



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shabbos Daf Lamed Tes

MISHNA

- One may not put an egg next to a hot water kettle so that it should get slightly roasted.
- One may not crack an egg (to fry it) on scarves that have been heated in the sun, but **R' Yosef** says that one may fry an egg on these scarves heated by the sun.
- One may not bury an egg in sand or dirt that was heated by the sun in order to roast it.
- The people of Tverya placed a pipe of cold water through the hot springs (to heat the water on Shabbos). The **Chachomim** told them, that was not allowed. They said, water heated like that on Shabbos is like water heated by a fire on Shabbos and is prohibited for washing and drinking. On Yom Tov, water heated like that is mutar to drink but assur for washing.

GEMARA

- **R' Yosef** said, if one slightly roasts an egg, he is oiver an issur D'Oraisa
 - **Mar the son of Ravina** brings a proof from a Mishna which says that even a slight action that makes something edible is assur D'Oraisa. Slightly roasting an egg would be similarly assur.

V'LO YAFKIENA B'SUDARIN

- **Q:** A Mishna says that one may cook water in the sun. Does that only follow **R' Yosef**? **A: R' Nachman** says, all agree that cooking in the sun (like the Mishna says) is permitted. All further agree that cooking by a "toldah" of fire is prohibited. The machlokes is regarding cooking with a toldah of the sun. **R' Yosef** permits it. The **Chachomim** say that permitting it will lead to people cooking with a toldah of fire, and therefore even a toldah of the sun is prohibited as well.

V'LO YATMINENA B'CHOL

- **Q:** Why doesn't **R' Yosef** argue and permit cooking in the sand (which is a toldah of the sun) as well? **A: Rabbah** says the reason **R' Yosef** prohibits cooking in the sand is that it may lead people to bury and insulate things in hot ashes, which is assur. **R' Yosef** says, burying in the sand is assur because he may come to dig a hole in the sand (Rashi) or because the sand is muktzeh (Tosfos).
 - The difference between these 2 answers is a case where one has loose earth to bury the egg in (there is still a "hatmanah" problem, but not a digging problem).
 - **Q:** A Braisa says, **R' Shimon ben Gamliel** says, one may slightly roast an egg on a hot rooftop (from the heat of the sun) but not on hot lime (heated by fire). According to **Rabbah** this makes sense because there is no reason to be goizer for burying in ashes, because no burying is happening here. But, according to **R' Yosef**, he may move earth on the roof, and it should therefore be assur on a rooftop as well?! **A:** A typical rooftop does not have earth on it, so there is no reason to prohibit it according to **R' Yosef** either.
 - **Q:** Our Mishna brought the story with the people of Tverya. The **Chachomim** prohibited the water and **R' Yosef** did not argue although the heat was not from a fire. According to **Rabbah** this makes sense, because the cool water was "buried" in the hot water, so there is a gezeirah of "hatmanah", but according to **R' Yosef**, who says that the problem is moving the sand, why would **R' Yosef** prohibit this case?! **A: R' Yosef** would say that the story with the people of Tverya is actually going on the beginning of the Mishna which discusses frying on a hot scarf which was heated by the sun. The **Chachomim** bring the story as a proof that sun heat may not be used to cook. **R' Yosef** answered that

the hot springs of Tverya are heated by fire – the fire of Gehinnom, not the sun, and therefore agrees that the water should be prohibited.

- **R' Chisda** says, from the story of the people of Tverya, and the fact that the **Chachomim** prohibited it, we learn that all “hatmanah”, even if done on Friday, in materials that increase heat is prohibited.
- **Ulla** says we pasken like the people of Tverya. **R' Nachman** said, they have already broken their pipes (i.e. they retracted their psak and now agree with the **Chachomim**).

MA'ASEH SHE'ASU ANSHEI TVERYA

- **Q:** What type of “washing” is prohibited using these waters on Shabbos? Washing the whole body is assur even with water heated on Friday, so that can't be what was prohibited?! If washing the face, hands and feet was what was prohibited using this water on Shabbos, that is problematic, because the **Chachomim** then said that the water was prohibited to wash with on Yom Tov as well, and only **B'S** prohibit heating water on Yom Tov for washing, but **B'H** allow it, which would mean our Mishna is following **B'S**!? **A: R' Ika bar Chananya** said, the water heated in the pipes were prohibited to use to *shower* (as opposed to bathe) the entire body with on Shabbos and Yom Tov, but showering with water heated before Shabbos and Yom Tov is actually permitted, like the shita of **R' Shimon**.
 - **R' Meir** says one may not shower on Shabbos or Yom Tov with hot or cold water. **R' Shimon** permits with hot or cold. **R' Yehuda** permits with cold and prohibits with hot.
 - **R' Chisda** says, the machlokes is only when the water is in the ground (that's when **R' Shimon** permits it), but if the water is in a keili, all say it is assur to use for showering.
 - **Rabbah bar bar Channa in the name of R' Yochanan** says, we pasken like **R' Yehuda**. He explained, that he actually heard this from **R' Yochanan**, and didn't just pasken this way based on what **R' Yochanan** says elsewhere that whenever there is a 3 way machlokes, we typically follow the “middle ground” view. The fact that he heard it directly from **R' Yochanan** is important because it could be that the statement of **R' Yochanan** about a 3 way machlokes only applies to Mishanyos, and not to Braisos, and this machlokes is in a Braisa.