

OVERVIEW of the Daf

1) Bathing or rinsing one's entire body with hot water on Shabbos (cont.)

Rabbah bar bar Chanah answers R' Yosef that R' Yochanan ruled explicitly like R' Yehudah.

2) Bathing with hot water heated before Shabbos

Rav and Shmuel disagree regarding bathing on Shabbos with water that was heated before Shabbos. According to Rav, it is permitted to wash one's entire body one limb at a time, and according to Shmuel one is only permitted to wash one's face, hands and feet.

Rav's position is refuted by a Beraisa.

Rabbah presents a more lenient version of Rav's opinion. R' Yosef queried Abaye whether Rabbah followed the lenient ruling of Rav and Abaye responded that he did not know.

3) The origin of the ban against bathing on Shabbos

A Beraisa describes the progression of the ban against bathing or steam-bathing on Shabbos.

The Beraisa attributed the extension of the ban against bathing to the "increase of sinners." The Gemara elaborates on how abuses of these halachos led the sages to extend the prohibition against bathing.

4) Other bathing related prohibitions

One Beraisa prohibits rinsing oneself with cold water and then sitting by a fire to warm up, because the prohibition against heating the water on his skin.

A second Beraisa permits heating a towel and placing it on one's stomach to relieve a stomach-ache, but prohibits the use of a pot for that purpose even during the week because of the danger involved.

5) Warming liquids on Shabbos

A Beraisa permits placing a pitcher of water in front of a fire to remove the chill. R' Yehudah permits placing a container of oil in front of a fire to warm the oil. R' Shimon ben Gamliel permits a woman to rub oil on her hands and warm it in front of a fire and then rub the oil on her child.

There is a disagreement regarding Tanna Kama's opinion concerning oil. According to Rabbah and R' Yosef, he permits even heating the oil because it is not subject to the prohibition against cooking. According to R' Nachman bar Yitzchak he would not even permit warming the oil to a degree less than yad soledes bo.

R' Yehudah in the name of Shmuel rules that it is prohibited to heat up water and oil to the point of yad soledes bo.

R' Yitzchak bar Avdimi deduced three halachos from an interaction with Rabbi: 1) Oil is subject to cooking, 2) A kli sheni is incapable of cooking and 3) Warming something in a place where it could be cooked is rabbinically prohibited.

As a tangent to the above story the Gemara discusses the prohibition against studying Torah in a bathhouse.

Ravina deduces from the story involving Rabbi that it is rabbinically prohibited to cook using the hot springs of Tiberias.

6) The prohibition against swimming on Shabbos

Although a Beraisa prohibits swimming on Shabbos R' Zeira entertains the possibility that the prohibition does not include a pool that has an embankment. ■

Gemara GEM

Stopping Sin in the Beis Hakisei

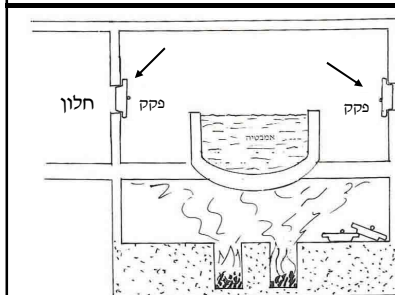
אפרשי מאיסורא שאני

The Gemara says that Rav Yitzchak was preparing to place a jug of oil in the pool of a bathhouse on Shabbos for Rabbi's use. While they were in the bathhouse, Rabbi instructed Rabbi Yitzchak to put the jug of oil in a Kli Sheini. The Gemara asks, didn't Rabbi Yochanan say that one cannot even think about Torah in the bathhouse? How could Rabbi have told Rav Yitzchak a Halachah, that he must put the oil in a Kli Sheini, while they were in the bathhouse? The Gemara answers that because Rabbi Yitzchak was going to transgress cooking the oil on Shabbos if Rabbi would not have said anything, Rabbi was allowed to tell him this Halachah, even in the bathhouse, in order to stop him from sinning.

