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Shabbos Daf 40

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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. If hot water was heated before *Shabbos*, there is a dispute if one can wash his whole body with the water on *Shabbos*, or just his face, hands, and feet.**

Rav is of the opinion that if hot water was heated before *Shabbos*, one may wash his entire body with the water, one limb at a time. Shmuel, however, maintains that one may only wash ones face, hands and feet with the hot water. Shmuel will maintain the same opinion with regard to Yom Tov, that one may only wash his face, hands and feet with water that was heated on Yom Tov.

- 2. Rabbah acted like his teacher Rav with regard to all matters, except for three cases.**

Rabbah acted in accordance with his teacher Rav's rulings except for three cases where Rav acted in accordance with Shmuel. One case eis regarding removing Tzitzis strings from an old piece of clothing and placing them on a new piece of clothing. Further, one may light from one Chanukah candle to another, and the *halachah* is like Rabbi Shimon that a *davar shaino miskavein*, performing a forbidden act unintentionally is permitted. Although Rabbah acted in accordance with Rav's rulings except for these three cases, this was only with regard to the stringencies of Rav, but Rabbah did not necessarily follow the leniencies of Rav's rulings.

- 3. A bathhouse that was heated and its vents were closed before *Shabbos*, one is not allowed to bathe in the bathhouse on *Shabbos*, but one may bathe in the bathhouse after *Shabbos*.**

One may not bathe in the bathhouse on *Shabbos* because the Chachamim made a decree that one may not bathe on

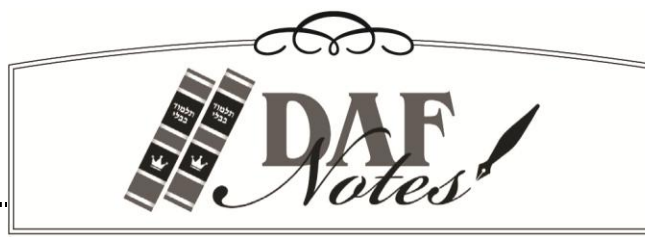
Shabbos even in water that was heated before *Shabbos*. One may bather immediately after *Shabbos* without waiting for the time it would take to heat the bathhouse, as the bath was not heated on *Shabbos*.

- 4. A bathhouse that was heated and its vents were closed before Yom Tov, one may steam-bathe in the bathhouse on Yom Tov, but he must rinse in the outer chamber of the bathhouse.**

Steam bathing consists of sitting or standing in the bathhouse without bathing, and only heating his body and sweating. Steam bathing is only permitted in the outer chamber of the bathhouse, so people should not say that he is bathing. One may rinse in the outer chamber of the bathhouse even if the bath of hot water was not covered with boards.

- 5. When people began sinning, the Chachamim forbade steam bathing on *Shabbos*.**

People would bathe on *Shabbos* in hot water that had been heated before *Shabbos*. When the bath attendants would heat the water on *Shabbos* and claimed that the water was heated before *Shabbos*, the Chachamim forbade bathing in hot water on *Shabbos*. Steam bathing was still permitted, and people would bathe in bathhouses on *Shabbos*, claiming that they were only steam-bathing. The Chachamim then forbade steam bathing but people were still permitted to bathe in the hot springs of Teverya. When people would still bathe in water heated by fire before *Shabbos*, and then claim that they had only bathed in the hot springs of Teverya, the Chachamim forbade the bathing in the hot springs of Teverya. Bathing in cold water was still permitted. When the Chachamim saw that people



could not adhere to their stringencies, the Chachamim allowed bathing in the hot springs of Teverya, but the prohibition against steam bathing remained in effect.

One is allowed to call someone a sinner if he bathes in hot water on *Shabbos*.

6. One may walk through a public bath in a large city on *Shabbos*.

When one walks through a public bath on *Shabbos*, no one will accuse him of steam bathing. This only applies to a public bath in a large city. One is forbidden to walk through a public bathhouse in a small city, because due to their smallness in size, walking through them is like steam bathing.

7. One may warm himself by a fire and then rinse with cold water, but one may not rinse in cold water and then warm himself by the fire.

When one rinses himself with cold water and then warms himself by the fire, he is warming the water on himself, and this is forbidden. The reason this is forbidden is because this is like washing in warm water, which is Rabbinically prohibited as one may come to heat the water on *Shabbos*.

8. One is permitted to warm a towel and place it on his stomach on *Shabbos* as a means of healing.

One is not allowed to place a hot kettle of water on his stomach on *Shabbos*, and even during the week this is not permitted, as a boiling hot kettle may burn the person. If the hot water spills on the person on *Shabbos*, he has violated the rabbinic prohibition of bathing in hot water on *Shabbos*.

9. One may remove the chill from a pitcher of water by placing it in front of a fire.

One may leave water in front of a fire to remove the chill, as long as the water does not become hot to the point of *yad soledes bo*, where the hand recoils when touching the hot substance. Rabbi Yehudah maintains that a woman

may place a flask of oil by a fire to warm the oil. Rabbi Shimon ben Gamliel posits that a woman may smear oil on her hand, warm the oil by a fire, and then anoint her son with oil on *Shabbos*.

