



1 After concluding on the previous daf that the איסור רחיצה - to bathe or shower on שבת, applies even when using חמין שהוחמו - water that was heated before שבת, the גמרא discusses to what extent one MAY wash with such water.

רב אמר רוחץ בהן כל גופו אבר אבר - Rav says that one may wash his entire body limb by limb. The איסור רחיצה is only גופו כל at once.

The גמרא also brings a second version of רב that one may even wash his entire body at one time as long as ומשייר אבר - he leaves out one limb.

One may only wash his face, hands, and feet. - שמואל אמר לא התירו לרחוץ אלא פניו ידיו ורגליו

The גמרא cites 3 Braisos that state פניו ידיו ורגליו, which seem to disagree with Rav. The second version of Rav is clearly refuted. However, the first two Braisos can be reconciled with the first version of Rav's opinion by interpreting the Braisos to be saying that one may wash his entire body in a similar fashion as פניו ידיו ורגליו - limb by limb. However, the third Braisa cannot be so reconciled, as it states - אבל לא כל גופו אבר אבר - which clearly refutes the opinion of Rav.

א"ל רב יוסף לאביי - רבה מי קא עביד כשמעתיה דרב - Rav Yosef asked Abaye - who was raised by Rabbah - Did Rabbah actually follow the opinion of Rav in this matter? Would he wash himself limb by limb on Shabbos? The Gemarah explains that even after Rav's opinion was refuted from the Braiso, רב still asked whether רב followed רב, because perhaps רב did not know about the rejection. If he did not know about the rejection, it would be logical to assume that he followed רב, because;

כל מילי דמר עביד כרב בר מהני תלת - With only three exception רבה ALWAYS followed רב. On the other hand, perhaps רב only followed the stringencies of Rav, and this case is different because it is a קולא, a leniency of רב. Therefore, Rav Yosef's wanted to know Rabbah's actual practice.

1

חמין שהוחמו

איסור רחיצה

שבת מערב

**One MAY wash...**

<p>שמואל</p> <p>לא התירו לרחוץ</p> <p><b>אלא פניו ידיו ורגליו</b></p>	<p>רב</p> <p>רוחץ בהן כל גופו</p> <p><b>אבר אבר</b></p> <p>רוחץ בהן כל גופו ומשייר אבר אחד</p>
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כל מילי דמר עביד כרב בר מהני תלת כחומרי דרב עביד

א"ל רב יוסף לאביי רבה מי קא עביד כשמעתיה דרב



2 The Gemara then takes us through the five step historical development of the הלכה relating to bathing on שבת.

-1- Initially, it was מותר to bathe in hot water heated before שבת.

התחילו הבלנים לחמם בשבת - the bathhouse attendants would allow the water to be heated on Shabbos, while claiming that the water was preheated before Shabbos.

-2-As a result the Chachamim prohibited bathing at all - even in hot water that was heated before שבת, but זיעה - steam bathing was permitted.

This did not work out, because people would bathe and claim that they were just going for a shvitz.

-3- Therefore, they forbade זיעה - steam bathing as well, but חמי טבריא - bathing in natural hot springs remained permitted.

However, this did not work out either because people would bathe in חמי האור - water heated by fire, and claim that they were bathing in חמי טבריא.

-4- The Chachmim, therefore, found it necessary to go even further and forbid bathing in חמי טבריא - natural hot springs.

This turned out to be too much. The people could not tolerate this גזירה.

-5- Upon which the Chahamim reverted back to step 3 - keeping the איסור to bathe in חמי האור - even when preheated before שבת - also keeping the איסור of זיעה - steam bathing, but permitting bathing in חמי טבריא - naturally hot springs.

Parentetically the Gemara notes - אמר רבא האי מאן דעבר אדרבנן שרי למיקרי ליה עבריינא - It is permissible to call a person who violates דרבנן אסורי דרבנן - a sinner, as we see that the Braisa called the people who bathed in preheated water "עוברי עבירה".

2

חמין שהוחמו

מערב שבת

התחילו הבלנים לחמם בשבת

◆ The חכמים prohibited bathing at all - even in hot water that was heated before שבת

זיעה חמי

◆ ... But people would bathe and claim they were just going for a shvitz

חמי האור חמי טבריא זיעה

◆ ... But people would bathe in חמי האור - water heated by fire

חמי טבריא חמי

◆ ... But his was too much

אמר רבא

האי מאן דעבר אדרבנן שרי למיקרי ליה עבריינא



3 The Gemara continues with other Halachos of רחיצה.

One may sit near a fire, warm his body, and then rinse with cold water. However,  
 - לא ישתטף בצונן ויתחמם כנגד המדורה  
 One may not rinse his body with cold water, and then warm himself by sitting next to a fire, because he will be warming the water on his body, which would then be considered רחיצה.

