

THE LAWS OF COOKING ON SHABBOS

Following the rulings
of the *Rebbeim of Chabad*

ב"ס"ד

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of the *Rebbeim of Chabad*

by
Rabbi Nissan Dovid Dubov



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INTRODUCTION

For many years, I have had the privilege of teaching *Hilchos Shabbos* at the Lubavitch House Senior Schools in London and at the Yad Ramah Seminary at Bournemouth. I have always felt the need for an English summary of the *Halachos* of *Bisbul* based on the rulings of the Rebbeim of Chabad. Rabbi Y. Farkash, a *Moreh Horaah* of the Chabad community of Jerusalem, produced an excellent *sefer*, *Shabbos KeHalachab*, in which he delves in great detail into these *Halachos*. This book is based on *Shabbos KeHalachab*, but has also been edited by Rabbi L. Y. Raskin, *Dayan* of the Lubavitch community in London, who has made many valuable suggestions and corrections.

Our Sages tell us that, "If you will keep the Shabbos I will draw in your exiles." (*Mechilta, Besballach*). It is my fervent hope that through learning and keeping these *halachos* we will hasten the coming of Mashiach, may he come now, Amen.

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Chapter 1
THE PRINCIPLES
OF *BISHUL*

1:1
The *Av Melachab*

The 11th of the 39 *Melachos* of Shabbos is *Bishul* — Cooking.¹ Included in this *Melachab* is boiling, frying, baking and roasting.² The precedent for this *Melachab* is the role of cooking in the construction of the *Mishkan*, where herbs were cooked to produce dyes.

1:2
The Definition of *Bishul*

The term *Bishul* means to change the quality of any type of substance by subjecting it to the heat of fire.³ The *Melachab* applies to both solids and liquids.⁴ The cooking process is

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1. *Mishnah Shabbos* 7:2.
 2. *Alter Rebbe's Shulchan Aruch* 318:7.
 3. The prohibition applies even to foods that are usually eaten in their raw state, e.g., fruits. Any change of status by heat is considered *Bishul* (*Alter Rebbe's Shulchan Aruch* 318:24).
 4. Included in the prohibition of *Bishul* are melting metal, wax or tar; or baking earthenware (*Alter Rebbe's Shulchan Aruch* 318:7).

prohibited whether it softens a hard substance⁵ or hardens a soft substance.⁶

1:3

“Aish” and “Toldos Aish”

Bishul is prohibited whether done directly with fire — “*Aish*”⁷ or by a substance that has been heated with fire — “*Toldos Aish*.”⁸

Examples of *Toldos Aish* are:

- a) Placing a raw egg into a pot of boiling hot water that has been removed from the fire.
- b) Placing food into a hot oven, even though the oven has been turned off.

1:4

The Level of Bishul

Solids

When is a substance called “cooked”? Once a raw food has been half-cooked so that it is edible — albeit with difficulty — it is considered cooked. This is called “*Maachol Ben Drusoi*”

-
5. It is however permitted to pour hot water into a plastic cup even though the plastic may soften due to the temperature of the water (*Shabbos KeHalachab*, p. 27).
 6. There is considerable discussion among the *Poskim* as to whether melting a solid food is considered cooking. Examples of this are melting butter or *sbmaltz*. These *dinim* will be discussed later in Secs. 4:4-4:6.
 7. This includes both gas, electric and microwave cookers. One may however cook using direct heat from the sun, but one may not cook in something that has been heated by the sun (*Alter Rebbe’s Shulchan Aruch* 318:7).
 8. *Shulchan Aruch*, *ibid*.

— after a highwayman called Ben Drusoi who always ate his food in a half-cooked state.⁹

It must be pointed out that to take a half-cooked food and cook it further is also an act of *Bishul*, since one is causing a significant improvement to the food.

To explain:

Maachol Ben Drusoi is the point at which a raw food is now considered cooked, and the point at which one who did the cooking has transgressed the prohibition of *Bishul*.¹⁰ Any further cooking from the level of *Maachol Ben Drusoi* to the level of being fully cooked is also considered *Bishul*.

