

2.3.4

(מפני שנחושטה מחממתה) → 41a (אתמר חמין שהוחמו בע"ש) 40a

1. בְּבִלָּהּ יוֹבְאוּ וְשָׁמָּה יִהְיוּ עַד יוֹם פְּקוּדֵי אֲתֶם נֶאֱמַר ה' וְהַעֲלִיתִים וְהִשִּׁיבְתִים אֶל הַמְּקוֹם הַזֶּה: יִרְמִיָּהוּ כו, כב

- I. Dispute ע"ש about washing with water heated up on רב/שמואל
- a. רב (version1): he may wash his whole body, one part at a time
 - b. שמואל: he may only wash his face, hands and feet
 - i. Challenge1 (to רב): ruling that explicitly excludes washing his whole body (only face etc. allowed)
 1. Defense: means "similar to face, hands, feet" i.e. one part at a time
 - ii. Challenge2 (to רב): ברייתא – only allowed to wash face etc.
 1. Defense: per above – means "similar to face, hands and feet"
 - iii. Support (for שמואל): ברייתא – he may wash face, hands and feet, but not whole body – even אבר אבר
 1. And certainly: not water that was heated up on י"ט
 - c. רב (version2 – per רבה): he may wash his whole body, and leave one limb unwashed
 - i. Challenge: all the above-invoked challenges – and he is refuted
 - ii. Question (ר' יוסף לאביי): did רבה follow his own version of רב?
 1. Answer (אביי): didn't know
 2. Observation: why did he even ask – after all, רב was soundly refuted?
 - a. Answer: perhaps רבה hadn't heard the refutations, in which case, he would certainly follow רב
 - i. Per: רבה's report that רבה always followed רב (in ritual law) except in 3 cases (above)
 1. Cases: הלכה כר"ש בגרירה, מתירין מבגד לבגד, מדליקין מנר לנר
 - b. Rejection: רבה only followed רב's stringencies – this would be a lenient position
- II. י"ט or שבת – using a bathhouse that was prepared before תוספתא שבת ג:
- a. If: a bathhouse plugged up its drains before שבת (to keep water hot) – may bathe immediately after שבת
 - i. If: they plugged it before י"ט, he may enter and sweat, and then wash up in the anteroom
 - ii. יהודה and ר"ע did so on י"ט – but that מרחץ (in ב"ב) but the hot water was covered with planks
 1. חכמים ruled that they could have done so even if the water hadn't been covered
 - iii. Once: עוברי עבירה increased, they began to ban (some of these practices)
 1. Evolution: חכמים permitted use of water heated before שבת – bathhouse attendants would heat it on שבת and claim that it was heated beforehand → banned hot water but allowed sweats ("shvitz");
 - a. Then: people would enter the hot water but tell others that they were merely sweating → banned shvitz, but they allowed bathing in geothermal springs (חמי טבריה)
 - b. Then: people would bathe in heated baths and claim they had used חמי טבריה → banned ח"ט and permitted bathing in cold water
 - i. But: when they saw that that decree wouldn't stand, they permitted ח"ט but left "shvitzing" as is
 2. Observation (רבא): from here we see that someone who violates a דרבנן is called "עבריין"
 - iv. But: regarding bathhouses in large cities – he may walk through them without concern
 1. רבא: only those in large cities; in villages, the bathhouses are small and have more concentrated heat

