



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Eiruvin Daf Kuf Daled

#### MISHNA

- One may place salt on the ramp of the Mizbe'ach on Shabbos so that it should not be slippery.
- One may draw water from the "Gola Well" and from the "Great Well" with a windlass (pail attached to a turning mechanism which makes for easy drawing of water) on Shabbos. One may do so from the Hakir Well on Yom Tov.

#### GEMARA

- **Q:** Our Mishna says that salt may be placed on the ramp in the Beis Hamikdash, which is mashma that this method cannot be done elsewhere (because it is like adding to the ground and "building"). However, a Braisa says that one may place straw on the ground even not in the Mikdash in the rainy season to make the ground easier to walk on!? **A:** Straw is not left on the ground (it is eventually picked up and used) and therefore is not considered to be adding to the ground. Salt will be left there and is therefore problematic outside of the Mikdash.
- **Q: R' Acha the son of Rava** asked **R' Ashi**, if the salt will be abandoned there, it is adding to the dimensions of the Mizbe'ach, which may not be done!? If it will not be abandoned there, the salt acts as a chatzitza between the Kohen and the ramp, which is also problematic!? **A:** The salting is being done when the Kohanim are walking the limbs up the Mizbe'ach, which is not considered to be an avodah, and therefore a chatzitza is not a problem.
  - **Q:** We learn from a pasuk that walking the limbs up the ramp is considered to be an avodah!? **A:** The salting is done when they are walking up the ramp with wood for the Mizbe'ach.
- **Rava** said that one may place straw on the ground in the rainy season.
  - **Q: R' Pappa** asked, a Braisa says that the straw used must be from a broken box!? **A:** **Rava** said, I was mistaken and it may only be done with straw from a broken box.

#### MIMALIN MIBOR HAGOLAH

- **Ulla** was by **R' Menashe** and someone came and was knocking on the door. **Ulla** said, making sounds like that is assur to do on Shabbos! **Rabbah** said, making noise is only assur when one is making musical sounds.
  - **Q: Abaye** asked, a Braisa says that one may make water drip from an "arak" to make a noise for a sick person on Shabbos. It is mashma this may only be done for a sick person even though this is not a musical sound!? **A:** The sound it makes is actually somewhat musical and helps put a person to sleep. That is why it is only mutar to do for a sick person.
  - **Q:** A Braisa says, one who is guarding produce from birds may not clap his hands to scare the birds on Shabbos (even though clapping does not create a musical sound)!? **A:** **R' Acha bar Yakov** said, it is assur because of a gezeirah that it may lead to him throwing rocks at the birds and having the rocks thrown into the reshus harabim.
  - **Q: R' Yehuda in the name of Rav** said that women may not play a game that involves knocking nuts into each other (presumably because it creates a noise)!? **A:** It is not allowed because we are afraid that they will smooth out the ground to allow the nuts to roll easier. In fact, we even find that he also does not allow this game using apples, even though apples do not create any noise.
  - **Q:** The Mishna says that we can draw water with a windlass in the Mikdash, but not elsewhere. Presumably this is because it creates a noise, which is something that we will only allow in the Mikdash!? **A:** We don't allow it elsewhere, because we are afraid that drawing water with it is too easy and one will draw water for his gardens or ruins.

- **Ameimar** allowed drawing water in this way in Mechuza, because they didn't have gardens or ruins there. When he saw that people drew water and were soaking flax in it, he said drawing the water like this is no longer allowed.

#### U'MIBE' AIR HAKIR

- **Shmuel** said this refers to a well about which there were arguments regarding its permissibility (after the galus Bavel) and an eventual heter to use it.
  - **Q:** A Braisa says that there are a number of wells by this name, so it can't be referring to one specific incident!? **A: R' Nachman bar Yitzchak** says it refers to a fresh water well.

#### MISHNA

- If a sheretz is found in the Beis Hamikdash, **R' Yochanan ben Broka** says, a Kohen removes it by using his belt (so that he doesn't touch it directly and doesn't become tamei), and does not look for another method of removal so as not to prolong the presence of the tumah in the Beis Hamikdash. **R' Yehuda** says, a Kohen removes it with wooden tongs so as to prevent the spread of tumah.
- A sheretz (which is muktzeh) is removed on Shabbos when found in the following areas of the Beis Hamikdash: **R' Shimon ben Nanas** says, the Heichal, the Ulam, and the area between the Ulam and the Mizbe'ach. **R' Akiva** says, from any area which would be assur for a tamei person to enter in the Beis Hamikdash under the penalty of kares or chatas.
  - In any other area, we cover it over with a pot until after Shabbos.
- **R' Shimon** says, when the **Chachomim** are allowing something to be done, it is something that would anyway have been allowed if not for them having made it assur in the first place.

#### GEMARA

- **R' Tavi bar Kisna in the name of Shmuel** said, if one brings a keili that is tamei from a sheretz into the Beis Hamikdash he is chayuv. But one who brings the actual sheretz itself is not chayuv. The reason is, because the Torah uses the terms "whether man or woman" when stating this issur, to teach that one is only chayuv for bringing in items that can become tahor in a mikvah.
  - **Q:** Maybe we can bring proof to this concept from a Braisa. The Braisa says, the pasuk uses the terms "whether man or woman" to teach that one who brings a tamei earthenware keili into the Beis Hamikdash will not be chayuv. Presumably this is because it cannot become tahor in the mikvah! **A:** It could be that the reason he is not chayuv in that case is because to be chayuv, the item brought in must have the ability to become an "av hatumah", which an earthenware keili cannot become.
  - **Q:** Maybe this is the source of the machlokes in our Mishna. **R' Yochanan ben Brokah** may hold that one is chayuv if he brings a sheretz into the Mikdash, that is why the first priority is removing it, even at the cost of the belt becoming tamei. **R' Yehuda** says one would not be chayuv, and that is why it's removal is not priority!? **A:** It could be that all would agree that he would be chayuv. The machlokes may be whether it is more important to rid the Mikdash of the tumah or to prevent additional items from become tamei.
  - **Q:** Maybe this is the source of the machlokes in the Mishna regarding the place from which a sheretz must be removed. **R' Shimon ben Nanas**, who holds that one may not remove a sheretz from the Azarah on Shabbos must hold that one would not be chayuv for bringing the sheretz in, and **R' Akiva**, who says it must be removed from the Azarah holds that he would be chayuv!? **A:** All agree that one would be chayuv for bringing the sheretz in. The machlokes is only regarding taking it out, and whether the issur of muktzeh would be waived to allow removal of the tumah.