



This month's Daf Digest is dedicated  
L'iluy Nishmas Mrs. Yenta Weiss, Rivke Yenta bas Asher Anshel & Yosef ben Chaim HaCohen Weiss  
By Mr. and Mrs. Manny Weiss  
L'iluy Nishmas **שרגא פייוול דוד בן קמואל**  
By the Abramowitz family

## OVERVIEW of the Daf

### 1) Inferior mechitzos (cont.)

R' Gidal in the name of Rav stated: It is possible for a caravan to be prohibited from using five beis seah, while at other times they are permitted to carry even if the inferior mechitzos encompass seven beis seah.

R' Ashi explains: If the group needed six beis seah and they enclosed seven it is permitted. However, if they only needed five and they enclosed seven it is prohibited to utilize even five beis seah which they actually need.

### 2) Does a change in the number of occupants change the permitted use of an inferior mechitza?

R' Huna and R' Yitzchak disagree whether permitted use of inferior mechitzos changes if the number of occupants changes. According to one Amora the use of inferior mechitzos is set at the beginning of Shabbos, and according to the second opinion it can change over Shabbos.

The Gemara demonstrates that R' Huna is the one who maintains that the permitted use of inferior mechitzos is set at the beginning of Shabbos.

A suggestion is made to link this dispute with a dispute between Tannaim, but each Amora can explain how both Tannaim subscribe to his opinion.

### 3) Clarifying the Mishnah

The difference between Tanna Kamma and Chachamim's position is whether an individual may utilize inferior mechitzos in the city as well as while traveling. Tanna Kamma maintains it is a leniency only for travelers, whereas Chachamim permit its use even in an

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## REVIEW and Remember

- Under what circumstances is it permitted for three people to carry in an area of seven beis seah that is enclosed by inferior partitions?
- What are the four exemptions made for soldiers during a military campaign?
- What is the definition of a **מת מצורה**?
- According to the Gemara's conclusion, why can lashes be administered against one who violates the prohibition of techumim?

## Distinctive INSIGHT

### Karpaf

ובלבד שלא יהא בית סאתים פנוי

An area that is surrounded by an enclosure and not roofed over, similar in appearance to a courtyard (Rema, Shulchan Aruch, *ibid.*, 346:3), of which use is not made, is known as a karpaf. As the Gemara here (Eruvin 17a) rules, it is forbidden to carry in any enclosure that includes a karpaf larger than a beis se'asayim [5000 square amos in any shape]. Any enclosure, even one that was not enclosed with the intent to render the area suitable for habitation [the definition of suitable for "habitation" is rather broad, and requires a separate analysis] is considered a reshus ha'yachid mid'oraysa. The Sages, however, banned one from carrying an object four amos within such a karpaf, lest one come to carry in a reshus ha'rabbim. Nevertheless, it is permissible to transfer an object from a karpaf to another type of carmelis next to the karpaf, such as to an area encompassing many cultivated fields. This is permitted even though the karpaf is technically a reshus ha'yachid mid'oraysa [while the area encompassing many cultivated fields is a carmelis mid'oraysa]. Although the Sages generally forbade transferring objects from a reshus ha'yachid to a carmelis, in this case they allowed such activity, for were they to ban it, people might mistakenly conclude that a karpaf is a reshus ha'yachid even mid'rabbanan, and would come to carry objects within the karpaf indiscriminately. It was therefore deemed better to permit the relatively uncommon activity of transferring objects from a karpaf to a carmelis so as to bolster the prohibition of carrying within the karpaf, than to prohibit that activity, lest people then [mistakenly] allow themselves to engage in the far more common activity of carrying objects within the karpaf. This, in turn, could lead people to carry in an actual reshus ha'rabbim.

Therefore, if a walled garden larger than a beis se'asayim not designated for habitation adjoins an area encompassing many cultivated fields, it is permissible to take a key from that adjacent area, open the door to the garden, and place the key within the garden. ■

Today's Daf Digest is dedicated  
By Rabbi and Mrs. Sam Biber  
In memory of their father  
**ר' משה בצלאל בן ר' יעקב הלוי, ע"ה**

# HALACHAH Highlight

Using saliva for mayim acharonim

But washing after the meal is obligatory

The Mishnah taught that those people who go out to war are exempt from washing their hands. Abaye adds that this exemption is limited to washing one's hands before he eats, but washing one's hands after eating before birkas hamazon is obligatory. Teshuvos Pnei Mavin<sup>1</sup> notes that our Gemara answers a question that is discussed by the Poskim. The halachah is that one may wash after a meal with any beverage, and this leads Poskim to question whether one may use saliva for this purpose. Our Gemara would seem to prove that saliva may not be used for washing after a meal. If washing hands with saliva was effective, why didn't they permit those people who went out to war to wash their hands after the meal with saliva? It must be that since saliva is not a liquid that promotes cleanliness or sanctity it is unfit for use for washing after a meal.

