



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”h**

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. Rav Yitzchak bar Avdimi wanted to warm a flask of oil in a bathtub, and Rebbe told him to place the flask of oil in another vessel and warm it up.**

Rebbe was teaching that the laws of cooking apply to oil, and that there is no prohibition of cooking in a secondary vessel, and last, that warming oil is equivalent to cooking it. The incident with Rebbe occurred in a bath of the Hot Springs of Teverya, and the *Gemora* above (40a) concluded that it was permissible to bathe in the Hot Springs of Teverya.

**2. One is permitted to speak about Torah matters in an unclean area in order to prevent someone else from sinning.**

From the fact that Rebbe told Rav Yitzchak bar Avdimi in the bathhouse that he should warm the flask of oil in a secondary vessel, we learn that one is permitted to speak Torah thoughts in an unsanitary area, if the intention is to prevent someone else from sinning.

The *Gemora* also cites an incident where Rabbi Meir told his student in a bathhouse on Shabbos that he may not wash the floor of the bathhouse on Shabbos. Rabbi Meir also told the same student that he may not smear the floor of the bathhouse with oil on Shabbos. Since Rabbi Meir was preventing his student from sinning, he was allowed to issue a *halachic* directive in the bathhouse. In ordinary circumstances, however, one is forbidden to use *halachic* terminology in a bathhouse or any other unclean area.

**3. One who cooks something in the Hot Springs of Teverya is liable *makkos mardus*, lashes of rebelliousness.**

Rebbe did not allow Rav Yitzchak bar Avdimi to warm the flask of oil in the Hot Springs of Teverya. We know that the bathhouse that Rebbe entered to bathe in was the Hot Springs of Teverya, as bathing in those springs was permissible. We can therefore infer that warming the flask of oil was a biblical prohibition. Yet, we also know that one is not liable a chatas offering for cooking in the Hot Springs of Teverya.

The *Gemora* concludes that the liability for one who cooks on the Hot Springs of Teverya is *makkos mardus*, which means lashes for rebelliousness, which is a rabbinical punishment.

**4. There is a difference whether one swims in a pool that has a wall and one who swims in a pool without a wall.**

Rabbi Zeira saw Rabbi Avahu swimming in a bathtub on Shabbos but Rabbi Zeira was uncertain if Rabbi Avahu had lifted his feet off the ground or not. Although one is not allowed to swim in a pool of water even in a private domain, as he may come to splash water into a public domain, this prohibition only applies where the pool does not have a wall.

The Chachamim prohibited one to swim in a lake, as he may build a raft. A pool without a rim is like a lake, and the Chachamim imposed a restriction on swimming in such a pool. Rabbi Avahu, however, was swimming in a pool that had a wall, and the Chachamim permitted one to swim in a pool with a wall.



**5. One may cover the lower area of his body while bathing in a river if he is frightened.**

Rabbi Zeira saw Rabbi Avahu bathing in the river and Rabbi Avahu had covered his lower area. Rabbi Zeira was not sure of Rabbi Avahu had touched the male organ or not. One is normally prohibited to touch his male organ, as this is akin to bringing a flood to the world. If one is bathing by a river and is afraid of drowning, then we are not concerned about his touching his male organ, as his fear will prevent him from having improper thoughts.

**6. One who covers his lower area is considered to have denied the covenant that Hashem made with Avraham Avinu.**

One who goes down to the river should not cover his lower area, but one coming up from the river may cover his lower area.

Rava would bend over when going to and when coming from the river, to conceal his lower area, and Rabbi Zeira would stand erect so as not to appear as denying the covenant that Hashem, made with Avraham Avinu.

The Rabbis of the academy of Rav Ashi would stand straight when descending to the river and they would bend over when ascending from the river.

**7. Rabbi Zeira evaded appearing before Rav Yehudah.**

Rabi Zeira desired to ascend to *Eretz Yisroel* and avoided Rav Yehudah, as Rav Yehudah interpreted the verse, *they shall be brought to Babylonia and they shall remain there*, to mean that one is forbidden to leave Bavel to ascend to *Eretz Yisroel*.

Rabbi Zeira, however, interpreted the verse to be referring to the vessels of the Beis HaMikdash, which the prophet foretold would remain in exile for a while. Rabbi Zeira avoided seeing Rav Yehudah, as Rabbi Zeira was concerned that Rav Yehudah would not allow him to leave Bavel for *Eretz Yisroel*.

**8. One can speak about secular matters in a bathhouse, even in Lashon HaKodesh, the Holy Tongue.**

Rabbi Zeira heard Rav Yehudah in the bathhouse telling his attendant, "Bring me a cleansing agent, and bring me a comb." The *Gemora* infers from this that one may speak about secular matters in Lashon Hakodesh in the bathhouse.

**9. One may drink from a *miliarium* on Shabbos if its coals were removed before Shabbos. One may not drink from an *antichi* on Shabbos, even if its coals were removed before Shabbos.**

A *miliarium* is a vessel that has water on the inside and coals for heating on the outside.

Regarding an *antichi*, Rabbah maintains that it is like a *kirah* with two compartments, and is divided by a thick wall.