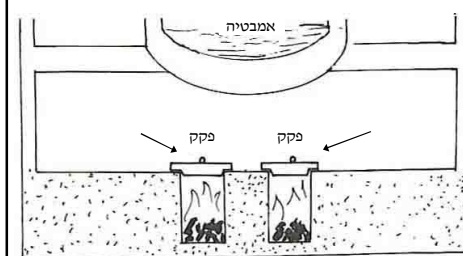
The Ramban has difficulty with this Gemara. Isn't it obvious that if someone is going to sin in the bathhouse that one is allowed to tell him so that will stop him from sinning? For example, if someone were to be eating unkosher food in the bathhouse, would one ever think that a person could not tell him to stop eating the unkosher food?

The Ramban and answer that the Gemara never thought that one should not stop a person from sinning in a bathhouse. The Gemara was bothered by Rabbi's Halachic approach to Rav Yitzchak. Instead of telling him how to handle the situation in a Halachically permissible fashion (to put the jug in a Kli Sheini), he should have merely said that he was not interested in using oil on that day. Rabbi Yitzchak would not put the oil in the bathtub, and Rabbi would not have to talk Torah in the bathhouse. Our Gemara answers that Rabbi was nevertheless allowed to speak in a Halachic fashion, even though he had an alternative method available to prevent Rav Yitzchak from sinning. ■

Daf DIAGRAM



A cross-section view of the bathhouse. In this diagram, the windows have been plugged up. (See arrows)



Here, according to the second explanation of Rashi, we are discussing the area below the floor, where the fires for heating the bathhouse are located. It is these openings which are closed before Shabbos. (See arrows)

HALACHAH Highlight

Stating matters of Halacha in a bathhouse

אמר רבי יצחק בר אבדימי: פעם אחת נכנסתי אחר רבי לבית המרחץ, ובקשתי להניח לו פך של שמן באמבטי, ואמר לי טול בכלי שני ותן. ... היכי עבדי הכי? והאמר רבה בר בר חנה אמר רבי יוחנן: בכל מקום מותר להרהר, חוץ מבית המרחץ ובית הכסא...לאפרושי מאיסורא שאני.

Rebbi Yitzchak bar Avdimi said: one Shabbos I entered a bathhouse following Rebbi, and I intended to place a container of oil into a hot bathtub to warm it. He said to me that I should take some water in a secondary vessel, and then place the container in it. Questions the Gemara: how could Rebbi have done this? For Rabbah bar Chanah said in the name of Rebbi Yochanan that it is permitted to think Torah thoughts anywhere except in a bathhouse and a lavatory...The Gemara answers that it is permitted to speak Torah words if the purpose is to prevent someone from transgressing.

The source¹ for the interdiction of thinking words of Torah in a bathhouse is based upon the verse²: “והיה מחניך קדוש” (and your camp will be holy). The Magen Avraham³ explains that the bathhouse is an unclean place, and as such to meditate on words of Torah there is unsuitable.

It is prohibited to pronounce Halachic determinations while in the bathhouse. However, some Rishonim⁴ surmise from our passage that it is permitted to make a statement from which one would be able to infer the Halacha, as long as the statement is not made in the form of a Halachic pronouncement. They infer this from the fact that Rebbi could have simply told Rav Yitzchak bar Avdimi to not place the container in the bath and as such avert the potential transgression, but instead Rebbi told him to place the container in a kli sheni, and from this statement it is possible to derive Halacha.

The Rambam⁵ and Shulchan Aruch⁶ both codify this passage, that in order to prevent a person from transgressing an interdiction, it is permitted to speak words of Torah in a bathhouse, even in Hebrew. However, it is proper⁷ to not speak in Hebrew in a bathhouse if possible.

