2.3.3

38b (משנה בפירוש שמיע לי) $\rightarrow 40a$

- I. משנה ב with other cooking devices
 - a. תנוד even if fueled with straw etc., may not "put" pot on top or inside
 - i. ייסף π. assumed that "inside" and "top" are read narrowly → leaning the pot against it is permitted
 - 1. Challenge (אביי) aud rules (below) that מותר may be like אסור, or like מותר and כירה and כירה and מותר
 - 2. Implication: whatever the referent, כירה is permitted
 - 3. Analysis: if context is putting it on top and כירה isn't די"ק not permitted

מסכת שבת

- a. Rather: must be referring to leaning it and the תנור is the referent for איסור
- b. Defense (מנור "swept" כופח (and "swept" תנור) → if like תנור, prohibited; if like מותר כירה
- 4. Support for ברייתא הבי if a תנור ה is fueled with e.g. straw and even swept, may not lean, certainly not place on top and most certainly not place inside and most assuredly if it was fueled with e.g. wood
- 5. But: a cient straw may lean against it, not put on top; if with wood may not lean
- b. שסור) (smaller stove top): if fueled with straw etc. like כירה (permitted); if with wood etc. like אסור) תנור
 - i. Question (לכר' אשי): what is the heat-retentio/generation of a כופח?
 - 1. Answer: stronger than כירה, not as strong as תנור
 - ii. Definition of בנפת single-stove top (place for 1 pot); כניה is a double stove-top
 - 1. Support: כלים ז:ג if a כירה was split lengthwise טהורה; width-wise, still a טהורה)
 - a. But: כופח cut either way is no longer a טהורה (→ טהורה)
- II. משנה ג alternate cooking sources
 - a. Eggs: may not put a raw egg next to a pot filled with hot water so that it boils
 - i. קי ייכ if he cooked it this way, he is חייב חטאת, per ruling that fish (e.g.) may not be washed in hot water on שבת
 - 1. Reason: that washing makes them edible (::egg was made edible →חייב חטאת)
 - b. And: he may not cook it in fabric (that was heated before שבת)
 - i. ד' יוסי. permits the latter
 - ii. Note: ruling (שבת כב:ד) that we may put cold water into the sun for it to heat up must be רבנן
 - 1. *Defense (א"ז*): all agree that cooking in the sun is permitted; in by-products of a fire (e.g. heated fabric) is אסור, their disagreement is about רבנן– תולדות החמה prohibit as precaution against אסור לי יוסי ; תולדות האור
 - c. Nor: may he bury it in sand or dust so that it will fry
 - i. Question: why doesn't ר' יוסי dissent here as well?
 - 1. Answer1 (רבה): he agrees to forbid as a precaution against burying in ash (with coals)
 - 2. Answer2 (אסור בטלטול): he agrees to forbid since he may move dirt (אסור בטלטול) to cover it
 - a. Split the difference: if the earth is soft (no concern about moving it, but שמא יטמין ברמץ still a concern)
 - 3. Challenge: רשב"ג permits cooking an egg on a heated roof, but not on heated plaster
 - a. Defense: typically, a roof has no dirt on it (no reason to apply גזרה)
 - 4. Challenge: משנה the story of אנשי טבריה
 - a. Understood: if we accept רבה's explanation putting the cold water into וחמי טבריה is like "burying"
 - i. But: יוסף 'r's explanation doesn't work here no עפר to be concerned about
 - ii. Defense: משנה ב' is a comment on the 1st part of our משנה משנה (dispute about תולדות החמה)
 - 1. To wit: תולדות are forbidden
 - a. And: ר' יוסי responded that חמי טבריה are תולדות האור (from fires of גיהנם)
- III. משנה geothermal heat
 - a. Story: Tiberians piped some cold water into חמי טבריה
 - i. Ruling: if it was שבת, treated like water that was heated on שבת both drinking and washing forbidden
 - 1. But: if it was יו"ט, drinking is permitted, washing prohibited

IV. Analysis of the story of the Tiberians

- a. Observation (א"ס"): this was when הטמנה in something that increases heat was banned even on ע"ש
 - i. Ruling (עולא): we follow אנשי טבריה (against חכמים)
 - ii. Counter (כ"ב): they themselves already broke their pipe (i.e. ceded to חכמים s ban)
- b. Meaning: of רחיצה (banned on שבת and יו"ט)
 - i. Cannot be: washing entire body that's prohibited even with water that was heated on ע"ש
 - 1. Inferred from: permission to wash face, hands and feet on שבת with water that was heated before שבת
 - ii. Must be: washing his face, hands and feet
 - iii. *Challenge*: 2nd clause indicates that it is prohibited on מ"ט as well seems to follow ביצה ב:ה) who forbid heating up water to wash his feet unless they are also fit for drinking (a limited application of "מתנו")
 - iv. Rather (תוספתא בר חנניא): our משנה follows שבת (ווספתא ג:ד (ווספתא ג:ד (ווספתא נ:ד מוספתא בר חנניא) who permits bathing in cold or hot water on שבת (סי"ט forbids in any water and ר' יהודה permits in cold water only) →only if heated on שכת (סי"ט is it אסור ווי"ט אסור אסור מוספר אסור ווייט אסור ווייט אסור מוספר אסור ווייט אסור מוספר מוספר אסור ווייט אסור וו
 - 1. Observation (ת"ח): about this dispute only if bathing in a בלי; all permit bathing בקרקע (e.g. natural pool)
 - a. Challenge: case in our משנה involved a natural pool (חמי טבריה) and חכמים forbade bathing
 - 2. Rather: the dispute is only בקרקע but bathing in a כלי all agree to forbid
 - 3. Ruling (ר' יוחק): we follow ר' יהודה (who permits bathing in cold water only)
 - a. Question (יותן זיסף יוסף יוסף who reported יותן s ruling): did you hear it explicitly or infer it?
 - i. *Inference*: from ה'ז's ruling that whenever we have two opinions and a "middle" opinion which reconciles them, we follow מכריע (except in case of מטלוניות, where we follow ר' יהושע even though ה'ע was ה'ע was ה'ז's student and because ה'ע later recanted his position in favor of הושע 'ז's)
 - ii. Question: what would be wrong with using that inference?
 - 1. Answer: perhaps משנה, not a ברייתא, not a ברייתא, not a ברייתא
 - b. Response (רבב"ת): heard it explicitly from ר'יוחנן