A fully cooked food is not subject to the law of *Bishul* even if further cooking will improve the food; this is called “*Mitztamake Veyofa Lo.*”

Liquids

A liquid that has been heated to the temperature of “*Yad Soledes Bo,*” i.e., a temperature at which one would withdraw one’s hand from such a liquid due to the intensity of heat, is considered cooked. Most *Poskim* agree that *Yad Soledes Bo* is between 40 and 45 degrees Celsius, or approximately 110 degrees Fahrenheit.¹¹

9. To be precise, the *Alter Rebbe’s Shulchan Aruch* 253:13 rules that even if it is one-third cooked, it is already considered cooked.

10. Before the food has reached the level of *Maachol Ben Drusoi*, no *Bishul* has been done; however it should be pointed out that it is still prohibited to place uncooked food on a flame and remove it from the flame before it reaches the level of *Maachol Ben Drusoi*. The reason for this is that *Chazal* were worried that one may forget to remove the food from the flame and thereby transgress the prohibition of *Bishul* (*Alter Rebbe’s Shulchan Aruch* 318:24).

11. *Shabbos KeHalachah*, p. 24.

1:5
**Speeding Up
 the Cooking Process**

To transgress the prohibition of *Bisbul* it is not necessary that one person do the entire cooking process from beginning to end. Even aiding the cooking process in some way or speeding up the cooking process is considered *Bisbul*.¹²

Examples:

a) If there were an uncooked food in a pot that was only partially on the flame, which if left untouched would eventually cook, it would be prohibited to move the pot directly onto the flame since this would speed up the cooking process.¹³

b) One may not return a pot to the stove if the contents are not fully cooked.¹⁴

12. *Alter Rebbe's Shulchan Aruch* 318:10. *Shabbos KeHalachab*, p. 194.

13. Even if a *blech* was in use, it makes no difference. The issue here is of speeding up the cooking process of this uncooked food (*Shabbos KeHalachab*, p. 235).

An interesting example of this case would be cholent made with chicken bones. Many people like to chew the bones that have been cooked for a long time, and although the cholent is fully cooked, there remains an issue of cooking until the bones are soft. Great care must therefore be taken to ensure that the cholent, including the bones, is fully cooked, so that one does not inadvertently speed up the cooking process. See *ibid.*, p. 200.

Regarding liquids, there is a question in the *Poskim* if a liquid that has already been heated to *Yad Soledes Bo* may be heated further to boiling point. Some *Poskim* argue that since the liquid has reached *Yad Soledes Bo* it is considered cooked and a further rise in temperature is not prohibited. Although this *halachab* is disputed, one may be lenient in this matter (*Ibid.*, p. 198).

14. This is the case even if the stove is covered with a *blech*, the pot was held, and there was intention to return it — the three conditions of *Chazarab*. See ch. 7.

c) It is prohibited to place a lid on a pot that contains partially cooked food. This is because food in a covered pot cooks more quickly. Great care must be taken on Friday night to make sure that the cholent is fully cooked if one wishes to have a look at it. If the cholent would only be partially cooked, placing a lid on the cholent would be an act of *Bishul*. This would be the case even if the lid were lifted for a moment.

d) Stirring (“*Maygis*”) a partially cooked food causes the food to be cooked more quickly. One therefore may not stir a pot of partially cooked food whether it is on or off the flame.¹⁵

e) Closing an oven door when the food inside is not yet fully cooked.

From the above examples it is clear that removing food from a pot whose contents are not fully cooked may in some way speed up the cooking process. Therefore, it is strongly advised that *all* foods be fully cooked before Shabbos so as to avoid an act of *Bishul*.

1:6

Warming Food

Even if a person has the intention of only warming food, he may not place the food in a position where it potentially may be heated to *Yad Soledes Bo*.¹⁶

15. *Shabbos KeHalachab*, p. 216. Even ladling out food from a pot of food that is partially cooked and removed from the fire is prohibited.

16. *Alter Rebbe's Shulchan Aruch* 318:24.