There is a dispute in the *Gemora* with regard to the opinion of the Tanna Kama, the first opinion that maintains that one may leave water in front of a fire to remove the chill. Rabbah and Rav Yosef posits that according to the Tanna Kama, with regard to placing oil by a fire, it is permitted even if the oil reaches the heat of *yad soledes bo*, because the laws of cooking do not apply to oil. Rabbi Yehudah, however, disagrees and maintains that oil is subject to the laws of cooking, but merely warming the oil is not regarded as cooking the oil. For this reason Rabbi Yehudah permits warming the oil by the fire. Rabbi Shimon ben Gamliel, however, maintains that oil does have the laws of cooking and warming the oil is like cooking it, so according to Rabbi Shimon ben Gamliel, one may not even place a flask of oil by the fire to warm it.

Rav Nachman bar Yitzchak disagrees with Rabbah and Rav Yosef and Rav Nachman Bar Yitzchak maintains that the Tanna Kama forbids warming the oil even if the oil does not reach the level of *yad soledes bo*. Rabbi Yehudah will hold that warming is not cooking, and one can place the oil by the fire to warm it. Rabbi Shimon ben Gamliel holds that warming is like cooking and one cannot place the oil by the fire to warm it. Nonetheless, Rabbi Shimon ben Gamliel permits warming the oil in a different fashion, i. e., by anointing oneself when standing next to the fire.

10. *Yad soledes bo* is defined as hot enough that a baby's stomach would be scalded by the heat.

The *Gemora* concludes that concerning water and oil, it is forbidden to heat them to the degree of *yad soledes bo*, but water or oil less than *yad soledes bo* is permitted. *Yad soledes bo*, which means the hand recoils from the heat, is hot to the degree that a baby's stomach would be scalded from the heat. (40a – 40b)

INSIGHTS TO THE DAF

What Heats the Hot Springs of Tiberias?

By: Meoros HaDaf HaYomi

In numerous places, the *Gemora* discusses the hot springs of Tiberias in regard to cooking on *Shabbos*, *kashering* vessels, washing hands, and various other halachos. What is the source of their heat, and how do we classify it in *halachah*? The Rishonim offer a number of fascinating answers.

Rashi (Bereishis 8:2) writes that when the Flood ended, and the hot springs that had caused it were sealed, Hashem left several springs open for the benefit of the world. Among them are the hot springs of Tiberias.

The Sefer HaBris writes that the hot springs of Tiberias are bitter, salty and putrid; entirely unfit for drinking. Their healing powers are the only benefit they offer (See Sefer HaBris I, Essay 8: *Makor Mayim*, ch. 6).

In our own *sugya*, we find a debate among the Tannaim. The *Chachamim* hold that the hot springs of Tiberias are heated by the sun, whereas Rebbi Yossi holds that they are heated by fire as they pass by the gates of Gehinnom. According to Rebbi Yossi, cooking in the hot springs of Tiberias is an *issur deoraisa*, just like cooking over fire.

The nature of Heavenly fire: Rav Aryeh Blachover *zt"l* (Teshuvos Shem Aryeh I: 32) discusses this issue, and cites Tosafos (Chullin 8a, s.v. *Bechamei*) that the flames of Gehinnom are not natural fire, but a unique form of Heavenly fire. (In context Tosafos refers to the laws of *tzaraas*, in which special significance is given to discolorations that come as the result of burns. The *Gemora* therefore questions the status of burns caused by the hot springs of Tiberias).

Tosafos offers no further explanation, but Rav Blachover explains that Heavenly fire does not display the same properties as natural fire. For example, the Midrash (cited by Tosafos, Chagigah 27a, s.v. *She'ain*) states that Moshe Rabbeinu was puzzled why the *mizbeach*, which was made of

wood and covered with a thin layer of gold, was not damaged by the fire that descended upon it, even after many years. Hashem then explained to him, "This is the way of Heavenly fire...as the *passuk* says, 'The bush was not consumed.'" Heavenly fire does not consume. Thus, even Rebbi Yossi, who holds that the hot springs of Tiberias are heated by the flames of Gehinnom, concedes that they have not the destructive property of water heated by conventional fire.

The flames of Gehinnom: Interestingly, the Ramban (*Toras Ha'Adam*: Shaar Haggmul s.v. *kach*), writes that a physical, tangible flame burns in Gehinnom. One of the proofs he cites is from our own *Gemora*, where Rebbi Yossi states that the hot springs of Tiberias are heated by the flames of Gehinnom. Obviously this is not a spiritual phenomenon, described metaphorically by fire, but an actual, physical fire.

How does Gehinnom burn? Mahari Chagiz (Teshuvos Halachos Ketanos I: 189) writes that the hot springs of Tiberias are not considered as heated by fire because their heat comes from the water passing through brimstone (sulphur) kindled by the sun! (In passing, he adds that the sulfurous fires are the source of the "flames from the mountains," most likely a reference to volcanic eruptions). He adds that this is no contradiction to our *Gemora* that the heat of the hot springs of Tiberias comes from Gehinnom because sulphur is the material burning in Gehinnom, just as Hashem rained brimstone on Sodom and 'Amorah.

Accordingly, the Tannaim in our *sugya* do not argue over the source of the hot springs of Tiberias. All agree that they are heated by burning brimstone. The question is how to classify this heat. According to Rebbi Yossi we classify it as actual fire. According to the *Chachamim* we classify it as solar heat.

In his commentary to the Mishna (Negaim 9:1), the Rambam supports this assertion. He states that the hot springs of Tiberias are not heated by fire, but rather by sulfur.