



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

Shabbos Daf Mem

- **Rav** says, water that was heated on Friday may be used on Shabbos to wash one's entire body, one limb at a time. **Shmuel** says, only one's face, hands and feet may be washed with hot water on Shabbos.
 - **Q:** A Braisa says, water heated on Friday may be used to wash one's face, hands and feet on Shabbos, but not his entire body!? **A:** Rav would say, that means one cannot wash his entire body at one time, but must wash one limb at a time, like when he washes his face, hands and feet.
 - A Braisa says, water heated on Friday may be used on Shabbos to wash the face, hands and feet, but **not** the entire body, **even** if it is done one limb at a time. This is clearly a proof to **Shmuel**.
 - **Rabbah** had a version of **Rav** in which **Rav** said, water that was heated on Friday may be used on Shabbos to wash one's entire body as long as he leaves out one limb.
 - The Braisa that we asked from before is a question here as well, and we can't answer like we did before, because here **Rav** is not saying that we need to do one limb at a time.
 - **Rav Yosef** asked **Abaye**, did **Rabbah** follow this ruling of **Rav** in practice? **Abaye** answered that he did not know.
 - **Q: Rav** was totally refuted, so of course **Rabbah** did not follow him?! **A: Rabbah** did not hear of these problematic Braisos, so maybe he still held like **Rav**.
 - **Q: Abaye** has said that **Rabbah** always followed **Rav** except for 3 places, so why would he NOT hold like **Rav** here? **A:** He followed all the chumros of **Rav**, but this is a kulah of **Rav**, so it is unclear what he held.
- A Braisa says, if the vents that heat a bathhouse were closed before Shabbos (so it was not heated on Shabbos), it may be used immediately on Motzei Shabbos. Also, if the heating vents were closed on Erev Yom Tov (or Erev Shabbos), one may enter the bathhouse to use as a "shvitz", and then may shower in the outer room of the bathhouse (so no one should think he took a full bath inside the main room). **R' Yehuda** said, **R' Elazar ben Azarya** and **R' Akiva** went into a bathhouse as a shvitz and then showered in the outer room because the tub where they took the water from was covered with boards, therefore ascertaining that the water had not been heated on Yom Tov. The **Chachomim** said, that would have been permissible even if the water would NOT have been covered. However, when the number of sinners increased, the **Rabanan** prohibited using the bathhouse as a shvitz on Shabbos and Yom Tov. Still, it remained permitted to walk through the bathhouses of the large cities.
 - "Sinners" in this regard means as explained by **R' Shimon ben Pazi in the name of R' Yehoshua ben Levi in the name of Bar Kapara**, that originally people would bathe in waters heated on Friday. Then, bathhouse attendants would heat water on Shabbos and say that it was heated on Friday. This caused the **Rabanan** to prohibit bathing with hot water on Shabbos, but they still allowed using it as a shvitz. People would then bathe in hot water and say they only sat in the shvitz. They therefore prohibited the shvitz, but still allowed the hot springs of Tverya. People would then bathe in warmed water and say it was from the hot springs of Tverya. They therefore prohibited bathing in the hot springs of Tverya as well and left bathing in cold water as the only option. The **Rabanan** saw that people could not live by these prohibitions, so they lifted the ban on the hot springs of Tverya, but all other prohibitions remained in place.
 - **Rava** says, from here we see, that one who is "oiver" on a D'Rabanan may be called a "sinner".

- Bathhouses of the large cities remained permitted to walk through, because they were a lot less steamy than those of the small towns and walking through did not necessarily provide one with the effects of a shvitz.
- A Braisa says, on Shabbos, one may warm himself by a fire and then shower in cold water, but not the reverse, because the fire would then heat the water on him from the shower.
- A Braisa says, on Shabbos, one may warm a towel to put on his stomach (to help for a stomachache), but cannot put a hot water kettle by his stomach (for the same purpose) because hot water may spill on him and he will be “oiver” washing with hot water. Placing the hot kettle by one’s stomach is prohibited during the week as well because it is a sakanah.
- The **Tanna Kamma** of a Braisa says, one may place a pitcher of water near a fire to remove the chill, not to heat it. **R’ Yehuda** says, one may place a bottle of oil near a fire to warm it, not to heat it. **R’ Shimon ben Gamliel** says, a woman may smear oil on her hand and place that hand near a fire to warm it, and then smear the warmed oil on her young child.
 - **Q:** What does the **T”K** hold regarding oil? **A: Rabbah and R’ Yosef** say the **T”K** even allows oil to be heated. **R’ Nachman bar Yitzchak** says the **T”K** would not allow oil to be placed in front of the fire, even to just have the chill removed.
 - **Rabbah and R’ Yosef** explain the Braisa, that the **T”K** holds that oil is not subject to cooking and can therefore be heated. **R’ Yehudah** holds that oil is subject to cooking, but cooking is only achieved when it is heated, not warmed. **R’ Shimon ben Gamliel** holds that oil is subject to cooking and cooking is achieved even by warming if done in the normal manner.
 - **R’ Nachman bar Yitzchak** explains the Braisa, that the **T”K** holds oil is subject to cooking and cooking is achieved by warming and it may therefore not even be warmed. **R’ Yehuda** holds that oil is subject to cooking but cooking is only achieved when it is heated. **R’ Shimon ben Gamliel** holds that oil is subject to cooking and cooking is achieved by warming. The **T”K** and **R’ Shimon ben Gamliel** differ with regard to whether warming in an unusual fashion (e.g. once it is already smeared on the woman) is allowed.
 - **Rav Yehuda in the name of Shmuel** says, it is prohibited to heat water and oil to the point of “yad soledes bo”. Anything less is permitted. **Rachva** explains, “yad soledes bo” is when something is hot enough to burn the stomach of a baby.
- **R’ Yitzchak bar Avdimi** followed **Rebbi** into a bathhouse on Shabbos and wanted to place a bottle of oil into the bath water to warm the oil. **Rebbi** told him to put water into a kli sheni and then place the bottle of oil into that.
 - **We learn 3 things from this story:** 1) Oil is subject to cooking, 2) a kli sheni does not “cook”, 3) warming oil is considered to be cooking it.
 - Although this took place in a bathhouse, where one may not discuss Torah, **Rebbi** was allowed to say this because it was preventing someone from being “oiver” an issur. As we find that **R’ Meir** instructed someone in a bathhouse regarding a halacha as well, which shows that when it was done to prevent one from being “oiver” an issur it may be done.
 - Given that this story took place in the hot springs of Tverya, from the fact that **Rebbi** said to use a kli sheni, we see that one can be “oiver” cooking in the hot springs of Tverya. However, he would not be “oiver” on a D’Oraisa, only on a D’Rabanan, and would therefore be liable for makas mardus (lashes for being oiver a D’Rabanan).
- **R’ Zeira** saw **R’ Avahu** floating in a bathtub on Shabbos and wondered whether **R’ Avahu** took his feet off the ground and fully floated or not. Although a Braisa prohibits floating in a pool on Shabbos, that could be where the pool has no rim around it, so it is more like a lake or other body of water (which, when one walks out of, he moves the earth with his feet and digs) and is therefore prohibited. **R’ Avahu** was floating in a pool with a rim, where there is no reason to be goizer.