

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

Rabbi Zeira said: I saw Rabbi Avahu bathing in the river and Rabbi Avahu had covered his lower area. I was not sure if he had touched the male organ or not.

The Gemora asks: is it not obvious that he did not touch, for it was taught in a baraisa: Rabbi Eliezer said: One who touches his male organ while urinating is considered as if he is bringing a flood to the world.

The Gemora answers: Abaya said: It was accounted as [analogous to] marauding soldiers. For we learned in a Mishnah: If marauding soldiers enter a town¹ in peacetime, open barrels [of wine] are forbidden, closed barrels are permitted; in war time, both are permitted, because they have no time to make nesech. Thus we see, since they are afraid, they do not make nesech; so here too, since he is in fear, he will not come to meditate [impure thoughts]. And what fear is there here?-The fear of the river.²

The Gemora asks: Can this be so? But Rabbi Abba said in the name of Rav Huna who said in the name of Rav: One who covers his lower area is considered to have

denied the covenant that Hashem made with Avraham Avinu.

The Gemora answers: This is not a difficulty as one refers to a case where is going down (to the river), and one refers to where he is coming up. [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. (41a)

2. 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*.³ He found Rav Yehudah in the bathhouse telling his attendant, “Bring me niter (a cleansing agent), and bring me a comb,

¹ And they may have touched or moved open barrels of wine, thus rendering them forbidden.

² 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.

³ 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*.

open your mouths and expel the heat, and drink of the water of the baths.” Said he: Had I come to hear nothing but this, it would suffice me.

The Gemora analyzes: As for ‘bring me niter, bring me a comb,’ it is well: he informs us that secular matters may be said in the Holy Language. ‘Open your mouths and expel the heat’ too is as Shmuel, for Shmuel said: Heat expels heat. But ‘drink the water of the baths’ — what is the virtue of that?—For it was taught: If one eats without drinking, his eating is blood, and that is the beginning of stomach trouble. If one eats without walking four cubits [after it], his food rots, and that is the beginning of a foul odor [from his mouth]. One who needs to relieve himself yet eats is like an oven which is heated up on top of its ashes, and that is the beginning of perspiration odor. If one bathes in hot water and drinks none, he is like an oven heated without but not within. If one bathes in hot water and does not have a cold shower bath, he is like iron put into fire but not into cold water. If one bathes without anointing, he is like water [poured] over a barrel. (41a)

3. Mishnah: 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.

What is a *miliarium* whose coals have been removed? It 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. The Gemora cites a Baraisa in accordance with Rav Nachman: From an *antichi*, even when cleared of coals and covered with ashes, one may not drink, because its copper heats it. (41a)

4. Mishnah: 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, but he may not put cold water in it in order that it be heated.

What does this mean? — Said Rav Adda bar Masna, This is its meaning: in the case of a kettle from which the hot water is removed, one must not pour into it a little [cold] water in order to heat it, but he may pour in a large quantity of [cold] water to temper it.

The Gemora asks: But does he not harden it?⁴ -This agrees with Rabbi Shimon, who ruled: That which is unintentional is permitted.⁵

⁴ Sc. The metal of the kettle, by pouring cold water into it while it is hot. This itself is forbidden on the Shabbos.

⁵ 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.



Abaye demurred to this: Is it then stated, A kettle from which the water is removed: Surely it is stated, if a kettle is removed? Rather said Abaye, this is the meaning: If a kettle is removed [from the fire] and it contains hot water, one must not pour in it a little water to heat it [the added water], but he may pour a large quantity of [cold] water in it to temper it. But if the water is removed from a kettle, no water at all may be poured in it, because that hardens it; this agreeing with Rabbi Yehudah, who maintains: [Even] that which is un-intentional is forbidden. (41a – 41b)

Rav said: They taught [that it is permitted] only to temper [the water]; but if it is to harden [the metal], it is forbidden. Whereas Shmuel ruled: Even if to harden it, it is still permitted. If the primary purpose is to harden it, can it be permitted! [Surely not!] Rather if stated, it was thus stated: Rav said: They taught this only where there is [merely] a sufficient quantity to temper it; but if there is enough to harden it, it is forbidden.⁶ Whereas Shmuel maintained: Even if there is a sufficient quantity to harden it, it is permitted. (41b – 42a)

INSIGHTS TO THE DAF

Reciting a Brachah over Mineral Water

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

⁶ Rashi explains: Rav explains the Mishnah as Rav Adda bar Masna, viz., that the water was removed from the kettle. Rav observes: though a large quantity of water may be poured into it, it must nevertheless be insufficient to harden it, but merely enough to temper the water, i.e., it must not be completely filled with cold water, for that hardens the metal. R"l maintains that if

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

the hot water is first emptied, even a small quantity of cold water poured into it immediately afterwards will harden it. Hence he interprets it thus: Rav explains the Mishnah as Abaye, as meaning that the kettle was removed with its hot water. Nevertheless, it must not be filled up with cold water, for that hardens it, as before.



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.