

Daf Notes is currently being dedicated to the neshamot of

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Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls 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.**

It was stated: 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.

An objection is raised: If hot water is heated before *Shabbos*, on the following day one may wash his face, hands, and feet with them, but not his whole body. This refutes Rav?—Rav can answer you: Not his whole body at once, but limb by limb. But he [the Tanna] states, his face, hands, and feet?—[It means] similar to the face, hands, and feet.<sup>1</sup>

Come and hear: It was permitted to wash only one's face, hands, and feet [on the *Shabbos*] in water heated before *Shabbos*? — Here too [it means] similar to the face, hands, and feet.

It was taught in accordance with Shmuel: If hot water is heated before *Shabbos*, on the following day [*Shabbos* day] one may wash his face, hands, and feet with them, but not his whole body — even limb by limb; and with water heated on *Yom Tov* it goes without saying.<sup>2</sup>

<sup>1</sup> I.e., limb by limb.

<sup>2</sup> One may certainly not wash his whole body with them on the Festival.

Rabbah recited this ruling of Rav in the following version: If hot water is heated before *Shabbos*,—Rav said, On the following day one may wash his whole body in it, but must omit one limb. He raised against him all the [above] objections. He is [indeed] refuted.<sup>3</sup>

Rav Yosef asked Abaye, Did Rabbah act in accordance with Rav's ruling? I do not know, he replied. What question is this: it is obvious that he did not act, for he was refuted? He did not hear them. But if he had not heard them he certainly acted [thus]! For Abaye said: Rabbah acted in accordance with his teacher Rav's rulings except for three cases where Rav acted in accordance with Shmuel. One case is 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 by dragging [that a *davar shaino miskavein*, performing a forbidden act unintentionally is permitted]. The Gemora answers: 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. (40a)

- 2. Baraisa: A bathhouse that was heated and its vents were closed before *Shabbos*, one is not allowed to bathe in the bathhouse on *Shabbos*,**

<sup>3</sup> As the answer given previously that it means similar to the face, etc., does not apply to his version in which he permits the whole body simultaneously.

**but one may bathe in the bathhouse immediately 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*.]

**3. 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.]

The Baraisa continues: Rav Yehudah said: it once happened at the baths of Bnei Brak that the holes were plugged before a Festival: the following day Rabbi Elozar ben Azaryh and Rabbi Akiva entered, steam-bathed in it, went out, and rinsed in the outer chamber, but the warm water was covered over with boards.<sup>4</sup> When the matter came before the Sages, they said: Even if the warm water is not covered with boards.<sup>5</sup>

**4. The Baraisa concludes: When people began sinning, the Chachamim forbade steam bathing on *Shabbos*. One may walk through a public bath in a large city on *Shabbos*, and there is no concern.**

<sup>4</sup> I.e., and they had no fear that the water in which they rinsed might have been heated by the heat of the baths.

What is [this reference to] transgressors? For Rabbi Shimon ben Pazzi said in the name of Rabbi Yehoshua ben Levi on the authority of Bar Kappara: At first 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. (40a)

Rava said: One is allowed to call someone a sinner if he violates a Rabbinic enactment. According to whom? It is according with that (previous) Tanna (who refers to those who bathe in hot water on the *Shabbos* as “sinners” for evading Rabbinical enactments). (40a – 40b)

One may walk through a public bath in a large city on *Shabbos*, and there is no concern. Rava said: This only applies to a public bath in a large city, but it does not apply to the villages. What is the reason? When one walks through a public bath on *Shabbos*, no one will accuse him of steam bathing. 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. (40b)

**5. Baraisa: One may warm himself by a fire and then rinse with cold water, but one may not rinse in**

<sup>5</sup> It is permitted.

cold water and then warm himself by the fire, [because] he is warming the water that is on himself. [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*.] (40b)

6. **Baraisa: 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*.] (40b)
7. **Baraisa: 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, but not in order for it to be cooked. 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*, and there is no concern.**

The Gemora inquires: What is the opinion of the Tanna Kamma (who maintains that one may leave water in front of a fire to remove the chill) regarding oil? Rabbah and Rav Yosef posits that according to the Tanna Kamma, 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 Kamma 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. Rabi Shimon ben Gamliel holds that warming is like cooking and one cannot place the oil by the fire to warm it.

The Gemora asks: Rabbi Shimon ben Gamliel has the identical opinion as the Tanna Kamma!? The Gemora answers: The difference between them is regarding an unusual manner. [Rabbi Shimon ben Gamliel permits warming the oil in a different fashion, i.e., by anointing oneself when standing next to the fire.] (40b)

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

Rav Yehudah said in the name of Shmuel: 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. (40b)

9. **Rav Yitzchak bar Avdimi said: One time I was following Rebbe as he entered a bathhouse (in Teveryah on *Shabbos*) and I wanted to warm a flask of oil in a bathtub, and Rebbe told me to place the flask of oil in another vessel and warm it up.**

The Gemora notes that three things are learned from this: 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 Teveryah, and the *Gemora* above (40a) concluded that it was permissible to bathe in the Hot Springs of Teveryah.]

The *Gemora* asks: But how might he [Rebbe] act thus? Didn't Rabbah bar Bar Chanah say in Rabbi Yochanan's name: One may meditate [on the words of the Torah] everywhere, except at the baths or a lavatory? And should you answer, He said it to him in secular language, -surely Abaye said: Secular matters may be uttered in the Holy language, whereas sacred matters must not be uttered in secular language. — Restraining one from transgression is different.<sup>6</sup> The proof is: Rav Yehudah said in Shmuel's name: There was an incident where a student of Rabbi Meir followed him into a bathhouse and wished to wash the floor [for him]. Rabbi Meir told him 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. So too, here as well, preventing a transgression is different. [In ordinary circumstances, however, one is forbidden to use *halachic* terminology in a bathhouse or any other unclean area.] (40b)

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

Ravina said: This proves that if one cooks in the hot waters of Teveryah on the Shabbos, he is liable. For the incident of Rebbe happened after the decree, yet he said to him, Take [some water] in a second vessel and put [the flask of

<sup>6</sup> 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.

oil in it]. But that is not so? For Rav Chisda said: If one cooks in the hot springs of Teveryah on the Shabbos, he is exempt? — By 'liable' he too meant lashes for disobedience.<sup>7</sup> (40b)

**11. 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 *Gemora* asks: Is it not obvious that he did not 'lift' [his feet]? For it was taught: One must not swim in a pool full of water, even if it stands in a courtyard.<sup>8</sup> There is no difficulty: Rabbi Avahu, however, was swimming in a pool that had a wall, and the Chachachim permitted one to swim in a pool with a wall. (40b – 41a)

**INSIGHTS TO THE DAF**

***What Heats the Hot Springs of Tiberias?***

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.

<sup>7</sup> 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.

<sup>8</sup> 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.

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 Rabbi Yossi holds that they are heated by fire as they pass by the gates of Gehinnom. According to Rabbi 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 Rabbi 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.

## DAILY MASHAL

**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 Rabbi 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 Rabbi 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.