1:7

Cooking Done on Shabbos

If one did accidentally cook something on Shabbos, a *Rav* should be consulted as to the status of the food.

Chapter 2
**DEFINITION OF TERMS
USED FREQUENTLY
IN THE LAWS OF *BISHUL***

2:1

Keli Rishon

A *Keli Rishon* is the first vessel, i.e., the vessel in which the food or liquid was heated on the fire.¹ Even if the pot has been removed from the fire, it still retains its status as a *Keli Rishon* as long as it is *Yad Soledes Bo*.

2:2

Irui Keli Rishon

Hot liquid poured from a *Keli Rishon* is called *Irui Keli Rishon*. Since the liquid is being poured from a *Keli Rishon*, it still has some cooking power.

1. It makes no difference whether the source of heat is under the *Keli* or inside it; e.g., an electric element inside a kettle. In both cases the *Keli* has a *din* of a *Keli Rishon* (*Shabbos KeHalachab, Biurim*, p. 21).

2:3

Keli Sheni

A *Keli Sheni* is the second vessel.² If hot water was poured from a kettle into a cup, the kettle is a *Keli Rishon* and the cup is a *Keli Sheni*. Although the water in the cup may still be very hot, the transfer of water from one vessel to another decreases its cooking power.

2:4

Iru'i Keli Sheni

Liquid poured from a *Keli Sheni* is called *Iru'i Keli Sheni*.

2:5

Keli Sblishi

A *Keli Sblishi* is the third vessel. If water from a kettle is poured into a cup, and then the contents of that cup are poured into another cup, the second cup is called a *Keli Sblishi*.

2:6

General Groupings

For most practical applications, one can divide the above into three categories:

1. *Keli Rishon* and *Iru'i Keli Rishon*, which basically have the same *halachic* status;
2. *Keli Sheni*;

2. Since the walls of the *Keli Sheni* are not heated directly on the fire but only become heated by the food placed in it, this has a cooling effect on the contents of the *Keli Sheni* and decreases its cooking power.

3. *Iru'i Keli Sheni* and *Keli Sblishi*, which basically have the same *halachic* status.

2:7

***Kalei Bisbul* —
Easily Cooked Foods**

Some foods require an intense degree of cooking. These foods are called *Kesbei Bisbul*. Water is an example of *Kesbei Bisbul*. Most foods require a moderate amount of cooking. A few foods are considered *Kalei Bisbul*, i.e., very easily cooked. Under this category are included eggs, salted herring, sardines and tea-leaves.

2:8

***Davar Gush* — A Hot Solid**

A hot solid³ that has been removed from a *Keli Risbon* and placed into a *Keli Sheni* still remains very hot. This hot solid is called a *Davar Gush*. A question is raised in the *Poskim* as to the status of a *Davar Gush*: Since it retains its heat, is it to be considered as a *Keli Risbon*? This will be discussed in Section 3:5.

3. E.g., a hot potato. Regarding rice, if it is solid it is considered a *Davar Gush*, but if it is mixed with liquid and pours like a liquid then it has the status of a liquid. Furthermore, a hot solid inside a soup, e.g., a matzah ball, has the same status as the soup and is not considered a *Davar Gush* (*Shabbos KeHalachab*, p. 24).

2:9

Bishul Achar Bishul —
Cooking After Cooking

Liquids

There is a dispute among the *Poskim* as to whether a liquid that has been cooked and then cooled is subject to the laws of *Bishul*. Some *Poskim* say that if the liquid has cooled below *Yad Soledes Bo*, it is subject to *Bishul*, and others argue that once the liquid has been cooked, it is no longer subject to the laws of *Bishul* even if it is now cool. Somewhat of a compromise is reached in the final ruling.

In general we apply the principle of “*Yesb Bishul Achar Bishul BeDavar Lach*” — there is cooking after cooking in the case of a liquid. It would therefore be prohibited to reheat cold chicken soup. However if the liquid is still warm enough to be considered appreciably warm/hot,⁴ even though it is not *Yad Soledes Bo*, then the *Poskim* are lenient and *Bishul* does not apply.⁵ Therefore it would be permitted to reheat warm chicken soup even though it is not *Yad Soledes Bo*.

