

1 Our Shiur began with the following Braisa;
 תנו רבנן הזורק מרשות הרבים לרשות הרבים ורשות היחיד באמצע
 If somebody threw from one רשות הרבים to another, and there
 was a רשות היחיד in the middle - if it travelled a total of four
 אמות in the 2 רשויות הרבים he is חייב. If it travelled less than 4
 אמות in the רשויות הרבים he is פטור.

This ruling assumes two Halachic concepts:
 -1- רשויות מצטרפות - the distance travelled in the two רשויות הרבים combines to equal four אמות.
 -2- לא אמרינן קלוטה כמי שהונחה -
 Something in the airspace above a רשות is not considered to be resting in that רשות. This is evident from the ruling that if it travels less than four אמות in the רשויות הרבים he's פטור, even though it passed through a רשות היחיד. If this Braisa holds קלוטה כמי שהונחה, it would be considered as if it came to rest in the רשות היחיד, and he should be חייב for מרשות הרבים לרשות היחיד.

1 תנו רבנן
 הזורק מרשות הרבים לרשות הרבים ורשות היחיד באמצע

רשות הרבים 2 אמות | רשות היחיד 2 אמות | רשות הרבים 2 אמות

If it travelled a total of 4 אמות **חייב**

If it travelled less than 4 אמות **פטור**

רשויות מצטרפות
 לא אמרינן קלוטה כמי שהונחה

2 The Gemara proceeds with the following Halacha in the name of רב.
 המעביר ארבע אמות ברשות הרבים מקורה פטור
 If somebody transports an object four אמות in a רשות הרבים that has a roof over it, he is פטור. It is not considered a רשות הרבים -
 מדבר - because it is not similar to the מדבר which did not have a roofed רשות הרבים.

The Gemara asks that the עגלות, the wagons in the מדבר, were roofed because of the קרשים on top of them, and רבי חייא taught that תחתיהן רשות הרבים - under the wagons is considered a רשות הרבים?
 The Gemara answers that there were gaps between the קרשים as they were placed on the wagons and the areas under these gaps are considered רשות הרבים because they are not roofed. The Gemara at first presents 2 possible layouts of the קרשים on the wagons which are rejected.

2 המעביר ארבע אמות ברשות הרבים מקורה פטור

רשות הרבים 4 אמות

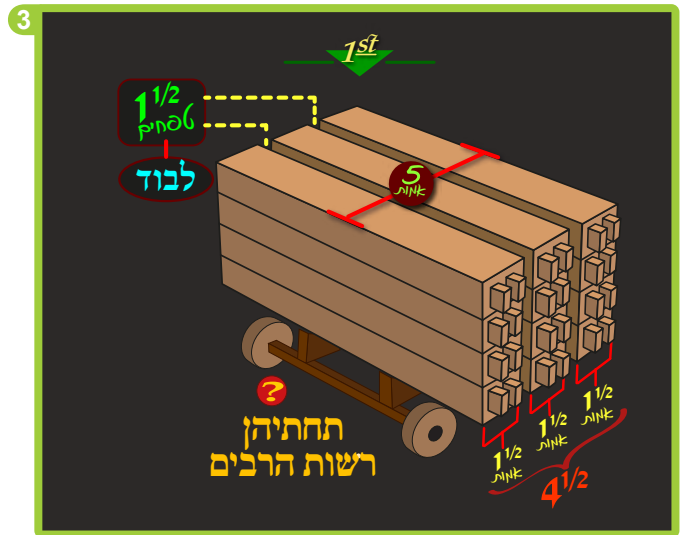
פטור

לפי שאינו דומה לדגלי מדבר

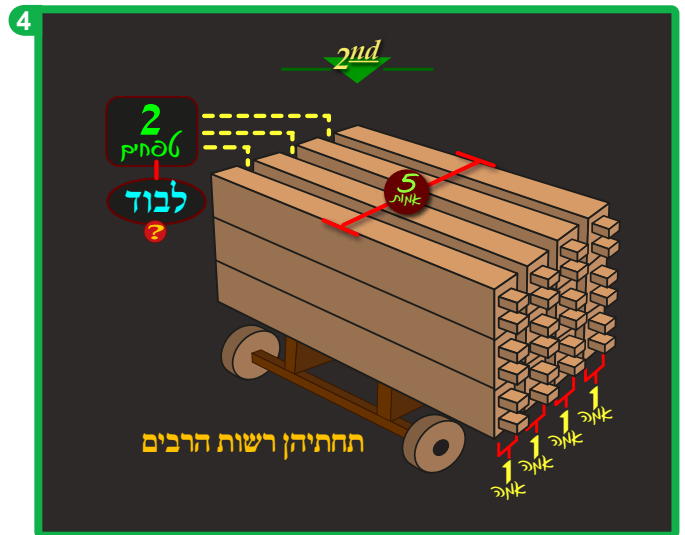
עגלות רבי חייא תחתיהן רשות הרבים

There were gaps between the קרשים Under these gaps are considered רשות הרבים

3 -1- We cannot say the קרשים were placed on their width - which was one and a half אמות - evenly spaced - across the width of the עגלות - because that would work out to 3 קרשים x 1- ½ אמות which = 4- ½ אמות over the length of the עגלות - which were 5 אמות long, and leave a half אמה which is 3 טפחים - allowing for 2 spaces of 1- ½ טפחים each. These spaces would be considered closed based on לבוד - anything less than 3 טפחים apart is Halachically considered connected. As a result, the entire area under the עגלות would be considered covered, bringing us back to the קשיא that רבי חייא taught תחתיהן רשות הרבים?