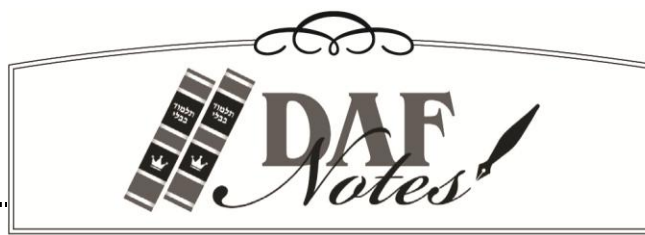
Rav Nachman bar Yitzchak posits that an *antichi* is a pot that contains two bottoms, with coals in the lower compartment and water in the upper compartment.

According to Rav Nachman bar Yitzchak, both the double-bottomed pot and the compartmental *kirah* are forbidden to drink water from on Shabbos. Rav Nachman bar Yitzchak maintains that the two-bottomed pit is like *antichi* of the *Mishna*, and one may not drink water from it even if the coals are removed. According to Rabbah, one is only forbidden to drink water on Shabbos from a compartmental *kirah*, but one would be permitted to drink water from a double-bottomed pot.

Rabbah posits that the two-bottomed pot is like a *miliarium* and once the coals are removed, one may drink water from it.

**10. One may pour a large amount of cold water into a kettle whose hot water has been removed, in order to warm the cold water.**

Although when one pours a lot of cold water into a hot empty kettle he is making the steel of the kettle hard, it is



permitted. This is in accordance with Rabbi Shimon who maintains that one can perform a forbidden act of labor on Shabbos if he does not intend for the forbidden act to be performed. (41a – 41b)

## INSIGHTS TO THE DAF

### ***Reciting a Brachah over Mineral Water***

By: Meoros HaDaf HaYomi

Our *sugya* relates that Rebbe Zeira visited his mentor Rav Yehudah to hear final words of wisdom before parting for *Eretz Yisrael*. He found Rav Yehudah in the bathhouse, instructing his students to follow certain practices to maintain their good health. One practice he suggested is to drink hot water while bathing. The *Gemora* explains that a person who does not do so, is like an oven that is lit from the outside, but not from the inside. That is to say, a person must drink the hot water, in order to be warmed from within, just as the bathwaters warm him from the outside.

Since it is forbidden to utter words of Torah or recite *brachos* in the bathhouse, we must wonder how one is meant to drink water while bathing. Indeed, the Mishna Berurah (84, s.k. 7) protests the practice to drink in the bathhouse, since one cannot recite a *brachah* there.

Rav Yaakov Emden explains that Rav Yehudah did not intend people to drink the bath water while bathing. The bath water is filthy, and drinking it would be a violation of “*bal teshaktzu*” – do not make yourself disgusting. Rather, Rav Yehudah meant that when heating up water to pour into the bath, one should drink some of the water. In regard to the issue of reciting a *brachah* in the bath house, Rav Emden cites the *Gemora* we recently learnt in *Maseches Brachos* (46a): when a person drinks water to quench his thirst, he recites “*shehakol*.” In contrast to other drinks, over which a person must recite a *brachah* even if he is not thirsty, water only requires a *brachah* if it is drunk with the intention of quenching one’s thirst. If a person drinks water only to dislodge food that was stuck in his throat, he does not recite a *brachah*. (This ruling is accepted in *halachah*. See Shulchan Aruch O.C. 202:7). Accordingly, if a person drinks hot water while bathing, not to quench his thirst, but to warm his body from within, he need not recite a *brachah* at all.

**Need a *brachah* be recited over spring water?** The Acharonim discuss whether a person must recite a *brachah* over spring water, when drinking it for its rich mineral content. This seems to fall into a questionable gray area. On the one hand, he is not drinking to quench his thirst – therefore, perhaps a *brachah* should not be recited. On the other hand, when drinking mineral water for its health benefits, one enjoys the water itself. When drinking water to dislodge caught food, one does not benefit from the water itself. Had it been practical, a stick could also dislodge caught food. For this reason, no *brachah* is recited when using water to swallow caught food, but perhaps a *brachah* should indeed be incited over mineral water (See Tehilah L’David on Shulchan Aruch *ibid*).

Apparently, these Acharonim had not seen the section of the Talmud Yerushalmi, which explicitly states that no *brachah* should be recited when drinking water for health purposes (Mishna Berurah s.k. 42. See Shaar HaTziun 36).

It is worth noting the Iglei Tal (*Ofeh* 18, s.k. 12), who rules that when drinking hot water to enjoy its heat, one must recite a *brachah* even though he is not thirsty. This is comparable to drinking sweet juice. Since one enjoys its taste, he must recite a *brachah* even though he is not thirsty.

## DAILY MASHAL

### ***The Covenant of Avraham Avinu***

The *Gemora* states that one who covers his lower area is considered to have denied the covenant that Hashem made with Avraham Avinu.

The Maharsha notes that the *Gemora* should have used the words ‘who denies *Bris Milah*, circumcision.’ The *Gemora* mentions Avraham because Noach and his sons had the shamefulness of being uncircumcised. For this reason, it was forbidden for Noach and his sons to reveal their nakedness, as is evident from the verse that states that Noach’s sons covered Noach who was lying naked. Avraham rectified the shamefulness of the previous generations by following Hashem’s command to circumcise himself. Therefore, one who covers his lower area is behaving like Noach and his sons who were forbidden to reveal their nakedness, and one who does not cover the area of the *Bris Milah* is acting like Avraham Avinu.