

1 In the previous דף the gemorah began by asking whether גרופה or לשהות תנן - whether the requirement of גרופה is only to permit חזרה, but שהייה would be permitted even without גרופה וקטומה, or whether גרופה וקטומה is necessary even to permit שהייה. We brought, and rejected one proof to resolve this question. In our דף the גמרא brings two additional proofs, one that the משנה only speaks of חזרה and the other that the משנה also speaks of שהייה. Ultimately, both are rejected.

1

להחזיר תנן ? לשהות תנן

א"ר א"ר חמא בר גוריא אמר רב

קטומה קטומה

EVEN to permit ONLY to permit

שהייה חזרה

2 In the first שמע תנן the gemorah looks to prove להחזיר תנן תא שמע דאמר רבי חלבו א"ר חמא בר גוריא אמר רב לא שנו אלא על גבה אבל לתוכה אסור - Rav Chelbo teaches that Rav does not allow putting the food inside the כירה, only on top of the כירה. Now, if the Mishnah requires גרופה וקטומה for שהייה as well, what would be the problem with placing it in the כירה - after all it's already swept out!

The gemora rejects this answer and explains that ר' חלבו was not speaking about שהייה, he was speaking about חזרה, and גרופה וקטומה would be prohibited even in a כירה that was בתוכה, because placing a pot of food INSIDE the כירה on Shabbos resembles cooking.

2

להחזיר תנן תא שמע... דאמר רבי חלבו א"ר חמא בר גוריא אמר רב

לא שנו אלא על גבה

אבל לתוכה אסור

3 With the next שמע תנא the gemora seeks to bring proof that לשהות תנן and that our משנה requires גרופה וקטומה even for שהייה - and presents ברייתא where we find יהודה ר' who says that the בית שמאי permit שהייה of hot water on a כירה that was גרופה וקטומה, while בית הלל allows שהייה even of cooked food on a כירה that was גרופה וקטומה. Now, this is in accord with our משנה, if our משנה requires גרופה וקטומה even for שהייה. If, however, our משנה would permit שהייה even without גרופה וקטומה, then our Mishnah is לא ר' יהודה ולא ר' מאיר

Not in accord neither with R'Yehuda nor with R' Meir whose opinion in this Braisa is even stricter in this matter. The gemora also rejects this answer and explains that ר' יהודה and our Mishnah may agree regarding חזרה and disagree regarding שהייה. The gemora does not reach a clear conclusion on the issue of להחזיר תנן or לשהות תנן.

3

לשהות תנן תא שמע... ר' יהודה

בית הלל בית שמאי

שהייה Permit שהייה Permit

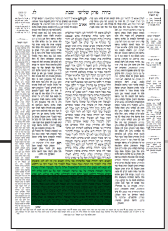
COOKED FOOD HOT WATER

on a כירה that was on a כירה that was

א"ר א"ר חמא בר גוריא אמר רב

א"ר א"ר חמא בר גוריא אמר רב

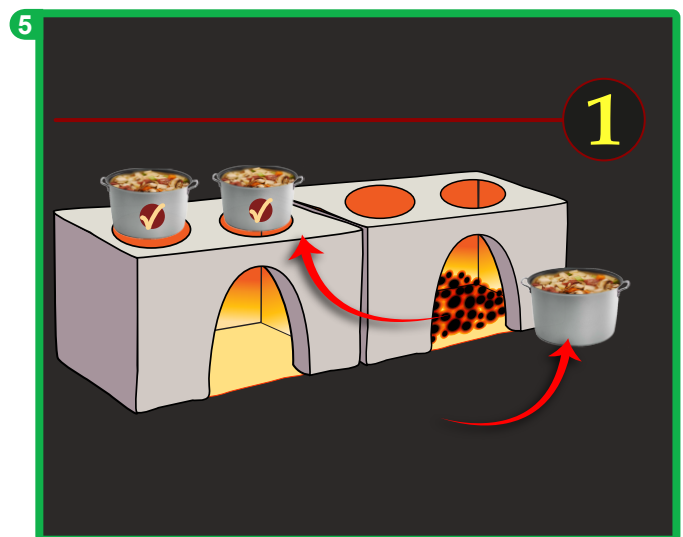
לא ר' יכודכ ולא ר' מאיר



4 The Gemara then switches to a different topic...  
 כייה איהעיא להו - מהו לסמוך בה - May food may be left NEAR a כיה that isn't גרופה וקטומה. The Gemara attempts three proofs, the first and third that it is permissible, and the second proof is that it is אסור:



5 The first proof is from a ברייתא that allows leaving a pot on top of a גרופה וקטומה, even if an adjacent כיה is not גרופה וקטומה - so apparently the pot may be heated from the כיה! The Gemara rejects this proof - since the pot in this case is elevated slightly, and that elevation perhaps causes the heat from the other כיה to be very minimal at best - so its not at all similar to a normal case of סמוך.



6 The Gemara's second proof which is not rejected, is that רב ספרא said בשם רב חייא that if one did קטומה, but the fire flared up again, it is מותר to put a pot near it - the implication is that it is only permissible to do סמיכה because you at least attempted to do קטומה - even though the effects of it were then undone - only then is סמיכה permissible, otherwise סמיכה is not permissible. The Gemara's attempt to categorically reject this proof fails, although this might imply that סמיכה is therefore assur, the Gemara nevertheless does not accept this as conclusive proof.



And then finally the Gemara brings a ברייתא as the 3rd proof that explicitly permits סמיכה.



7 This is a question only according to the Chachomim - who argue with Chananyah - and hold that only fully cooked food may be left on the fire on Shabbos - what is the halocho if it is לו מצטמק ויפה לו - where the food continues to improve the longer it stays on the fire. However, according to Chananyah this is not even a question - because he holds that even food that is cooked only כמאכל בן דרוסאי - may be left on the fire on Shabbos.

The Gemara attempts two proofs that מותר מצטמק ויפה לו, but rejects both proofs on the grounds that they are speaking about cases where גרופה וקטומה was attempted.



8 The Gemara then presents three opinions as to what ר' יוחנן holds about this issue:  
 1. אסור מצטמק ויפה לו ר' יוחנן holds that ר' יוחנן says that רבה בר בר חנה unless קטומה was attempted  
 2. מותר מצטמק ויפה לו ר' יוחנן holds that ר' יוחנן says that רב ששת and even food not fully cooked is permissible - like חנינה  
 3. מותר מצטמק ויפה לו ר' יוחנן holds that ר' יוחנן says that ר' שמואל בר יהודה is fully cooked but only if it was נתבשל כל צרכו - fully cooked

The Gemara then presents ר' יוחנן and ר' שמואל בר יהודה who disagree with ר' יוחנן and hold a more stringent view - that אסור מצטמק ויפה לו is always אסור. The Gemara then points out that in towns where they were the Moro D'Asrah the people must follow their more stringent view.



9 And finally... the Gemara tries to prove from the practices of ר' יהודה and ר' הונא that אסור מצטמק ויפה לו, however the proof doesn't hold up because in ר' יהודה's case he was חולה, and in ר' הונא's case it may well have been מצטמק ורע לו - not מצטמק ויפה לו.

