



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

Shabbos Daf Mem Aleph

- **R' Zeira** saw **R' Avahu** covering his "eiver" while bathing (for purposes of tznius). **R' Zeira** was unsure whether **R' Avahu** touched his eiver with his hands or just covered it.
 - **Q:** A Braisa says, one who holds his eiver while going to the bathroom is considered to have brought a "mabul" to the world (because the sin of the "dor hamabul" was emitting "shichvas zera l'vatala"). Certainly, **R' Avahu** did not touch his eiver!? **A:** Touching the eiver is a problem when it leads to the emission of zera. **R' Avahu** had the fear of drowning at the time, and therefore knew that he would not come to bad thoughts and the emission of zera.
 - **Q: R' Abba in the name of R' Huna in the name of Rav** says that one who covers his "milah" is considered as if he denies the "bris" of Avraham Avinu (because he covers it and is embarrassed of it)?! **A:** When walking down to the river, one should not cover it (since there are no tznius issues because he isn't facing anyone) to show he is not embarrassed of it. When returning from the river and facing people, one should cover it for reasons of tznius.
 - **Rava** would bend over (rather than cover with his hands), **R' Zeira** would stand upright, **R' Ashi's Yeshiva** would stand upright when facing the river and bend over when facing people.
- **R' Zeira** wanted to go to Eretz Yisrael and therefore avoided **R' Yehuda** for fear that **R' Yehuda** would not allow him to leave to Eretz Yisrael. **R' Zeira** wanted to hear one last teaching before he left. He went to **R' Yehuda** and found him in the bathhouse where he asked his attendant to give him soap and a comb (both of these requests were made in lashon hakodesh). He then told the people to open their mouths to let in the heat so that they would sweat. He then said to drink from the bath water. **R' Zeira** said, it was worth coming just for these lessons.
 - The lessons are: 1) One may speak about non-Torah matters in lashon hakodesh in a bathhouse; 2) It is healthy to inhale the heat so that one will sweat; 3) Taking a bath provides no health benefits unless one drinks hot water afterwards as well.

MISHNA

- The hot water from a "mulyar" (hot water kettle with a compartment for coals around the outside) whose coals were removed may be drunk on Shabbos. Hot water of an "antichi" may not be drunk on Shabbos even if the coals were removed.

GEMARA

- A "mulyar" is a kettle where the water is inside and coals are on the outside.
- "Antichi" – **Rabbah** says it is a compartment for water inside a kirah which gets extremely hot and increases the temperature of the water even when the coals are removed. **R' Nachman bar Yitzchak** says it is a double-decker pot where the coals are in the bottom level and water is in the top (this also can increase the heat of the water even once the coals have been removed).
 - **R' Nachman bar Yitzchak** would surely agree with **Rabbah** (because a kirah gets hotter than a pot). **Rabbah** may not agree with **R' Nachman bar Yitzchak**.
 - A Braisa says that one may not drink the water of an antichi on Shabbos even if the coals were removed, because the bottom continues to heat the water. This is a proof to **R' Nachman**.

MISHNA

- One may not put cold water into a hot water kettle that was cleared (the Gemara will have different explanations) so that the water should heat up. However, one may place cold water into it, or into a cup so that the water is warmed (but not heated).

GEMARA

- **R' Adda bar Masna** explains the Mishna to mean, if one removed a kettle from the fire and emptied out ("cleared") the hot water, he may not put a little cold water into the empty kettle to heat the water. However, one may put a larger amount of water into the kettle so that the water gets warmed, but not heated.
 - **Q:** Putting cold water onto hot metal hardens the metal ("metzaref"), which is assur on Shabbos!? **A:** The Mishna follows **R' Shimon**, who holds that since it is unintended, it is permitted ("davar she'eino miskaven mutar").
- **Abaye** says, the Mishna is discussing a kettle of hot water that was removed ("cleared") from the fire. One may not put a small amount of cold water into the hot water to heat the water. He may, however, add a lot of cold water so that it will get warmed, not heated.
 - It seems that if the water was removed from the kettle, one would not be allowed to add cold water to the empty kettle, because that would be the melacha of "metzaref". According to this, our Mishna follows **R' Yehuda** who says a "davar she'eino miskaven" is assur.
- **Rav** says one may add water to be warmed, but not to accomplish "metzaref". **Shmuel** says one may add water even to be "metzaref".
 - **Q:** How can **Shmuel** permit something l'chatchila, which is prohibited by the Torah?! **A:** The machlokes is: **Rav** says one may add the amount of water which will only warm the water, but not the amount which will accomplish the "metzaref" (a pot has to be completely full to accomplish "metzaref"). **Shmuel** says one may even add enough water which would accomplish the "metzaref" (because he holds like **R' Shimon** that "davar she'eino miskaven is mutar").
 - **Q:** We see that **Shmuel** does not agree with **R' Shimon** in a case where there is burning wood in the reshus harabim, where **Shmuel** says one may not put out the flame, although there is sakana and it is a "melacha she'eina tzricha l'gufa", because he would thereby be oiver an issur D'Oraisa!? **A:** He agrees with **R' Shimon** that a "davar she'eino miskaven" is mutar. He disagrees with **R' Shimon** with regard to a "melacha she'eina tzricha l'gufa".
 - **Ravina** says, we see from here, that one may be oiver a D'Rabanan to remove a sakana from the reshus harabim, and would therefore be allowed to carry thorns less than 4 amos at a time in reshus harabim (and as much as needed in a karmelis) to remove the thorns from the reshus harabim.