Solids

With cooked solids, we apply the rule, “*Ein Bishul Achar Bishul BeDavar Yavesb*” — there is no cooking after cooking

-
4. See *ibid.*, p. 137, *Biurim* (3) for a lengthy discussion as to how warm the liquid should be. In the text we have written “appreciably warm/hot” to indicate that the liquid has still retained sufficient heat so that it will still be desired by the consumer as a warm drink.
 5. It is important to note that this *halachab* applies only to a liquid that was *Yad Soledes Bo* but cooled below *Yad Soledes*. If, however, the liquid cooled until it was cold and was then subsequently re-heated (in a permitted way on Shabbos) until it was warm, it may not be cooked further. The reason for this is that once a liquid has totally cooled, its status of having been “cooked” has been removed and any further heating would be considered a new cooking. *Ibid.*, p. 141.

with a dry solid.⁶ Therefore a solid food that has been fully cooked but has since cooled may be reheated on Shabbos by placing it in a *Keli Rishon* that has been removed from the fire. It is however forbidden to place the solid in a *Keli Rishon* standing on the fire since to the onlooker this looks like an act of cooking.

Why the difference between solids and liquids? There are two elements to the cooking process:

1. Heating
2. Cooking

In the case of a liquid, the main function of *Bishul* is heating, and therefore *Yesb Bishul Achar Bishul BeDavar Lach*. Whereas with a solid, the main aspect of *Bishul* is the transformation of a solid from a raw, inedible food into an edible, cooked food. Once this has been achieved, reheating is not considered *Bishul* — *Ein Bishul Achar Bishul BeDavar Yavesb*.

2:10

Bishul Achar Afiyab — Cooking After Baking

Bishul/Cooking and *Afiyah*/Baking are two separate processes which are prohibited independently. Therefore, a cooked food is prohibited to be baked — *Yesb Afiyab Achar Bishul* and a baked food may not be cooked — *Yesb Bishul Achar Afiyab*.

6. The solid must be dry. If it is wet to the touch it may not be considered a *Davar Yavesb* (*ibid.*, p. 24).

Chapter 3
THE *DINIM* OF
KELI RISHON, SHENI, SHLISHI

3:1
A Keli Rishon
Standing on the Fire

a) As stated previously, even a fully cooked food¹ may not be placed in a *Keli Rishon* that is standing on the fire because “it looks like cooking.”

b) Food may be transferred from one pot standing on the fire to another pot standing on the fire. For example, if the cholent needs more water, one may take the cholent off the fire and hold it under the tap of the Shabbos kettle and add hot water.²

-
1. It is prohibited to add any food, whether solid, liquid, cooked or uncooked, hot or cold. The example of a fully cooked food is quoted as one may think that since there is no cooking after cooking with a cooked solid, one may return it to the fire; however this is prohibited because it “looks like cooking.”
 2. The transfer should not be done through a *Keli Sheni*; e.g., to take a jug, fill it with hot water, and then pour the water from the jug into the cholent would be prohibited. Rather, the water should be transferred from one *Keli Rishon* to the other. However a dry, clean ladle may be used, e.g. to ladle hot water from the kettle and pour it into the cholent as long as the ladle is held in the hot water for a short while so that it attains the status of a *Keli Rishon* (see the laws of a ladle below — it should also be noted that a

c) One may not stir or serve fully cooked food from a pot that is standing on the fire; rather, the pot must be removed from the fire and then the contents served.³ Regarding returning the pot to the flame, see below, Chapter 7.

d) Regarding viewing the contents of a pot standing on the fire, see Section 5:2.

3:2

Placing Food on Top of a *Keli Rishon* Standing on the Fire

The following foods may be placed on the top of a *Keli Rishon* even though it is standing on the fire:⁴

a) Any fully cooked dry solid, either hot or cold; e.g., cold meat,⁵ potatoes, *kugel*, or *challos*⁶ may be placed on top of a pot.⁷

pareve ladle should be used for this purpose). See below, Sec. 8:7, for a full review of the laws of adding water to cholent.

