

דף יומי הלכה שבת לח

One who cooks on שבת, if it was done במזיד then the food is forbidden to him forever, and others may eat the food once שבת has ended. If he cooked the food בשוגג, it is permissible to him and others immediately after שבת. The מחבר follows the opinion of the רמב"ם and the רי"ף who hold like רבי יהודה תוספות and the גר"א hold like רבי מאיר that if it was done במזיד, it is forbidden to both the one who cooked and anyone else until after שבת and if it was done בשוגג it is permissible to all right away. The משנה ברורה adds that in a מקום צורך we can rely on תוספות and the גר"א.

If one forgot and placed food in a כירה that he should not have placed, if the food has been fully cooked, even if the added time on the fire improves the food and לכתכילה is forbidden to be placed there, he may partake of the food. If the food is not fully cooked, he may not partake of the food until שבת מוצאי שבת. The רמ"א adds that he must wait שבת the amount of time it would have taken him to make the food.

Although food may be returned to a stovetop under certain conditions--the pot was not placed down without being held onto, the food remains hot, and he has in mind to return the pot to the stovetop-- it may not be placed back inside the oven (רבי משה פיינשטיין holds this is the case regarding our ovens today as they are similar to a כירה).

Food may not be returned to a תנור (a תנור is narrow on top and wide on the bottom, and it retains heat more than a כירה) even if the coals are shovelled and covered (because of its heat retention), nor may food be placed next to a תנור unless the area is not יד סולדת בו (heat that causes one's hand to recoil).

Food may not be returned to a כופח (a small כירה which because of its diminutive size, retains much more heat than a כירה), if heated with fruit

skins or wood.

When a כלי becomes טמא, if the כלי is broken it becomes טהור because it loses its status as a כלי. Therefore since a כופח can only hold one pot, if it becomes טמא and is subsequently split in half, the כופח is טהור. If a כירה becomes טמא, if it is split lengthwise it is טהור as it is no longer a כלי, however, if it is טמא then split along its width, it is still טמא because it can still be used as an oven for one pot.

Just as it is forbidden to cook on שבת with fire, it is similarly forbidden to cook with an outgrowth of fire, for example, an egg may not be placed beside a hot pot that will cook it, nor may an egg be placed in hot sand in order to be cooked. An egg may be placed in the sun to be cooked, as the חכמים did not decree on things cooked directly by the heat of the sun.

If a pipe of cold water was attached to a hot water spring (even on ערב שבת), the heated water is forbidden to be used on שבת for drinking or bathing. On יום טוב it would be permissible to use it for drinking, but not for bathing (as it is אסור to heat water for bathing on יום טוב).