



1 Since we have been discussing issues relating to bathing, and at the end of the previous דף the Gemara related a story where זירא was unsure of a practice of אבהו, the Gemara continues with another ספק that זירא ר' had about אבהו ר' 's bathing practices:

– ואמר רבי זירא אנא חזיתיה לרבי אבהו שהניח ידיו כנגד פניו של מטה – זירא ר' said that he noticed that אבהו ר' would cover his private area when going to bathe, but he was unsure whether he actually touched his private parts.

There are two reasons why such a practice would be questionable –

First, אסור is to touch one's private area, even while urinating, and certainly while bathing.

However, the גמרא explains, this איסור does not apply in a situation where there is reason for fear, such as the fear of drowning when one would not come ליד הרהור.

Second, כל המניח ידיו כנגד פניו של מטה כאילו כופר בבריתו של אברהם, when one positions his hands in a way that blocks the מקום המילה, it appears as a denial of the special ברית that Hashem made with אבינו אברהם. The גמרא explains that this is a concern only on the way into the river, with one's back to others. However, R' Avuhu covered himself up on the way out of the river, when it is permitted for reasons of modesty.

2 The Gemara proceeds with a second story related to issues of bathing.

– זירא הוה קא משתמיט מדרב יהודה דבעי למיסק לארעא דישראל – זירא ר' had been avoiding יהודה ר' before moving to ארץ ישראל, because יהודה רב held that עובר בעשה כל העולה מבבל לארץ ישראל, based on the posuk It is אסור to move from בבל to ארץ ישראל, based on the posuk יהיו just one teaching from יהודה ר', and he happened to find רב יהודה in the bathhouse.

3 After hearing the instructions of R' Yehuda to his attendant, זירא ר' said;

– אלמלא באתי אלא לשמוע דבר זה דיי

Had I come to hear only that statement it would have been worthwhile, because he learned three valuable lessons from יהודה ר' 's behavior that day:

–First, he learned that it is מותר to speak about mundane things in לשון הקודש in the bathhouse.

–Second, he learned that inhaling hot steam helps the body sweat out its own heat.

–Third, he learned that the therapeutic effect of bathing is best realized if a person also drinks some hot water.

1 ר' זירא ← ? ← ר' אבהו

ואמר רבי זירא
אנא חזיתיה לרבי אבהו
שהניח ידיו כנגד פניו של מטה
ולא ידענא אי נגע אי לא נגע

כל האוחז באמה ומשתין כאילו מביא מבול לעולם

כל המניח ידיו כנגד פניו של מטה כאילו כופר בבריתו של אברהם אבינו

Only on the way into the river with one's back to others

Does not apply where there is FEAR

2 ר' זירא הוה קא משתמיט מדרב יהודה דבעי למיסק לארעא דישראל

ר' זירא avoided יהודה ר' before moving to ארץ ישראל

held רב יהודה כל העולה מבבל לארץ ישראל עובר בעשה

בבלה יובאו ושמה יהיו

ר' זירא decided to hear one last teaching from יהודה ר'

was רב יהודה in the bathhouse instructing his attendant...

3 ר' זירא said:
אלמלא באתי אלא לשמוע דבר זה דיי

1 to speak mundane things in the bathhouse

2 Inhaling hot steam helps the body sweat out its own heat

3 Effect of bathing is best if a person also drinks hot water



4 The third lesson about drinking hot water was also taught in a ברייתא that contains five other lessons relating to bathing and eating habits:
 -First, one should drink after eating to avoid stomach illness.
 -Second, one should walk at least 4 אמות - cubits after eating to avoid bad breath.
 -Third, if one eats when he needs to relieve himself it can cause excessive perspiration.
 -Fourth, it is advisable to rinse off with cold water after bathing with hot water.
 -Finally, in order to maximize the effect of a bath it is advisable to anoint one's body with oil before the bath (according to Rashi) - after the bath (according to Tosfos.)