3. Even though the food is fully cooked and not subject to further *Bishul*, the *Poskim* write that one should not stir the food while on the flame, as one may come to make a mistake and think that it is permitted to stir, and inadvertently come to stir a partially cooked food. See *Shabbos KeHalachah, Biurim*, p. 217. Stirring water is an exception to this rule and it is therefore permitted as stated in the previous note to ladle out water from a kettle into a cholent (*ibid.*, p. 224).
4. Although, as mentioned previously, one may not place any food into a *Keli Rishon* on a fire since it looks like cooking; however, placing food on top of a pot does not look like cooking.
5. See below Sec. 4:5 where it is explained that if the meat or *kugel* has fat which will melt into a liquid when heated, it may not be placed on top of a *Keli Rishon*.
6. Care must be taken with a *challab* that has come straight out of the freezer. If it has ice on it, it is not permissible to place it on top of a pot. One should wait until the ice defrosts and evaporates and then place the *challab* on the pot.
7. If the food is placed in silver foil, care should be taken not to wrap the food a number of times in the foil as this would constitute *Hatmanab*. Rather the

N.B. If meat is being placed on a *pareve* kettle, care should be taken to put the meat on a plate so that there is no contact with the kettle.

b) A liquid that has been fully cooked and that has cooled but still remains warm/hot (although not *Yad Soledes Bo*), in which case it is not subject to the laws of *Bisbul* — see Section 2:8. A cold liquid may not be placed on top of a pot.

3:3

A *Keli Rishon* that Has Been Removed from the Fire

When removing a *Keli Rishon* from the fire, one should be careful:

- a) not to hold the *Keli* with a damp cloth;
- b) not to place the hot *Keli* on a wet surface, sink or damp cloth. Ideally, it should be placed on a dry surface on a heat absorbent mat.

A *Keli Rishon* that has been removed from the fire⁸ still has the power of a *Keli Rishon* and has the ability to cook. Therefore:

- a) uncooked foods
- b) cold liquids⁹ (either uncooked or cooked)
- c) soluble solids, e.g. sugar, salt, etc.,

food should be wrapped only once in the foil (to keep it from scattering). *Shabbos KeHalachab*, p. 202.

- 8. But is still *Yad Soledes Bo*. Obviously, if the pot has fully cooled it no longer has the ability to cook.
- 9. A large amount of cold liquid may be poured into a *Keli Rishon* that has been removed from the fire. Since a large quantity is being poured, there is no worry that it will be heated to *Yad Soledes* and is therefore permitted (*Alter Rebbe's Shulchan Aruch* 318:21).

However care should be taken to pour the cold liquid all at once so that there would not arise the opportunity for any of the added liquid to be cooked (*Shabbos KeHalachab*, p. 110).

d) baked foods, e.g. bread, *matzab*
 may not be placed in a *Keli Rishon* even after it has been removed from the fire.

Following the rules of *Ein Bishul Achar Bishul*:

a) cold, dry pre-cooked solids

b) warm, pre-boiled liquids

may be put into a *Keli Rishon* that has been removed from the fire.¹⁰

It has already been explained that one may not stir a food standing on the fire; however, once the pot has been removed from the fire, then one may ladle out the contents of the pot even from the bottom of the pot as long as the food is fully cooked.¹¹

N.B. If a *Keli Rishon* has been emptied of its contents; e.g., one poured the remains of the chicken soup down the sink, one must be careful not to pour a small quantity of water into the pot (for cleaning purposes), as this would cook the water. However, one may pour a large quantity of water into the pot so that the resulting liquid would definitely not reach *Yad Soledes Bo*.¹²

3:4

Irui Keli Rishon

The rule of *Irui* is that *Irui Mevasbel Kedei Kelipab*, i.e., pouring from a *Keli Rishon* has the power to cook the outer layer of the food onto which it is poured. Therefore *Irui Keli Rishon* is prohibited:

a) onto uncooked solids;

10. However if some food was added to the *Keli Rishon* after it was removed from the fire, the *Keli Rishon* may not be returned to the stove even if all the conditions of *Chazarab* were fulfilled (*ibid.*, p. 201).

