

**Here – when the ברייתא states that כאן בזמן שישראל שרויין במדבר is a רה"ר - we speak of the time when the Jews dwelt in the dessert.**

### Overview

An explanation is required as to why the ברייתא teaches us that a מדבר is a רה"ר, referring to the times when בני ישראל were camped in the מדבר, since it seems irrelevant to us now.

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**There is a partial indication** from this statement; that there is a difference between the time when the Jews were in the dessert – then it was a רה"ר, and nowadays – that the dessert is not a רה"ר. This indicates -

**רה"ר – that a domain is not considered a רה"ר** – דאינה רשות הרבים

**unless six hundred thousand people frequent it** – אלא אם כן מצויין שם ששים רבוא

**just as it was in the dessert.**<sup>1</sup> Otherwise why would the ברייתא want to add that a מדבר is a רה"ר, only to have it interpreted במדבר שרויין במדבר, which seemingly has no relevance to us? Therefore תוספות concludes that the ברייתא according to the גמרא teaches us that in all cases, in order for a domain to be a proper רה"ר it has to be frequented by six hundred thousand people.<sup>2</sup>

### Summary

A רה"ר requires that it be traversed by 600,000 people (daily).

### Thinking it over

1. Why does תוספות state that it is (only) a partial indication [according to footnote # 1 it should be no indication at all]<sup>3</sup>?

2. Would the 600,000 include women and children? גוים להבדיל?

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<sup>1</sup> The reason why it is only a partial indication because we can say that the ברייתא teaches us that the מדבר was a רה"ר to let us know that a רה"ר must be sixteen אמות wide and be without a roof, the way it was when בני ישראל were in the מדבר. See לשון הזהב.

<sup>2</sup> See וע"פ דבריהם נתפשט המנהג: שו"ע אדמה"ז סי' שמה סעיף יא where he references this תוספות and concludes: במדינות אלו להקל ולומר שאין לנו עכשיו ר"ה גמורה ואין למחות בידם שיש להם על מי שיסמכו (שכן דעת וכו') וכל ירא שמים יחמיר לעצמו עכ"ל.

<sup>3</sup> See שפת אמת.