

פרק שלישי – כירה

The **מלאכה** of **בישול/אפייה** is the focus of this chapter (and the next); identifying the parameters of the **מלאכה**; this is a thorny issue, as **בישול** is a process, not a single act – at what point in the process is **בישול** assumed to have happened? At what heat is it considered **בישול**? What sources of heat can be considered **בישול**? All of these and more are explored in this **פרק**. Note: a **כירה** is a stove-top with a single flame and room for one pot; **תנור** is a (pot-bellied) oven with a chamber for the coals underneath. Additional cooking tools will be introduced in the chapter.

2.3.1

36b (משנה א) → 37b (קא משמע לן)

- I. שבת on כירה: Placing/replacing a pot on a
 - a. If it was fueled by straw or field-gleanings, a cooked item may be placed on it
 - b. But if: it was fueled by fruit mash or wood, may not place a **תבשיל** until he sweeps the mash away or covers with ash
 - c. Application: of these leniencies
 - i. **ז'ש**: only to hot water, not a **תבשיל**
 - ii. **ז'ה**: both hot water and **תבשיל**
 - d. Range: of leniency
 - i. **ז'ש**: may remove from such a **כירה** on **שבת**, but may not return to it
 - ii. **ז'ה**: may return as well as take from it
- II. Question: does **"ויתן"** in our **משנה** mean "to return" or "to place" (להשהות)?
 - a. If: it means להחזיר, then putting it there before **שבת** and leaving it would follow **חנניה**
 - i. **חנניה**: any food which is already cooked **בן-דרוסאי** may be left on a fire, whether or not it is **גרוף/קטום** or not
 - b. But if: it means להשהות, and that is only permitted if **גרוף וקטום**, then **ק"ו** that would apply to **חזרה** (only **גרוף וקטום**)
 - c. Proposed proof#1: since we have 2 disputes **ב"ש/ב"ה** in the **משנה**, it stands to reason that the background is **להשהות**
 - i. And the first dispute: about **תבשיל** is whether it may be left on the fire (**שהייה**)
 - ii. And then: the 2nd dispute is about **חזרה**
 - iii. But if: the background is **חזרה**, why reiterate it in the last clause?
 - iv. Block: background could be להחזיר; 1st dispute is about what they may return
 1. And: 2nd dispute teaches that the core issue of **חזרה** is itself a matter of dispute
 - d. Proposed proof#2: **רב** - the dispute **ב"ש/ב"ה** is only about putting it atop **כירה**; they agree that putting it inside is **אסור**
 - i. Analysis: if reference is **חזרה**, we understand why **תוכה** would be **אסור** – may be putting on coals
 1. But: if reference is **שהייה**, why disallow **שהייה** inside?
 2. Answer: **רב** was only commenting on last dispute – that even **ב"ה** agrees to forbid **חזרה** to inside of **כירה**
 - e. Proposed proof#3: **ביג** – dispute **יהודה** – **תוספתא שבת**: **ר' מר'** as to range of disputes; case is paired **כירות**, only 1 **גרופה וקטומה**
 - i. Agreed: may only leave food on **קטומה** and **גרופה**; if taken off, may not return it
 - ii. **ד"מ** doesn't allow anything to be left; **ב"ה** allow **חמין** only
 - iii. **ב"ה** allows even **תבשיל**; **ב"ש** only allows **נוטלין**; **ב"ה** even permits returning
 - iv. Analysis: if reference is **שהייה**, our **משנה** simply accords with **ר' יהודה**
 1. But if: **משנה** assumes **חזרה**, **חזרה** fits neither of them
 - a. **ד"מ** doesn't jibe with **ב"ש** on one count and **ב"ה** on two
 - b. **יהודה** shouldn't allow **גרופה וקטומה** at all – even for **שהייה**
 2. Block: perhaps case is **חזרה**, and our **תנא** accepts **ר' יהודה**: disputes; rejects **ר' יהודה**: **גרופה וקטומה**
 - III. Question: is it permissible to lean a pot against the side of a **כירה** which isn't swept or covered?
 - a. Lemma1: perhaps only putting the pot on top or inside is prohibited
 - b. Lemma2: perhaps all contact is **אסור**
 - i. Proposed solution: from **תוספתא** (above) – permitting use of **כירה** **גרופה וקטומה** when attached to one that isn't → **מותר**
 - ii. Block: in that case, the air between them diffuses the heat
 - iii. Proposed solution: **ר' חייא** ruled that if the coals were covered and then reignited
 1. Then: we may lean (**סומכין**), leave (**מקיימין**), take (**נוטלין**) and return (**מחזירין**) → may only **סומך** if **קטומה**
 - a. Rejection: **נוטלין** doesn't require **קטומה**
 - b. Rather: **נוטלין** is mentioned to parallel **מחזירין**; similarly, perhaps **סומכין** is only mentioned due to **מקיימין**:
 - i. Block: **נוטלין**: **מחזירין** – same place; but **סומכין**: **מקיימין**
 - c. Final ruling (**תוספתא שבת ביא-יב**): if **כירה** was fired with mash or wood, may lean pot against it, but not put pot on it unless **קטומה**; **גרופה וקטומה**; coals which went out or if he put some flaxseed on it – is considered **קטומה**

IV. Status of **תבשיל** which, if fire is stoked, will contract – but this will improve the dish

- a. **ד' אושעיא** if he covered it and it reignited, he may fully boiled water and fully cooked **תבשיל** (מצטמק ויפה לו מותר)
 - i. *Implying*: even if continued cooking will improve it, as long as it's fully cooked – permitted
 - ii. *Block*: this case is different, since he did cover the coals
 - 1. *Challenge*: if so, then what is this statement teaching?
 - 2. *Answer*: הובערה – though reignited, it maintains status of **קטומה** and isn't "thrown back" to original status
- b. **ד' יוחנן** same ruling as **ר' אושעיא**, with addition of "even hot coals"
 - i. *Implication*: is blocked as per above – additional teaching of **ר' יוחנן** is the hot coals

V. **ר' ששת**'s quote of **ר' יוחנן**'s ruling:

- a. **ד' יוחנן** if a stove was fueled with mash or wood
 - i. *Then*: he may leave hot water that is not yet fully boiled and a **תבשיל** that is not yet fully cooked
 - ii. **ר' יוחנן ד"ש** understands our **משנה** as referencing a case of **חזרה**, but **שהייה** is permitted even if not **קטומה** and **גרופה**
 - iii. **דבא**: both of these can be inferred from our **משנה**
 - 1. **שהייה** from **א"י** – may not put bread in before **שבת** unless it will brown by **שבת**
 - a. *Implication*: if it is browned (yet not fully baked), may be left in (**שהייה**)
 - 2. **חזרה** our **משנה** – even **ב"ה** only allow **חזרה** if the stove is **קטומה** and **גרופה**
 - iv. **ד"ש** understood this – was merely teaching how to read these **משניות** carefully and properly infer the law