11. *Ibid.*, p. 218. However one should refrain from stirring the contents.

12. *Alter Rebbe's Shulchan Aruch* 318:21. *Shabbos KeHalachab*, p. 122.

b) onto liquids,¹³ e.g., water from the Shabbos kettle may not be poured directly into a small amount of cold milk in a cup;¹⁴

c) onto cold, pre-cooked soluble solids. Therefore water may not be poured directly from the urn onto instant coffee, instant tea, instant soup, drinking chocolate, sugar, etc., since some opinions consider soluble solids — once dissolved — as cooled off liquids;¹⁵ and

d) onto baked foods.

13. The reason of “*Irui Mevasbel Kedei Kelipab*” (i.e., *Irui* cooks the outer layer of the food) does not apply to a liquid, since liquids mix immediately. Following the general rule that if something hot is placed on something cold, the lower cold entity cools the upper entity, there are opinions in the *Risbonim* that allow an *Irui Keli Risbon* onto liquids, reasoning that the lower cold liquid will cool the poured hot liquid. This in fact is the opinion of the *Alter Rebbe* in *Shulchan Aruch* 318:20.

However the Tzemach Tzedek writes that one should be stringent not to pour hot water from a *Keli Risbon* into a small amount of liquid since ultimately the liquid will be heated by the *Irui* to *Yad Soledes Bo* (*Shabbos KeHalachab*, p. 112).

It would definitely be permitted to pour hot water from a *Keli Risbon* into a large quantity of cold water, e.g. one may pour hot water from a kettle into a large bowl of cold water, as long as the resulting water is not *Yad Soledes*. Or, in the example given with the cup of milk, it would be permitted to add a little hot water from the urn to a cup full of cold milk to warm it slightly.

It should also be noted that in the above cases where it is permissible to make an *Irui Keli Risbon*, this is true even if the *Keli Risbon* is on the fire, e.g. even if the kettle is on the fire (or an electric kettle that has an element inside), it is permitted to pour hot water directly from the kettle into a large quantity of water (*Shabbos KeHalachab*, p. 114).

14. See previous footnote. It is permitted to pour directly from a *Keli Risbon* onto a bottle full of milk; e.g., one may warm a baby’s bottle by pouring hot water onto it directly from the Shabbos kettle (*ibid.*, p. 34).

15. This is the opinion of the *Alter Rebbe* in his *Siddur* (see *Shabbos KeHalachab*, pp. 148-149). It must be pointed out that even the *Misnab Berurab* who considers a soluble solid as a *Davar Yavesb* also agrees that one should not place soluble solids in a *Keli Risbon* nor make an *Irui Keli Risbon* on them (*ibid.*, p. 152).

Again following the rules of *Ein Bisbul Achar Bisbul, Irui* from a *Keli Rishbon* may be done on:

a) cold, pre-cooked solids; e.g., hot gravy may be poured onto a cold, pre-cooked piece of meat;

b) warm, pre-cooked liquids. Therefore if soup has been served and the soup in one's bowl is still warm but not as hot as one would wish, one may add hot soup from the *Keli Rishbon* through *Irui*.¹⁶

N.B. It must be noted that hot water flowing from a tap is considered an *Irui Keli Rishbon* since the hot water pipe is connected to the boiler, which is a *Keli Rishbon*. The usage of hot water systems will be discussed in a later chapter — in general one may not use hot water from the tap on Shabbos as it will activate the boiler — however even if the boiler was turned off before Shabbos and may therefore not be activated,

16. One could even go as far to say that even if the soup in the bowl was cold, one may still add hot soup to the bowl through *Irui*. The reason is as follows:

a) The concept of *Yesh Bisbul Achar Bisbul* with a liquid is disputed among the *Poskim*: In the final analysis, a compromise is reached by the *Poskim* and the rule applies only if the liquid has totally cooled.

b) *Irui Keli Rishbon* on a liquid, as explained in the footnote above, is allowed by many *Poskim*. However the *Poskim* are stringent if the *Irui* is into a small amount of liquid.