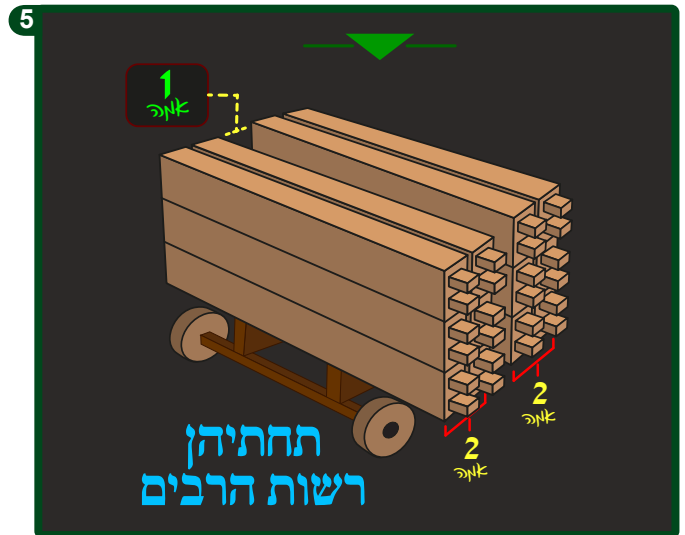


4 -2- We also cannot say that the קרשים were placed on their narrow side - their thickness, which was one אמה - evenly spaced - across the width of the עגלות - because that would work out to 4 קרשים x 1 אמה which = 4 אמות over the length of the עגלות - which were 5 אמות long, and leave one אמה - which is 6 טפחים - allowing for 3 spaces of 2 טפחים each. These spaces would also be considered closed based on לבוד -



5 Therefore, the גמרא concludes that the קרשים were indeed placed on their narrow side - their thickness, which was one אמה, but they would place two קרשים on each end of the five אמה long wagon, leaving a space of one אמה in the middle. This space is what רבי חייא was referring to when he taught תחתיהן רשות הרבים.

The wagon itself does not form a roof because the wagon did not have a solid floor. The sides were connected to each other by widely spaced pegs.



6 After mentioning the מחלוקת whether the קרשים were tapered at the top, the גמרא discusses how this affected the יריעות - the curtains that covered the משכן and draped over the קרשים.



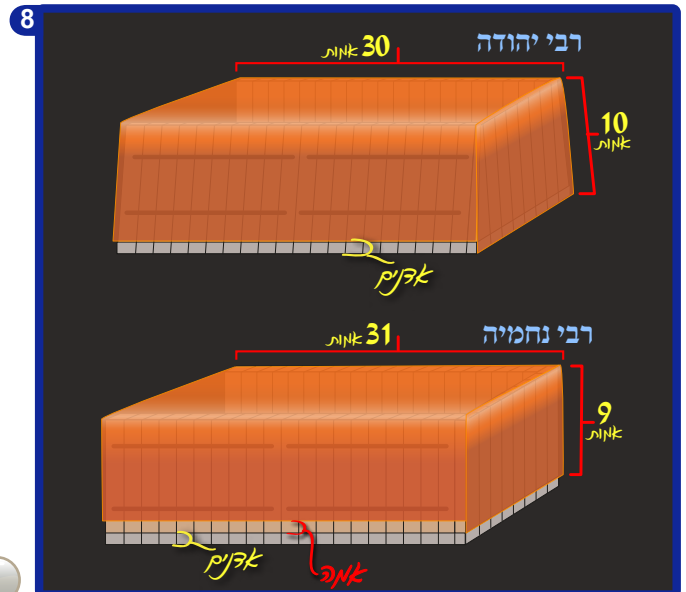
7 The lowest layer of curtain, called the משכן, consisted of 10 יריעות panels - 28 אמות long by 4 אמות wide each - which when attached was 40 אמות by 28 אמות. The 28 אמה width covered the 10 אמות of the משכן's inside width.



8 Now, according to רבי יהודה that the קרשים were tapered, they had enough to overhang 9 אמות on each side, leaving only the אדנים - the sockets at the bottom of the walls exposed.

According to רבי נחמיה that the קרשים were not tapered, the יריעות covered the ten אמות width of the משכן plus the two אמות of the thickness of the קרשים on each side, leaving only 16 אמות, eight to hang over each side, leaving the אדנים and the lowest אמה of the קרשים themselves exposed.

The 40 אמה length of the יריעות ran over the entire 30 אמה length of the משכן. If the קרשים were tapered the remaining 10 אמות covered the western קרשים including the אדנים. If the קרשים were not tapered, one of the remaining 10 אמות would cover the thickness of the קרשים, and 9 אמות covered the western קרשים except for the אדנים.



9 ועשית יריעת עזים לאהל - the next curtain placed over the first curtain was 30 אמות by 44 אמות. The 30 אמות covered the ten אמה width of the משכן. If the קרשים were tapered at the top, they draped down the full ten אמות on each side, covering even the אדנים. If the קרשים were not tapered, they also needed to cover the one אמה thickness of the קרשים, and therefore draped down to cover only the 9 אמות of the קרשים on each side, leaving the אדנים exposed.

The 44 אמה length covered the 30 אמה length of the משכן, and had 2 אמות draped down over the open מזרח - eastern side, leaving 12 אמות according to רבי יהודה to cover the entire western side and have two extra אמות dragging on the floor. According to רבי נחמיה, since the thickness of the top of the wall had to be covered, only one אמה remained dragging on the floor.

תנא דבי רבי ישמעאל taught that according to both opinions some of the upper curtain was dragging on the floor like a כאשה שמהלכת בשוק ושפוליה מהלכין אחריה - like a woman walking in the street with her train dragging behind her.

