

26 Sivan 5773
June 4, 2013



Eirubin Daf 88

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o"n

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

1. A person may dry himself with a towel, and we do not suspect he will squeeze it out on Shabbos or Yom Tov.

The braisa states that a person can dry himself with a towel on Shabbos (he may only use cold water on Shabbos) or Yom Tov, but he then must place it by the window to dry. However, he should not give the towel to a person in charge of the bathhouse, as they are suspected to squeeze out the towel so that it should dry. This would constitute the prohibition of Sechitah (squeezing) on Shabbos. Rabbi Shimon says that he does not have to leave it by the window. He may even bring it into his house, and we do not suspect he will forget and try to squeeze it out.

2. There is an argument whether the walls that permit drawing water out of an adjacent body of water also permit throwing water into the body of water.

There are two different versions of a statement of Rabah bar Rav Huna to this effect. One says it is only permitted to draw water and not put water back. Another version says both are permitted. The Gemora explains that the reason one might say one cannot put water back is because it will keep flowing into the body of water and eventually leave the domain it is poured into.

3. A ruin cannot be "stolen" for Shabbos.

A person who has a ruin that is inside a courtyard is considered to own the ruin, and is a member of the courtyard regarding eiruv. A member of the courtyard cannot simply use the ruin and thereby make it as if it is his domain regarding Shabbos, in order not to have to include the owner in the eiruv.

4. There is an argument regarding pouring water into a gutter on Shabbos that leads into a public domain.

The Tanna Kamma states that if the gutter goes into the public domain, but is covered (making it into a makom petur) for the first four cubits of it being in the public domain, one may pour water into the gutter on his property on Shabbos. This is despite the fact that the water may possibly end up in the public domain. However, the Chachamim argue that he must first pour the water on the roof so that it drips down from the roof into the gutter. He cannot pour the water directly into the gutter. Obviously, the reason for leniency in this case (why it is not considered carrying on Shabbos) is that the water is not being thrown into the public domain, but rather put in a place in a private domain where it will probably make its way into the public domain.



5. There is an argument regarding why there are different laws regarding pouring water on Shabbos into a yard that is four cubits and one that is less than four cubits.

The Mishna says that if the yard is less than four cubits, one can only pour water into a hole that holds two sa'ah of water. If the sa'ah is next to the yard, he must make it into a makom petur (one clearly cannot pour water into it if it is considered the public domain). Rabah understands that the reason why this is not necessary if the yard is four cubits is because a person will normally want his yard (i.e. without grass) to have water on it on Shabbos, as it makes the floor of his yard clean. However, he does not usually pour a lot of water on a yard smaller than four cubits, and therefore it is clear he wants the water to go into the public domain. He therefore needs a pit to show this is not his direct intention. Rabbi Zeira similarly says that a four cubit yard will often absorb normal amounts of water (two sa'ah), while a smaller yard will not.

INSIGHTS TO THE DAF

There is an argument in the Gemora whether the walls that permit drawing water out of an adjacent body of water also permit throwing water into the body of water. One version of Rabah bar Rav Huna's statement is that one cannot throw water down. The Gemora explains that the reason one cannot put water back is because it will keep flowing into the body of water, and eventually leave the domain it is poured into.

Tosfos (DH "Hani Teimi") asks that the Gemora in Shabbos does not seem to view this as a concern when dealing with pouring water off a boat. The Gemora there says one may pour water down the sides of a boat, even the water will clearly make its way into the ocean. This is because an ocean is a Rabbinic public domain, and the water is only "kocho" -- "his strength," meaning that it only goes into the ocean because he directed it there. However, he did not directly place it in the ocean, but rather on the side of the boat. The Gemora there says that we are not stringent when it comes to carrying through kocho into a karmelis.

Why, then, would Rabah bar Rav Huna be strict about not allowing one to pour down the side of the hanging walls into the water?

Tosfos answers that being that we are discussing a domestic area near water (i.e. Venice), it is very possible that this water is going to end up directly flowing into a public domain through shallow waters. This would possibly be a case of kocho into the public domain, where we certainly are stringent. Being that this could happen, we are stringent that in any case of a domestic area we do not allow one to pour down, only to draw water. However, being that a boat is usually at sea, we allow to pour down the sides of the boat, as the water will almost always stay in a karmelis.