However when that liquid has already been cooked, as in this case where the soup has been cooked and subsequently cooled, then we may couple both leniencies to allow an *Irui Keli Rishbon* onto cooled pre-cooked liquids, i.e., allow hot soup to be ladled into the cold soup. (One may also consider the point that according to some *Poskim*, the ladle is considered a *Keli Sheni* — see Sec. 3:10 on using a ladle.)

For a full discussion of this point, see *Shabbos KeHalachab*, p. 268.

In order to avoid confusion — as not everybody is so well versed in this *halachab*, whereas the *halachab* that one may cook a warm pre-cooked liquid is well known — we wrote in the text that an *Irui Keli Rishbon* may only be done on a warm pre-cooked liquid.

hot water from the tap must still be considered an *Iru'i Keli Rishon*.¹⁷

3:5

Davar Gush

a) There is a dispute among the *Poskim* regarding the status of a *Davar Gush*. Some *Poskim* treat a *Davar Gush* no differently from any other food, with all the relevant *dinim* of *Keli Rishon*, *Sheni*, *Sblisbi*, etc., applying to a *Davar Gush*. Other *Poskim* are more stringent. They maintain that since the *Davar Gush* retains its heat, it must still be considered a *Keli Rishon* even after it has been transferred to a *Keli Sheni*.

Practically, one may rely on the lenient opinion. The *Mishnah Berurah* however states that one should follow the stringent opinion;¹⁸ e.g., according to the strict opinion, mayonnaise may not be placed on a hot potato.

b) According to some *Poskim*, pre-cooked liquid (even if totally cooled), e.g. ketchup, may be placed on a *Davar Gush* in a *Keli Sblisbi*. For this reason, butter or margarine may be smeared on a hot potato or corn in a *Keli Sblisbi*.¹⁹ Others however are stringent in this matter.

c) Pre-cooked salt may be placed on a *Davar Gush* in a *Keli Sheni* on the condition that the salt will not dissolve.²⁰

d) Even according to the strict opinion, a *Davar Gush* has the status of a *Keli Rishon* only when it is standing independ-

17. *Shabbos KeHalachab*, p. 36.

18. *Ibid.*, p. 91. Even according to the *Mishnah Berurah*, in an instance where the stringency was mistakenly overlooked, or in time of need, one may rely on the lenient opinion.

19. *Ibid.*, p. 96. See footnotes there for his reasoning as to why a *Keli Sblisbi* is necessary.

20. *Ibid.*, p. 97.

ently on a plate. However if the *Davar Gush* is within a soup, it has the same status as the soup.²¹

e) A hot *Davar Gush* may not be removed from a *Keli Rishon* and placed inside a cool liquid — even if placed in a large quantity of liquid. For example, one may not place a hot potato in a bowl of cold water.²² For the same reason, it would be prohibited to cool a hot, hard-boiled egg in a pan of cold water.²³

f) One may not place a hot *Davar Gush* on a cold, unboiled liquid; e.g., one may not place a hot potato on a plate on which there is a little oil.²⁴

3:6

Keli Sheni

When discussing the *dinim* of a *Keli Sheni*, a distinction must be made between a *Keli Sheni* which is boiling hot and a *Keli Sheni* which is not boiling hot but is still *Yad Soledes Bo*. First let us learn the *dinim* of a *Keli Sheni* that is *Yad Soledes Bo* but not boiling hot.

Although a *Keli Sheni* does not have the same cooking powers as a *Keli Rishon* and cannot cook *Kesbei Bisbul*, it still has the ability to cook foods that are easily cooked — *Kalei Bisbul* (see Section 2.7). Since we are not sure which foods should be considered *Kesbei* or *Kalei Bisbul* — for all practical purposes we consider all foods to be *Kalei Bisbul* except water, oil and

21. *Ibid.*, p. 94.