III. Tangential discussion – using heat of bonfire etc.

- a. **ברייתא**: a person may warm himself by the fire and then wash off in cold water
- i. *But*: he may not wash in cold water first then warm up by the fire, as he is heating the water on him
- b. **תוספתא שבת ג:ז**: permitted to heat up a towel and put it on his stomach; but he may not fill a basin with hot water and put it on his stomach – even during the week, prohibited (as it may burn him)
- c. **ברייתא** (similar to **תוספתא ג:ה**): he may bring a cup (of cold wine) near the fire, not to heat up but to moderate the cold
- i. **ד' יהודה**: a woman may bring a vial of oil near the fire – not to heat, but to lessen the cold
 - ii. **דשב"ג**: a woman may (only) rub oil on her hands or on her son's head and bring it close to fire – to lessen cold
 1. *Question*: what does ת"ק rule about oil?
 - a. **דבה ור' יוסף**: lenient – even if יד סולדת no, בישול for oil
 - i. *And*: ר' יהודה says there is בישול בשמן, but הפשרה is not בישול
 - ii. *Then*: רשב"ג holds that הפשרה זהו בישול (→only allows on the hand etc.)
 - b. **דנב"י**: stringent – שמן is considered בישול even if less than יד סולדת → זהו בישול
 - i. *And*: ר' יהודה says there is בישול בשמן, but הפשרה is not בישול (need יד סולדת בו)
 - ii. *Then*: רשב"ג holds that הפשרה זהו בישול (→only allows on the hand etc.)
 1. *Question*: where do רשב"ג and ת"ק disagree according to this take?
 2. *Answer*: ת"ק forbids הפשרה שמן, even if done יד כלאחר יד רשב"ג permits (→on her hand e.g. מותר)
 2. *Final ruling* (**שמואל**): both water and oil are considered מבושל if they reach יד סולדת בו
 - a. *Measure*: if it would burn the stomach of a baby
- d. *Story*: student followed רבי into bathhouse (on שבת) and wanted to put a vial of oil in the מרחץ and he instructed the student to put the oil into a כלי שני (taking water from מרחץ)
- i. *Inferences*: oil is subject to בישול; כלי שני isn't considered מבשל and moderating its heat (הפשר) is considered בישול
 - ii. *Question*: how could רבי give these instructions? We're not allowed to think about ז"ת in a מרחץ (or בית הכסא) –
 1. *Suggestion*: perhaps he said it in לשון חול (Aramaic? Greek?) –
 - a. *Rejection*: we may speak דברי חול, even in לשון הקודש, in a מרחץ – but not דברי קודש – even בל' חול
 2. *Answer*: it is permissible in order to keep someone from a violation (אפרושי מאיסורא)
 3. *Example*: student followed ר"מ into bathhouse and he wanted to do several things for him which were prohibited and ר"מ stopped him
 - iii. *Inference* (**רבינא**): since this story happened after the גזירה (→רבי had to be in חמי טבריה) – if someone cooks using כלי שני he is חייב, since he instructed him to put the water into a כלי שני
 1. *Challenge*: ר"ח ruled that חמי טבריה – is exempt
 2. *Explanation*: רבינא meant "חייב" – מדרבנן (gets מרות)
- e. *Related story*: זירא saw ר' אבהו ר' swimming in a bath on שבת – didn't know if he lifted his legs off the ground
- i. *Note*: he must have not lifted his legs – as ברייתא rules that a person may not swim in a pool – even in a yard
 - ii. *Defense*: if it has no lip (like river) – may not swim; if it has a lip, may swim
- f. *Related story*: ר"ז saw ר"א going into river to bathe; he covered his ערווה with his hand – wasn't sure if he touched it
- i. *Note*: he must have not touched it, per אליעזר ר' אדמוני's admonition
 - ii. *Block* (**אב"י**): may have been treated like a בולשת (invading gang) – due to their fear, they don't think to מנסך
 1. *similarly*: due to his fear (of the river), he wouldn't have other thoughts
 - iii. *challenge*: רב ruled that covering up ערווה is like denying של א"א בריתו
 1. *defense*: on way in (no one seeing him – no need for צניעות) – shouldn't cover; on way out – cover
 2. *like*: students of רבי אשי; on the way in they would stand straight, on way out, bend over
- g. *story*: ר"ז (who wanted to make עלייה, against ruling of יהודה, per v. 1) – wanted to hear one last דבר הלכה from him
- i. *Heard*: him give instructions (in עברית) to his servant – teaching that mundane matters may be spoken of in לה"ק
 1. *And*: he instructed thme to breathe in and "out" (perspiration) per שמואל – that they air comes in and out
 2. *And*: advised them to drink from waters of מרחץ, per series of מרחץ-instructions
- IV. **משנה ד**: 2 different kinds of hot water devices – מוליאר may be used if swept; אנטיכי may not, even if coals are swept
- a. **מוליאר**: has coals on outside and water on inside
 - b. **אנטיכי**: dispute רב"נ רבה
 - i. **דבה**: a hollowed out area inside כירה (but he would allow רב"נ's אנטיכי)
 - ii. **דוד ל"נ**: on each side, water in middle (and he would certainly ban רב"ה אנטיכי)
 1. *Support* (**ברייתא**): if an אנטיכי is swept, still may not drink from it – because its floor heats it