

If three people made an עירוב before שבת in an area greater than two בית סאה and one of them passed away on שבת, the other two are still permitted to carry in the enclosed area. In the same vein, if two people made an עירוב in an area greater than two בית סאה, even if a third person joined them after שבת, it is still forbidden to carry there.

If two חצירות were joined by an עירוב that was placed in a window or doorway that connected the two properties, and this area was closed off on שבת, it is permissible to carry between the two courtyards for the remainder of that שבת (after שבת it must be repaired).

There are four things that soldiers at camp are פטור from: they may take wood from anywhere, they do not have to wash נטילת ידים before eating, they may eat דמאי, and they do not have to make an עירובי חצירות (although they must make an עירוב in the area that they will be to allow them to carry). Furthermore, they may encamp wherever they stop, and wherever a soldier is killed, he is buried.

When כלל ישראל entered ארץ ישראל, יהושע made ten conditions:

1. That cattle be permitted to pasture in the woods.
2. Wood (specifically thorns and thistles) may be gathered from private fields.
3. Grasses may also be gathered, with the exception of תלתן (fenugreek).
4. Tree buds may be taken with the exception of olive tree stumps.
5. Springs may be used by the people of the

city. 6. Anyone can fish in the sea of טבריא but nets may not be used. 7. One may relieve himself behind any fence and even take a small piece of the fence itself in order to clean himself. 8. The public may use paths in private fields when there is blockage in the main thoroughfare. 9. One lost in a vineyard may hack his way out until he rights his path 10. A מת מצוה acquires his place of burial.

A מת מצוה is a body found either on the road, or in a city of non-Jews, in which case a כהן may be מטמא himself to bury the body. If the body is found in a place where there are יהודים around, they should be called and the כהן should not be מטמא himself. The body should be buried where it is found. If it is in the middle of the road it should be moved to the side. The מחבר says this refers to a case where the body was found outside the city boundaries, however, if the body was found within the boundaries of the city, the body may be taken to a cemetery. The ט"ז quotes from the מהרש"ל that today, since we do not own the land, and we worry the grave might be disturbed, we move the body in any case to a cemetery.

If one's hands have מלח סדומית upon them, even if he is a soldier and he is פטור from נטילת ידים, he is still חייב in מים אחרונים as it is a סכנה. Now, when we do not have this type of dangerous salt, there is a מחלוקת about מים אחרונים. German Jews follow the opinion of תוספות found on י"ז here in עירובין that we are no longer obligated in מים אחרונים as there is no longer a danger (either because we no longer use that salt, or that we do not dip the food with our finger as we used to). However, most opinions (ריף, רא"ש, שולחן ערוך, גר"א, who holds a רביעית must be

used) hold it is still a חיוב due to קדושה--קדושים (ויקרא יא; ברכות נג:) which we learn that one is obligated in washing one's hands before and after the meal, not only for cleanliness, but for קדושה.

עניים and guests may be fed דמאי¹, but they must be informed.

For leaving the שבת boundary, one is חייב מלקות.

פרק מבווי End of

It is מותר to enclose a well with an four L shaped boards placed at four corners around the well. Each board must be ten טפחים tall, and six טפחים wide and between each L there may not be more than thirteen and a third אמות. The four corners may be moved further out, provided that there is no space of thirteen and a third אמות, and if there is, boards may be added between each corner L board.