Minchas Elazar<sup>2</sup> rejects this proof and asserts that our Gemara is, in fact, proof that one may wash his hands with saliva after a meal. The reason Abaye emphasized that one is not exempt from washing after a meal even if one is in the midst of a war is specifically due to the fact that one can fulfill the obligation with saliva. He then proceeds to cite a proof that washing one's hands with saliva does not make one's hands clean and thus may not be used for washing after a meal. The Gemara Berachos (15a) rules that one who does not have water available to wash before davening should wipe his hands on a surface that will clean his hands, e.g. stones or pieces of wood. This ruling is codified in Shulchan Aruch<sup>3</sup> as well. Why does the Gemara present as examples of objects that clean one's hands stones and pieces of wood when it could have used saliva as an example? It must be, he concludes, that saliva is not effective to clean one's hands and thus

אבל מים אחרונים חובה

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inhabited area.

4) **MISHNAH:** The Mishnah lists four leniencies permitted for members of an army camp.

5) **Additional leniencies for an army camp**

A Baraisa rules that soldiers are permitted to steal dry wood, camp even on private property and bury the dead in the place where they are killed.

The novelty of the first and last rulings of the Baraisa is explained.

The Gemara digresses to identify the definition of a **מת מצוה** and whether a **מת מצוה** indeed acquires the place where it died.

6) **The exemption from washing hands**

Abaye limits the Mishnah's leniency to the washing performed before eating, but the washing done after eating is obligatory even for the soldiers because of the danger involved if the hands are not washed.

7) **Demai**

A Mishnah is cited that also permits soldiers to eat demai.

8) **The exemption from making an eruv**

The school of R' Yannai limits the Mishnah's lenient ruling to an eruv chatzeiros, but an eruv techumin must be made. Support for this ruling is found in a Baraisa taught by R' Chiya, that one who violates the prohibition of techumin is subject to lashes.

R' Yonasan unsuccessfully questions whether lashes could be administered for the prohibition of techumin.

הדרן עלך מבוי

9) **MISHNAH:** The Mishnah begins to discuss the details of the Rabbinic leniency that permits enclosing a well with minimal mechitzos. ■

may not be used for washing after a meal. ■

1. שויית פני מבין (פריעד) אויח סי לייח.

2. שויית מנחת אלעזר חייג סי נייד.

3. שוייע אויח סי ד' סעי כ"ב וסי צ"ב סעי ו'. ■

## Gemara GEM

מים אחרונים—Washing after a meal

מפני מה אמרו מים אחרונים חובה...

Tosafos (ד"ה מים) writes that in our days we no longer have the custom to wash our hands after the meal before we recite Birkas HaMazon, because we no longer have the salt of Sedom, which was capable of blinding a person. Also, our custom is not to dip our fingers in salt after a meal.

Ritva disagrees, insisting that the words of the Gemara in Berachos (53b) indicate that the verse in Vayikra (11:44) is applied to this washing. "You are to sanctify yourselves" - this refers to washing before a meal. "And you should become holy" - this refers to washing after a meal. Ritva adds that the halachah of washing **מים אחרונים** is incumbent upon the one who

recites the bentsching for everyone else.

The Shulchan Aruch (O.C. 181:10) cites Tosafos, and mentions that there are opinions that hold that this final washing is not done in our days. Magen Avraham (ibid., #10) notes that the Mekubalim write that a person should be careful to wash before bentsching. Mishna Berura (ibid., #22) cites the Bei'ur HaGr"a and Maharshal, both of whom hold that it is an obligation to wash before bentsching, even in our days.

The Aruch HaShulchan (ibid., #5) argues forcefully in favor of the requirement to wash **מים אחרונים** today. He claims that even Tosafos believes that this is an obligation, but that Tosafos merely mentioned a rationalization why some people do not wash before bentsching. However, as the Zohar states (Pinchas, 246): "Anyone who is lenient in terms of this washing will have his livelihood treated lightly from the heavens." ■

## Daf DIAGRAM



The space between the corner-boards must be enough for two teams of cattle to pass, one entering and one exiting. Each animal takes up 1 2/3 amos. According to Rabbi Yehuda, we calculate based upon two teams of four animals. This comes to a total of 13 1/3 amos for eight animals (א).

According to Rabbi Meir, the measurement is based upon two teams of three animals each. For six animals, we need 10 amos (ב). ■