would agree in the case of

- איסקופה הנדרסת

a threshold that is stepped on a lot, which is a greater בזיון of than hanging from the ספר than hanging from the the ספר











4 -ז- אביי - הכא באיסקופה כרמלית עסקינן suggests הכא באיסקופה כרמלית עסקינן - הכא באיסקופה כרמלית ש we are speaking of a case where the threshold is a - כרמלית in front of it, is less than וועם הרבים high -with the ספר in front of it, where even bringing the entire ספר from the street to the threshold would not be an איסור דאורייתא. Therefore,
- תוך ארבע אמות גוללו אצלו

It the ספר is within ד' אמות he may roll it back, because we waive an איסור איסור where it would not lead to an איסור איסור. דאורייתא

- חוץ לארבע הופכו על הכתב

If it is further than ד' אמות he may not roll it back, because we do not waive an איסור דרבנן where it could lead to an איסור - If the entire scroll were to fall out of his hand, bringing it back would be מעביר ד' אמות ברשות הרבים.

Rather, he should turn it over so that the writing is covered, to minimize the יבזיון.

The אמרא asks that there is still a concern that he might violate an איסור דאורייתא by bringing it back from the רשות היחיד into the house - a רשות היחיד - through the threshold - a ?כרמלית





- The גמרא offers three answers:
   הכא במאי עסקינן באיסקופה ארוכה The threshold is so long that he will remember not to bring it all the way back into the house, before he gets through it.
- הכא במאי עסקיגן

  באיסקופה ארוכה

  רשות

  בימילית

  בימילית







-2- Even if it is not a long threshold,- סתם כתבי הקודש עיוני מעיין בהו ומנח להו

People usually stop to read a bit from the כתבי הקודש before putting them away, which he would probably do on the threshold, breaking up the act of carrying into two acts -

- --- From רשות הרבים to ---
- --- From כרמלית to ---- ---

No longer an איסור דאורייתא.



3-3- If we need to be concerned that he might do the reading outside, and then proceed from רשות היחיד to דישות היחיד to without stopping - אאWe must interpret the Mishnah as following the opinion of

בן עזאי דאמר מהלך כעומד דמי While walking, one is considered to have come to a momentary stop between each step, when both feet are on the ground simultaneously. Therefore, each step is viewed as a הנחה - placing down, and a new עקירה - עקירה.

In our case, while walking through the איסקופה, he is considered to have stopped on the כרמלית - a כרמלית, making it two separate acts of איסור דרבנן, not איסור דאורייתא.

There is also no concern that he will throw it straight from the רשות הרבים, because רשות היחיד into the אסור to throw holy books.

The משנה continues: היה קורא בראש הגג ונתגלגל הספר מידו - and it fhe was reading on a roof - which is a - רשות היחיד - and it rolled from his hand -

The תנא קמא says; עד שלא טפחים אפחים אנשרה עשרה חנא - Uf the other end is more than ten טפחים off the ground, he may roll it back up.

לעשרה טפחים הופכו על משהגיע לעשרה - If it is within ten טפחים of the ground, he may not roll it back up, and he should turn it over face down.

We must reiterate, that since one end remains in his hand we are only dealing with an איסור, which may or may not lead to an איסור דאורייתא.

Therefore, above אויר רשות הרבים, which is not יסקום הרבים אויר רשות הרבים הודים, which is not מקום פטור - since even if it would momentarily slip out of his hand it would not be an איסור דאורייתא, he may roll it back. Below איסור, which is אויר רשות הרבים, אויר רשות הרבים, if it were to momentarily slip out of his hand, it would be an איסור







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## 10 The Gemara asks;

- והא לא נח

Even below 10 טפחים, after all, the other end did not come to rest in the רשות הרבים, and as Rashi says, there should not be even an איסור, because there is no possibility of an איסור דאורייתא.

- אמר רבא בכותל משופע

Rava explains that the ספר is resting on a slanted side wall of the building, which is considered רשות הרבים, and he may not roll it back up to the א which is a רשות היחיד.

All he can do is הופכו על הכתב.

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12 The Gemara cites a Braisa from מסכת סופרים -כותבי ספרים תפילין ומזוזות לא התירו להן להפוך יריעה על פניה -Scribes may not turn the parchment face down to protect the freshly written letters from dust.

- אלא פורס עליה את הבגד

Rather, he should spread a cloth over it.

However, the Gemara says; הכא לא אפשר - Here this option is not feasible, and leaving it exposed, face up, would be an even greater בזיון.

## The Gemara continues to explain;

תנא קמא actually agrees with the תנא חנא תנא הובה in a case of תנא קמא. because there was a הנחה - but in a case of - הנחה - a straight wall, and the scroll is dangling in the air,

– רבי יהודה אומר אפילו אין מסולק מן הארץ אלא כמלא מחט גוללו אצלו Even if it is just slightly off the ground he may roll it back, because there is no הנחה. If the end is on the ground he may not roll it back, because of the הזירה לאתויי 6 גזירה As Rashi explains; because it is similar to falling entirely to the ground.

- ר' שמעון אומר אפילו בארץ עצמו גוללו אצלו

R' Shimon holds that even if the other end is on the ground he can roll it back, because אין לך דבר משום שבות עומד בפני כתבי הקודש –

Even an איסור דרבנן that could lead to an איסור דאורייתא is waived in order to protect the dignity of holy ספרים.









Dedicated By:

Review



משנה the זאגט:

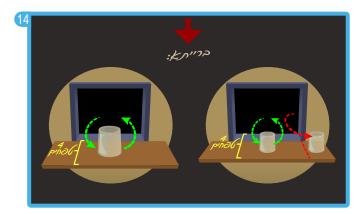
- זיז שלפני חלון נותנין עליו ונוטלין ממנו בשבת

will bring them back in.

One may transfer things between his house and a window ledge on שבת. The ledge is considered a רשות היחיד. רשות הרבים explains that the area under the ledge is a רשות, and the Mishnah only allows putting fragile, such as glasses or earthenware, which we need not be concerned that if they fall off he will bring them back in, because they're broken, but unbreakable כלים, such as metal, may not be put there, out of concern that if they fall off the ledge into the

ייז שלפני חלון
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Only
fragile כלים
Which we need not be concerned
if they fall off
he will bring them back in

The טפחים says that only a ledge that is four שישו wide may be used, but if the window completes the טפחים of four טפחים, he may only use the part that is directly across from the window, but the rest of the ledge may not be used, because things will always fall off, making it appear as if he is putting things out directly to the הרבים.



אנט 15 the משנה:

עומד אדם ברשות היחיד ומטלטל ברשות הרבים, ברשות הרבים ומטלטל ברשות היחיד – ברשות היחיד

A person may stand in one רשות and move things about within another , as long as he does not move things four in a רשות הרבים.

Rashi explains; we are not concerned that he might bring the object to himself.

However a person may not stand in one רשות and urinate or spit into another.









Also, if saliva collected in his mouth, ר' יהודה holds he may not walk ד'אמות ברשות הרבים without spitting it out, because once collected, it's not considered part of his body.

The גמרא points out whether a person may stand in one רשות and move things about within another רשות is actually a דף is actually a משנה further on חכמים between ר' מאיר and the מחלוקת. "א





