

2.3.5

41a (משנה ה') → 42a (לתוך חמין)

- I. משנה ה' using a hot water urn and its residual heat
- a. *If*: he removed a מיחם, he may not put cold water into it to heat, but he may put water in (?) or into a cup to modulate the heat (make it less cold)
- i. *Explanation*: of משנה ה'
1. *ד' אדא בר מתנא*: if he emptied the urn out, he may not put in a small amount of water which will heat them
 - a. *But*: he may put in a lot of water in order to make it less cold
 - b. *Challenge*: by putting in cold water after the metal is heated, he forges the metal (מצרף)
 - i. *Answer*: this follows ר"ש – since he doesn't intend to forge (and it isn't a רישיה)
 - c. *Challenge* (אב"י): it doesn't state שפינה ממנו מיחם; rather שפינהו (if he took the urn off the heat)
 2. *אב"י*: if he took the urn off the fire and it still has hot water, he may not put in a small amount of cold water to heat up
 - a. *But*: he may put in a lot of cold water to raise the temperature (to lukewarm)
 - b. *And if*: he emptied a מיחם, he may not put in any water, as that is מצרף – following ר' יהודה
- b. *Dispute*: רב/שמואל about amount of water he may put in
- i. *דב*: only enough to raise its temperature, not enough to forge the metal
 - ii. *שמואל*: even enough to forge the metal (as long as that isn't his intent)
 1. *Observation*: ר"ש seems to follow שמואל (in re: דבר שאינו מתכוין) here
 - a. *Challenge*: he ruled that one may extinguish a metal coal if threatening the public – but not wood
 - i. *And if*: he holds like ר"ש, should allow even wood (מלאכה שאינה צריכה לגופה)
 - b. *Answer*: he follows ר"ש in re: דבר שאינו מתכוין, but ר"י in re: מלאכה שאינה צריכה לגופה
 - c. *Tagential application* (רבינא): one may move a thorn which is in רה"ר by carrying it less than ד"א at a time
 - i. *And*: in a כרמלית, he may move it all at once (i.e. we permit a שבות to protect the public)
- c. *ברייתא*: ש"ש only allow putting hot into cold water, not the inverse; ב"ה allow both
- i. *But only*: in a cup; but in a bath, they only allow hot into cold; רשב"מ prohibits (even hot into cold)
 - ii. *הלכה* follows ד"ג רשב"מ
 1. *דב יוסף*: suggested that a big bowl is like a bath (more stringent)
 2. *Rejection* (אב"י): ר' חייא taught that a big bowl is *not* like a bath
 3. *Note*: according to his original thinking – and following the ruling that – הלכה כרשב"ם –
 - a. *It should follow*: that even washing one's face, hands, feet in hot water is אסור בשבת (?)
 - b. *Block*: רשב"מ wasn't commenting on סיפא, rather on רישא:
 - i. *ג"ה*: allow both hot into cold and cold into hot, but רשב"מ forbids cold into hot
 - ii. *Challenge*: was רשב"מ ruling like ב"ש?
 1. *Defense*: he maintained that ב"ש ור"ה didn't disagree about this – they both allow only צונן לתוך צונן
- d. *הונא בריה דר"י*: saw that רבא wasn't מקפיד on the vessel- would put hot water into cold or the inverse
- i. *Reason*: ר' חייא had taught that a person may put a flask of water into a bowl of water – whether hot into cold or cold into hot
 1. *Challenge*: perhaps ר"ה's ruling was different, as the water is inside a separated כלי (water doesn't directly mix)
 2. *Answer*: the ruling from ר' חייא was "מערה" – he may pour the flask of water into the bowl – whether hot into cold or cold into hot