3

Sit near a fire

Rinse with cold water

לא ישתטף בצונן

ויתחמם כנגד המדורה

4 Another Halocho;  
 One may place a warm towel on his stomach to soothe a stomach ache. However,  
 - לא יביא קומקומוס של מים חמין ויניחנו על בני מעים בשבת  
 One should not place a pot of hot water on his stomach on Shabbos. Rashi explains - because some water might spill on his body, and this would be רחיצה on Shabbos.  
 The Gemara adds;  
 - ודבר זה אפילו בחול אסור מפני הסכנה  
 This is actually forbidden even in the weekdays, because of the danger of scalding.

4

One may place a warm towel on his stomach to soothe a stomach ache

לא יביא קומקומוס של מים חמין ויניחנו על בני מעים בשבת

ודבר זה אפילו בחול אסור מפני הסכנה

5 Since we discussed warming water on one's body as an issue of רחיצה, the Gemara segues into a discussion of warming water or oil itself as an issue of בישול.

- ת"ר מביא אדם קיתון מים ומניחו כנגד המדורה  
 One may place a pitcher of water near a fire,  
 - לא בשביל שיחמו אלא בשביל שתפיג צינתן  
 Not to heat it - only to take the chill off.

5

ת"ר מביא אדם קיתון מים ומניחו כנגד המדורה

לא בשביל שיחמו אלא בשביל שתפיג צינתן



6 Similarly, ר' יהודה allows warming - not heating - a flask of oil near a fire because warming oil is not considered בישול.

רשב"ג forbids warming the oil, because he is of the opinion הפשרו זהו בישול - Even warming oil is considered בישול. However, he permits it if first rubbed on the hands, because that is כלאחר יד - warming oil in an unusual manner.

Since the ת"ק mentioned water only - that it may be warmed but not heated - and did not mention oil - there is מחלוקת whether the ת"ק holds that even warming oil is considered בישול and prohibited, or even heating oil is NOT considered בישול and permitted, because the properties of oil do not change by cooking it.

The Gemara concludes;  
 Regarding both oil and water - אחד שמן ואחד מים - To HEAT it to the degree that one's hand would recoil from it, is forbidden.  
 To WARM it up to the point where one's hand would not recoil from it, is permitted.

6

<p>רשב"ג</p> <p><b>Forbids warming</b></p> <p><i>Oil near a fire</i></p> <p>הפשרו זהו בישול</p>	<p>ר' יהודה</p> <p><b>Allows warming</b></p> <p><i>Oil near a fire</i></p> <p>Warming oil is not considered בישול</p>
<p><b>אחד שמן ואחד מים</b></p>	
	
<p>אין יד סולדת בו מותר</p>	<p>יד סולדת בו אסור</p>

7 The Gemara next relates several incidents from which we learn a number Halochos.

א"ר יצחק בר אבדימי פעם אחת נכנסתי אחר רבי לבית המרחץ - Rav Yitzchok bar Avdimi once accompanied Rebbi to the bathhouse in T'verye, and he wanted to warm up oil in the tub. Rebbe instructed him to transfer some water into a vessel and warm it in there, so that it would be a כלי שני - a secondary vessel.

7

**א"ר יצחק בר אבדימי**  
 פעם אחת נכנסתי אחר רבי לבית המרחץ  
*He wanted to warm up OIL in the tub*



8 The Gemara learns five הלכות from it, three directly, and two indirectly.

-First we see that oil is subject to the איסור בישול.

-Second we see that אינו מבשל a כלי שני - a כלי שני does not halachically cook.

-Third we see that even warming oil is considered to be cooking it according to רבי.

-Fourth, since the bathhouse must have been using חמי טבריה, we see that even cooking in naturally heated springs is אסור on מדרבנן.

-Fifth, we see that although, generally speaking it is אסור to be מרהר בדברי תורה - think thoughts of Torah in a bathroom and bathhouse, one may pasken a הלכה in a bathhouse if it is לאפרושי מאיסורא, to prevent somebody from violating an איסור.

8

Rebbe instructed  
To transfer to a כלי שני

1

OIL is subject to  
איסור בישול

2

כלי שני  
אינו מבשל

3

Warming oil  
is considered to be COOKING  
according to רבי

4

Cooking in  
Naturally  
heated springs  
is אסור מדרבנן

5

One may pasken  
a הלכה in a bathhouse

לאפרושי מאיסורא





9 The final story the gemara tells is of רב אבהו witnessing ר' זירא bathing in an in-ground tub. He appeared to be floating, and the גמרא leaves open the possibility that he may have been swimming, since the איסור of swimming may only applies to a pool that has no rim around the edges, which is similar to a lake or river. However a pool that has a rim is rather similar to a כלי - a vessel, in which it is permitted to swim.

9

*The final story the gemara tells*

רב אבהו *witnessing* ר' זירא

**Bathing in an in-ground tub.**