The Chaye Adam⁸ writes that one is not permitted to prevent a person from a potential sin by making a pronouncement in the form of a Halachic determination, for that itself is Torah, and as such is forbidden. However, some Rishonim⁹ conclude from Rebbi Meir's

REVIEW and Remember

1. Which rulings of Rav did Rabbah not follow?
2. What title is given to a person who violates a rabbinic prohibition?
3. What is considered the degree of heat from which the hand recoils?
4. When would it be permitted to speak words of Torah in a bathroom or bathhouse?

language to his student (in the next passage) that it is allowable to even word the statements in the form of Halachic determinations. After all, Rebbi Meir could have simply said that he doesn't desire the floor washed or smeared with oil, but since he was preventing his student from transgressing a prohibition, he was allowed to even make the statements in the form of a Halachic determination. The Mishnah Berura¹⁰ cites Chaye Adam, but notes the words of the Ran¹¹ that had been only just published and held like the previously mentioned Rishonim. Thus, he writes¹² that if a terse statement does not suffice, then one may elaborate on the severity of the prohibition as necessary to prevent the person from transgressing the interdiction. ■

1. עיי משנייב (סיי פה סייק ח) עיי שבת (דף קנ עייא)
2. דברים כג, טו
3. מג"א (סיי פה סייק ב) והוב"ד במשנייב שם
4. רמב"ן, רשב"א, ר"ן (דף יט עייא בדפי הרי"ף ד"ה ואשמעי). ודברי הר"ן הובאו להלכה במג"א (שם סייק ה) ובמשנייב (שם סוסי"ק יד) וכפה"ח (שם אות ח"י)
5. רמב"ם (פ"ג מהלי קיי"ש ה"ה)
6. שו"ע (סיי פה סייב)
7. ספר חסידים (סיי תקצד) הוב"ד במג"א (סיי ב). וכן במשנייב (סיי ט) ובכפה"ח (אות יא).
8. חיי אדם (כלל ג' סי' לה) והסביר דבריו בהרחבה בנשמת אדם שם. הביאו במשנייב (שם סייק יד)
9. רמב"ן, רשב"א. ועוד. וכן במג"א (שם סייק ה) עיי הכסף משנה (פ"ג מהלי קיי"ש ה"ה).
10. בביתור הלכה שם (ד"ה ואם נודמן)
11. חידושי הר"ן כאן
12. במשנייב שם סייק יד ■

Gemara GEM

Using a Thermos

כלי ראשון מבשל

It is prohibited to cook the Korban Pesach. The Gemara (Pesachim 41a) recognizes that legally, if the Korban Pesach is placed in the hot-springs of Tevaria, this would not be considered cooking. This is why the Gemara concludes that a person would not be liable for this type of “cooking”. The Imrei Emes of Ger addresses a critical problem with this Gemara. The Korban Pesach cannot be taken out of Yerushalayim. If someone would bring the Korban to Teveria, it would automatically

be disqualified due to its having been removed from Yerushalayim. Once it is disqualified, there no longer is any issue about cooking it. The fact that the Gemara deals with the exemption from the laws of cooking due to it being with the hot-springs of Teveria seems out of place.

The Imrei Emes suggests that we must be talking about bringing the hot waters of Teveria to Yerushalayim in an insulated container, similar to what we call a thermos. This answer is inadequate for another reason. A thermos is a kli sheni, which does not have the intensity to cook food placed in it. Again, the point of the Gemara in Pesachim, which hinges the exemption for cooking the Korban Pesach due to the water coming from hot springs,

seems irrelevant. If the water is in a thermos, one would not be liable simply because no cooking is happening in a kli sheni.

Tosafos (Peshachim, ibid.) writes that the reason that only a kli rishon is capable of cooking is because once it sits on the fire, its walls are heated, and the heat within it is more intense, and that the heat is maintained for a longer period of time. Based upon this definition, although the walls of a thermos are cold to begin with, nevertheless, it can be categorized as a kli rishon because the heat is maintained within its insulated chamber.

Even with this clarification, the Imrei Emes rejects this explanation of the Gemara to account for the cooking of the Korban Pesach in the hot-springs of Teveria. ■