



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

Shabbos Daf Lamed Ches

- They asked **R' Chiya bar Abba**, according to those who prohibit leaving food on Friday on a kira with intact coals, if one forgot food on such a kira on Friday, may one eat the food on Shabbos? At first, he did not answer. The next day he quoted a Mishna, that one who cooks on Shabbos: if it was done b'shogeg, it may be eaten, if it was done b'meizid it may not be eaten. He then added, that with regard to a pot that was forgotten and left on top of the kirah, there is no such difference made between if it was done b'shogeg or b'meizid.
 - **Rabbah and R' Yosef** explain this to mean that whether it was left there on purpose or by mistake it is mutar to eat. This is different than one who cooks on Shabbos, because here no ma'aseh is done. **R' Nachman bar Yitzchak** explains this to mean that whether it was left there on purpose or by mistake it is assur to eat. The reason is, because with leaving it there people can make believe they forgot and we prohibit it to prevent people from making believe it was a shogeg (people won't do that by actual cooking because that is an issur De'oraisa).
 - **Q:** A Braisa says that if one forgets a pot on a kirah with intact coals, if it was done b'shogeg it is mutar, b'meizid it is assur. This is not like **R' Chiya bar Abba** said (he said there is no difference)!? If we say like **R' Nachman bar Yitzchak**, we can say that the Braisa is referring to before the gezeira was made (which we will discuss soon) and that's why b'shogeg it is mutar, whereas **R' Chiya bar Abba** said his psak after the gezeirah, which is why it is always assur. However, according to **Rabbah and R' Yosef**, this Braisa doesn't fit according to their interpretation of **R' Chiya bar Abba's** statement!? **This remains a kasheh.**
 - **R' Yehuda bar Shmuel in the name of R' Abba in the name of R' Kahana in the name of Rav** said, the gezeirah was put in the place for the following reason. Originally, if someone left it b'shogeg, he was allowed to eat it. People began leaving it there intentionally and claiming it was done b'shogeg, so the gezeirah was made to assur all cases of leaving it on a kirah with intact coals.
 - **Q:** The Braisa we just quoted brings down a shita of **R' Meir** and of **R' Yehuda** which contradict what they held in yesterday's Daf!? Here, **R' Meir** said that fully cooked water and food may be left on a kirah with intact coals. There, **R' Meir** said that (even according to **B"H**) only hot water may be left there!? Here, **R' Yehuda** said that food that gets better the longer it cooks is assur. There, **R' Yehuda** said that one may leave fully cooked food on a kirah with intact coals!? **A:** **R' Meir** is not contradictory, because l'chatchila only water should be left, but b'dieved, if food was left it is mutar as well. **R' Yehuda** is not contradictory because he allows the food on the kirah when the coals were swept, but he disallows it when they are intact.
- **Q:** If one intentionally leaves a pot on a kirah with intact coals, do the **Rabanan** prohibit the food as a k'nas or not? **A:** **Shmuel bar Nosson in the name of R' Chanina** taught that when **R' Yose** was in Tzipori, he saw people had left eggs (which get better the longer they cook) on a kirah with intact coals and prohibited it. This must mean that a k'nas was instituted.
 - The Gemara says this is not a valid proof, because it could mean that he prohibited them to do so the following week, but not that he prohibited that food from being eaten.

- **R' Sheishes** said, according to those who permit chazara (i.e. **B"H**), the chazarah may be performed on Shabbos day as well. **R' Oshaya** held this way as well.
- **R' Zrika in the name of R' Abba in the name of R' Tadai** said, one may return a pot only if it is still in his hand. If it was put down on the floor, he may not return it to the kirah. **R' Ami** said that **R' Chiya in the name of R' Yochanan** said even if it was put down on the ground it may be returned to the kirah.
- **Chizkiya said in the name of Abaye**, it is permitted to return the food only when still in his hand AND he had in mind to return it. **Another version** of the ruling is that even if the food is on the ground, if he had in mind to return it to the kirah, it may be returned. This suggests that if it is in the hand, one need not have in mind to return it.
- **R' Yirmiya** asks, what if the food was hung on a hook or put on a bed (it's not on the ground or in his hand)? **R' Ashi** asks, what if it was transferred to a new pot, may the new pot be returned to the kirah? **TEIKU**.

MISHNA

- One may not place a pot on or in a "tanur" (oven that is wide on the bottom and narrow on top and gets much hotter than a kirah) that is fueled with straw.
- A "kupach" (a square oven that fits one pot) which is fueled by straw has a din like a kirah. If it fueled by gefes or wood, it has a din like a tanur..

GEMARA

- **R' Yosef** said, although one may not place a pot on top of or in a tanur, a pot may be placed by its side.
 - **Abaye** disagrees and brings a proof from the Mishna. The Mishna says that a kupach fueled with gefes or wood is not like a kirah, but is rather like a tanur. **Abaye** understands that we are talking about a kupach whose coals are intact. If so, the Mishna is saying, although something would be permitted for a kirah, it is prohibited for a tanur (and therefore also for a kupach). The Mishna can't be referring to placing on top or inside, because that would be assur by a kirah as well. It must be talking about placing it at its side. For a kirah that is mutar, but for a tanur (and therefore a kupach) it is prohibited. There is a Braisa that supports **Abaye's** view as well.
 - **R' Ada bar Ahava** disagrees with **Abaye** and says that our Mishna is talking about where the coals were swept. By a kirah it is permitted to place something on top of it. However, because a kupach retains a lot of heat, it would be assur to put something on it even though the coals have been swept.
 - **R' Ashi** explained, a kupach gets hotter than a kirah but not as hot as a tanur. That is why it has this "in-between" status.
 - **R' Yosef bar Chanina** explains, a kupach is large enough for one pot (it is square) and a kirah is large enough for two pots (it is rectangle).