

If one was reading a scroll (either a תורה or of the נביאים/כתובים) sitting on an elevated doorpost and the ספר rolled out to the street, i.e., one end was being held by the person and the other half was hanging down, if it hangs within 10 טפחים of the רשות הרבים, and the wall is slanted so that the scroll is laying on it, he may not roll the scroll towards him, he merely turns the scroll face down (to protect it from disgrace). If however, it is not hanging within 10 טפחים of רשות הרבים, or if it is not in midair, i.e. the wall is not slanted and it is not resting on the wall, he may roll it towards himself (this is only by scrolls containing תורה/נביאים/כתובים to protect them from disgrace. Were it to be a scroll containing secular writings, he may not roll it up).

A person who carries an object four אמות in רשות הרבים is חייב even if he carried the object above ten טפחים (which is a מקום פטור).

It is אסור to throw ספרים. The רמ"א notes that, furthermore, it is אסור to place ספרים upside down, and one who sees a ספר in such a condition should turn it over.

One may not turn over a קלף which was written for תפילין or מזוזה on its front, even to protect it from dust. If the front needs to be protected, one may lay a sheet or garment over it.

If the scroll hanging down from רשות היחיד is within ten טפחים of the ground, and the roof is slanted, it should not be rolled back, but turned over to minimize its בזיון.

If there is a ledge sticking out of a window of a house that overlooks רשות הרבים, if the ledge is ten טפחים high, and 4x4 טפחים, it may be used by the people in the house. However, it may be used only with objects that will break if they fall into רשות הרבים (we fear that he may go down to retrieve objects that do not break, and come to be עור the מלאכה of הוצאה).

If there are two ledges sticking out of the building, one ledge above the other, each ledge by a different person, they may each use their ledge provided that neither is the size of 4x4.

A person standing in רשות היחיד may move things in רשות הרבים, provided that he does not move them four אמות, and that they are things he does not need (thereby preventing the suspicion that he might bring them from רשות הרבים to רשות היחיד).

A person may not stand in רשות הרבים and relieve himself, or spit into a רשות היחיד or כרמלית or vice versa.

One who has spittle gathered in his mouth ready to be expelled, he may not walk from רשות to רשות, nor may he walk four אמות in רשות הרבים as being as how he is ready to spit it out, it is no longer considered as part of him, and walking with it in his mouth is considered carrying.