4 ברייתא:

<p>1 Drink after eating to avoid stomach illness</p>	<p>2 Walk 4 אמות after eating to avoid bad breath</p>
<p>3 If one eats when he needs to relieve himself it can cause excessive perspiration</p>	<p>4 Rinse off with cold water after bathing with hot water</p>
<p>5 Maximize the effect of a bath anoint one's body with oil</p>	
<p>רש"י before the bath</p>	<p>תוס' after the bath</p>

5 The next משנה discusses different hot water כלים and whether you can drink from them on שבת.
 - מוליאר הגרוף שותין הימנו בשבת - מוליאר, which is a כלי surrounded by coals in compartments in the walls, may be used on Shabbos, as long as the coals were swept out.
 - אנטיכי אע"פ שגרופה אין שותין הימנו - An טיכי, may not be used even if swept out of its coals.

5 מוליאר הגרוף שותין הימנו בשבת

If the coals were swept out

6 There are two opinions as to what an טיכי is:
 - רבה אמר בי כירי - The coals are in a side compartment similar to a מוליאר. However, similar to a כירה, it has thicker walls, and the coals cook in it all week, making it very hot. Due to its intense heat, it will continue to increase the heat of the water even after the removal of the coals, and is therefore forbidden.
 - ר' נחמן בר יצחק holds that the compartment for the coals is on the bottom of the טיכי - like a double pot - which would not be quite as hot as רבה's version of an טיכי, but still much hotter than a מוליאר. As Rashi explains, since that bottom compartment is enclosed, it retains much heat, which will also increase the heat of the water even after the removal of the coals.

6 אנטיכי אע"פ שגרופה אין שותין הימנו

<p>ר' נחמן בר יצחק</p>	<p>רבה</p>
<p>Even if the coals were swept out</p>	



7 The next משנה discusses adding cold water to a hot pot, but the exact case of the משנה is debated in the Gemara.

understands the משנה as follows:
 A hot kettle whose contents have been completely emptied,
 - מים מועטים - He may not put a small amount of cold water in it to heat it up, because that would constitute בישול, since the pot is a כלי ראשון - a primary vessel.
 - מים מרובים - lots of water in it to warm it up, and there is no concern of בישול in this case, since the water will not get hot due to its quantity.

8 Now, although the cold water is מצרף - it hardens the pot, which is a violation of מכה בפטיש - however, since that was not his intention, the result is a דבר שאין מתכון and מותר רבי שמעון says that it's מותר.

9 Abay understands the words המיחם שפינהו to mean - A hot kettle that was removed from the fire, with hot water in it, and only then does the Mishnah's distinction apply.
 - מים מועטים - He may not put a small amount of cold water in it to heat it up, which that would constitute בישול, because the small amount of water he puts in now, will get cooked by the hot water that's already in the pot.
 - מים מרובים - lots of water in it to warm it up, and there is no concern of בישול, because the larger amount of water will not get hot from the lesser amount of water in the pot.
 However, regarding an empty pot -
 - He may not put water into it at all - A small amount, because of בישול - and a large amount, מפני - because it hardens it - and even though it's not his intention to harden it, Abay holds like רבי יהודה that דבר שאין מתכון is אסור.

7 **משנה**

Adding cold water to a hot pot

רב אדא בר מתנא

המיחם שפינהו

אבל נותן הוא לתוכו כדי להפשירן **מרוכים**

לא יתן לתוכו צונן בשביל שיחמו **מועטים**

8 **מצרף** - מכה בפטיש

ר' שמעון היא דאמר

דבר שאין מתכון מותר

9 **אביי**

המיחם שפינהו

אבל נותן הוא לתוכו כדי להפשירן **מרוכים**

לא יתן לתוכו צונן בשביל שיחמו **מועטים**

לא יתן לתוכו מים כל עיקר

ר' יהודה היא דאמר **דבר שאין מתכון אסור**



10 The Gemara adds that רב makes a distinction in the level of מים מרובים. As Rashi explains - in order to be מצרף, it must be completely filled to the top. Whereas, מים מרובים, even less than completely filled will not get hot, only warm. Therefore, according to Rav the Halacha regarding an empty pot is as follows;
 A small amount of water is אסור because of בישול.
 A larger amount of water - but not to the top - is מותר, because it is neither מבשל nor מצרף.
 מים מרובים filled to the top is אסור because of מצרף, because Rav - like Abaye - holds like רבי יהודה that דבר שאין מתכון is אסור.

10

רב

אבל עתה הוא לחובו כדי להפשירן מרובים

לא יתן לחובו צונן בשביל שיהמזו מועטים

מצרף

ר' יהודה דבר שאין מתכון אסור

רב

מצרף

ר' שמעון דבר שאין מתכון מותר