



- 1 Our Shiur began with the Gemara referring back to the Halachos mentioned in the Mishnah, the first of which was; אין נותנין ביצה בצד המיחם בשביל שתתגלגל - One may not place an egg at the side of a hot pot, for it to become slightly cooked. The Gemara explains that this is בישול דאורייתא for which one would be חייב חטאת.

1 אין נותנין ביצה בצד המיחם בשביל שתתגלגל

מלאכה

בישול דאורייתא

חייב חטאת

- 2 The second Halacha in the Mishnah was; ולא יפקיענה בסודרין - He may not fry it on a scarf that got hot from the sun. R' Yosi permits it.

2 ולא יפקיענה בסודרין

may not fry on scarf that got hot from the sun

ר' יוסי מתיר

את הצונן בחמה בשביל שיחמו

?

The Gemara cites a Mishnah which among others permits את הצונן בחמה בשביל שיחמו - One may place cold water in the sun to warm it up - which seems to accord with the opinion of R' Yosi only.

- 3 The Gemara clarifies it all as follows: All agree that it is מותר to cook in the sun itself. All agree that it is אסור to cook with something heated by a fire. The Tanna Kama says; whether one may cook with things heated by the sun. We forbid תולדות האור because of תולדות האור. The difference between cooking with something heated by the sun or by fire is not apparent. If we permit תולדות החמה, people will come to cook with תולדות האור. Therefore we must forbid תולדות האור as well - and R' Yosi permits תולדות החמה. However, all agree that cooking in the sun itself is permitted, since people will not confuse תולדות האור with חמה - the sun itself, because the distinction is clearly apparent.

3 The Gemara clarifies

בחמה בתולדות האור בתולדות החמה

תנא קמא forbidden

ר' יוסי permitted

However... all agree, cooking in the sun itself is permitted





4 The third Halocho in the Mishnah was; ולא יטמיננה בחול ובאבק דרכים בשביל שתצלה - He may not roast an egg in sand or dust that's hot from the sun. Although this too is תולדות החמה, R' Yosi agrees that it is אסור - for which there are two explanations.

רבה says - גזירה שמא יטמין ברמץ - we are concerned that this would lead a person to insulate with hot coals, which would constitute בישול דאורייתא.

רב יוסף says that it is not an issue of Bishul, rather - מפני שמזיז עפר ממקומו - the movement of the sand is a violation of מוקצה.

4

ולא יטמיננה בחול ובאבק דרכים בשביל שתצלה

Although...

תולדות החמה

ר' יוסי agrees אסור

רבה גזירה שמא יטמין ברמץ violation of מוקצה

רב יוסף מפני שמזיז עפר ממקומו violation of מוקצה

בישול דאורייתא

which would be

5 The Gemara next addresses the fourth statement of the Mishnah. מעשה שעשו אנשי טבריה - מעשה שעשו אנשי טבריה - The residents of T'veryeh ran a pipe of cold water through the hot springs in order to warm it up. They connected it before Shabbos, and allowed it to run on Shabbos. אמרו להם חכמים - The Chachomim forbade using this water, and ruled as follows; The water that got warmed up on Shabbos may not be used for washing or for drinking. On Yom Tov, the water is forbidden for washing, but permitted for drinking - לצורך אוכל נפש - for the purpose of eating and drinking.

5

מעשה שעשו אנשי טבריה... והביאו סילון של צונן בתוך אמה של חמין וכו'

חמי טבריה

ran pipe of cold water through the hot springs

אמרו להם חכמים בשבת ביום טוב

שתיה אסור מותר

רחיצה אסור אסור

אמרו להם חכמים בשבת ביום טוב

בישול אסור אסור

cooking permitted לצורך אוכל נפש



6 The Gemara reconciles the fourth statement of the Mishna as follows.
According to Rabbah, the Mishnah mentions this episode to support the third ruling - that one may not roast an egg in sand because of a גזירה that one might insulate with hot coals. Since the cold water was warmed by being enveloped in the hot water, it is similar to the above and therefore included in the גזירה, and forbidden for the same reason.



7 According to Rav Yosef, the third case of cooking the egg in the sand was forbidden because of Muktzah. The water of the Anshei T'veryeh was not Muktzah. Therefore we must say that the reason to forbid the water warmed by the חמי טבריה is the second ruling of the Mishnah that תולדות החמה is אסור, and חמי טבריה are warmed by the sun.
However, R' Yosi who permits תולדות החמה, says that חמי טבריה are תולדות האור because דגיהנם - they pass by the Gates of Gehinnom - and that is why the water of the Anshei T'veryeh were forbidden.





8 The Gemara next turns to discuss the איסור רחיצה on Shabbos or Yom Tov.

The Mishnah said that the water of the Anshei T'veryah were forbidden because they are considered שהוחמו בשבת כחמין שהוחמו בשבת - water that was heated ON Shabbos or Yom Tov - which implies that bathing with water heated BEFORE Shabbos or Yom Tov is permissible.

Now, what type of bathing is the Mishnah referring to?

It cannot be speaking of רחיצת כל גופו - bathing by immersing one's entire body in water, for that is אסור even with water that was heated BEFORE Shabbos or Yom Tov.

It cannot be speaking of פניו ידיו ורגליו - washing one's face, hands and feet, for on Yom Tov, according to בית הלל, it is permitted even with water heated ON Yom Tov.

Therefore, the Gemara says, it must be speaking of להשתטף - to shower one's entire body - which according to רבי שמעון is forbidden with water that was heated ON Shabbos or Yom Tov, and permitted only with water that was heated BEFORE Shabbos or Yom Tov.

However, the Gemara concludes that ר' יוחנן רבה בר בר חנא אמר ר' יוחנן that it is not only אסור to bathe, but also to shower, even with water heated before Shabbos or Yom Tov.

As part of this discussion the Gemara mentions the general rule that הלכה כדברי המכריע.

In a 3-way Machlokes, we follow the third opinion, if he takes a position somewhere between the other two, by agreeing partially with one and partially with other.

8 **איסור רחיצה**

Water of the Anshei T'veryah
forbidden

כחמין שהוחמו בשבת וביום טוב
ON Shabbos or Yom Tov

Bathing in water heated
BEFORE Shabbos or Yom Tov
is permissible ?

It cannot be...



רחיצת כל גופו
immersing one's
entire body
in water

אסור!

It cannot be...

According to
בית הלל
permitted - even with water
heated ON Yom Tov

פניו ידיו ורגליו
washing face
hands and feet

It MUST be...

להשתטף בהן כל גופו
showering

According to
ר' שמעון
forbidden - with water heated
ON Shabbos or Yom Tov,
permitted - with water heated
BEFORE Shabbos or Yom Tov.



רבה בר בר חנא אמר ר' יוחנן...
ר' יהודה
bathing & showering
בחמין אסור

הלכה כדברי המכריע

ר' שמעון
מתיר

ר' יהודה
בחמין אסור
בצונן מותר

ר' מאיר
אוסר