



## Sticking Date Throwing

One is not allowed to carry or throw an object across a distance of four *amot* in the public domain. The *Mishnah* (11:3) however discusses a case where one threw an object, e.g., a sticky cake of pressed figs, across that distance and it stuck to a wall. The *Mishnah* teaches that if it sticks to the wall above ten *tephachim* from the ground ten one is exempt. If however it stuck below that, then one would be liable. We shall try to understand this *Mishnah*.

The *Bartenura* explains that above ten *tephachim* from the ground is not considered part of the public domain, but rather a *makom patur*. Consequently, it is as if the object was transferred from the public domain to a *makom patur*, which is permitted. If however it was below ten *tephachim* then it considered as if it landed in the public domain and has been transferred a distance of four *amot*.

The *Bartenura* however adds that the law would be the same if the distance from place where the object was taken until the wall was exactly four *amot*. The thickness of the dates does not reduce the distance travelled to less than four *amot*. This is *Rashi*'s understanding.

The *Tosfot R' Akiva Eiger* however cites the *Tosfot* (*Shabbat* 99b, s.v. *Amai*) who disagree. The *Ri* compares this case to the one we discussed last week, in which a basket was only partially placed outside the house. Since the full object was not transferred out of the house, one was not liable. Consequently, in our *Mishnah*, unless the entire cake travelled the full distance of four *amot* one would not be liable. According to the *Ri*, the case in the *Mishnah* is where the object was thrown a distance of at least four *amot* excluding the thickness of the object itself.

The *Tifferet Yisrael* however defends the *Bartenura* explaining that this case is different since the wall is preventing the cake from travelling any further. In the case where the basket is placed on the doorstep, since one

did not take it completely outside and it was possible to do so, it is clear that he does not want it to all to be placed outside. A comparable case would rather be if someone threw an object and it landed just at the edge of four *amot* without anything stopping it going any further. In that case one would be exempt much like the case of the basket.

Perhaps we can understand this debate between *Rashi* and *Tosfot* based on a different one. One might ask, even if the object travelled more than four *amot* before reaching the wall, why is one liable? The object still must land in the public domain.

The *Tosfot* (7a, s.v. *ve'tach*) provides two explanations. *Rabbeinu Tam* explains that since the wall is significantly thick, four by four *tephachim*, it is considered as if it rested on that wall. Note that *Rabbeinu Tam* adds the requirement for the thickness of the wall which we have not yet addressed. The *Riva* however disagrees and maintains that the wall can be very thin. Since there is nothing separating the cake and the floor, its "face sees the ground", and it is considered as if it is resting on the ground.

Perhaps *Rashi* and the *Ri* are based on these two different understandings. *Rashi* may understand, like *Rabbeinu Tam*, that when it sticks to the wall, it is as if it is resting on the wall. Consequently, the space it takes up next to the wall is not important and can be counted as part of the four *amot*. The *Ri* however may understand like the *Riva* that the reason why one is liable is because it is considered as if the cake is resting on the floor directly beneath it. That being the case, the cake would have needed to travel four *amot* prior to reaching its resting place. Consequently, the distance between where it was thrown to the wall would need to be four *amot* aside from the thickness of the cake.

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**Revision Questions**

שבת י: ד' – י"ב: ה'

- If one intended to carry a satchel on his back, yet when walked into the public domain the satchel had swung around to the front, would he be *chayav*? (י: ד')
- If two people carried one object, when would they be *patur*? (י: ה')
- Explain the debate regarding biting one's nails on *Shabbat*? (י: י')
- Explain the debate regarding throwing an object from one private domain to another via the public domain. (י"א: א')
- What is *moshit* and in what case specifically is one *chayav* for performing such an action? (י"א: ב')
- What are the dimensions of a rock, such that it is defined as a *reshut ha'yachid* even if it is in the *reshut ha'rabim*? (י"א: ב')
- When calculating whether a hole in *reshut ha'rabim* is considered a *reshut ha'yachid*, would one consider the walls around the top of the hole when calculating the depth? (י"א: ב')
- In which of the following cases is one *chayav* for *hotza'ah* if:
  - One threw an object for a distance of more the four *amot* in *reshut ha'rabim* yet it got stuck on wall at a height of greater than ten *t'fachim* from the ground.
  - One threw an object further than four *amot*, yet the object rolled back to a distance of less than four *amot*.
  - One threw an object less than four *amot*, yet the object rolled further to a distance of greater than four *amot*. (י"א: ג')
  - One threw an object further than four *amot* in the ocean. (י"א: ד')
- Explain the case of *rekak mayim* and why does the *Mishnah* repeat itself? (י"א: ד')
- Is one *chayav* for *hotza'ah* if they threw an object from: (י"א: ה')
  - The sea to the land?
  - From a boat into the sea?
- When can one carry from one boat to another? (י"א: ה')
- What are the four cases where one throws an object four *amot* in *reshut ha'rabim* yet is *patur*? (י"א: ו')
- What is the minimum measure for one to be *chayav* for performing:
  - *Bo'ne*?
  - *Ma'ke be'patish*? (י"ב: א')
  - Ploughing?
  - Collecting wood? (NB: List both cases.) (י"ב: ב')
- Using which hand to write, would an ambidextrous person be *chayav* for writing? (י"ב: ג')
- Is one *chayav* for writing in Japanese? (י"ב: ג')
- Explain the debate regarding drawing symbols? (י"ב: ג')
- Is one *chayav* if they intended to write the name "שמעון" yet stopped after writing "שמ"? (י"ב: ג')
- Explain the debate regarding whether one is *chayav* from scratching letters into their skin? (י"ב: ד')
- Provide a definition of the *melacha* of *kotev* (writing). (י"ב: ד-ה')
- Is one *chayav* if they wrote letters in sand? (י"ב: ה')
- Is one *chayav* if they wrote over existing letters? (י"ב: ה')

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
25 December א' טבת	26 December ב' טבת	27 December ג' טבת	28 December ד' טבת	29 December ה' טבת	30 December ו' טבת	31 December ז' טבת
Shabbat 12:6-13:1	Shabbat 13:2-3	Shabbat 13:4-5	Shabbat 13:6-7	Shabbat 14:1-2	Shabbat 14:3-4	Shabbat 15:1-2