22. *Ibid.*, p. 118. This is because the *Davar Gush* will cook the surrounding water.

23. However the egg may be cooled by rinsing it under the tap (*ibid.*, p. 120).

24. *Ibid.*, p. 119.

other liquids²⁵ which are definitely *Kesbei Bishul* and will not be cooked in a *Keli Sheni*.

The resulting *halachab* is therefore that all uncooked solids (except the known *Kesbei Bishul*) may not be placed into a *Keli Sheni*.

Included in this prohibition are baked foods that may not be placed into a *Keli Sheni*. This is because *Yesb Bishul Achar Afiyab* — baked foods are considered to be *Kalei Bishul* and may therefore not be placed into a *Keli Sheni*. For example, it is prohibited to dip a biscuit into a cup of tea in a *Keli Sheni*, or to place *matzab* or bread in a hot soup that is in a *Keli Sheni*. (The *dinim* of a ladle shall be discussed later.)

The following items may be placed into a *Keli Sheni*:

a) Liquids; e.g., water or milk may be added to a *Keli Sheni*. This is true even if only a small amount of liquid is added;²⁶

b) A dry, pre-cooked solid may be added to a *Keli Sheni*;

c) “*Tavlin*.” In general, *Tavlin* may be defined as spices that give taste to the food. Included are onions and garlic.²⁷ *Chazal* permitted *Tavlin* to be added to a hot *Keli Sheni*.²⁸

d) Tea. Although tea leaves may be regarded as *Tavlin*, the accepted custom in all circles is only to use a *Keli Shlishi*

25. *Alter Rebbe's Shulchan Aruch* 318:12. This would include unpasteurized milk. It should be noted that this is the view of the *Alter Rebbe*. However other *Poskim* are of the opinion that only pre-boiled liquids, e.g., pasteurized milk, may be placed in a *Keli Sheni*. See *Shabbos KeHalachab*, p. 43.

26. Even if the resultant liquid is *Yad Soledes Bo* (*ibid.*, p. 59).

27. This follows the ruling of the *Alter Rebbe* 318:11. However, it should be noted that the *Mishnah Berurah* rules stringently and does not allow onions or garlic to be added to a *Keli Sheni*.

28. Various reasons are given by the *Poskim* why *Tavlin* are permitted in a *Keli Sheni* (see *Shabbos KeHalachab*, p. 46,47).

when making tea. Herbal teas must also be made in a *Keli Sblisbi*.²⁹

e) Sugar. Sugar may be regarded as *Tavlin* and may be added to a *Keli Sheni*.³⁰ However one may not pour hot water from a *Keli Risbon* onto sugar.³¹

f) Coffee and cocoa. Coffee and cocoa are not regarded as *Tavlin* and may not be placed in a *Keli Sheni*.³²

g) Instant coffee and tea. There are opinions that allow instant coffee and tea to be added to a *Keli Sheni*, however one should be stringent and only use a *Keli Sblisbi*.³³ It must be noted that even according to the lenient opinion, it is prohibited to pour directly from a *Keli Risbon* onto the granules, rather the water must be poured first and then the coffee added.

h) Salt. The *Alter Rebbe* is of the opinion that salt may not be added to a *Keli Sheni*, however it may be added to a *Keli Sblisbi*.³⁴

3:7

A Very Hot *Keli Sheni*

Until this point, we have discussed putting items into a *Keli Sheni* that is *Yad Soledes Bo*.

However, some *Poskim* are of the opinion that if the contents of the *Keli Sheni* are much hotter than *Yad Soledes Bo* — e.g., water that has just been poured from the Shabbos

29. *Ibid.*, p. 51,52.

30. *Ibid.*, p. 156, *Biurim* (11).

31. *Siddur* of the *Alter Rebbe*. *Shabbos KeHalachab*, p. 149. See also *Biurim*, p. 150.

32. *Shabbos KeHalachab*, p. 54.

33. *Ibid.*, p. 54,55.

34. This follows the opinion of the *Alter Rebbe* in his *Siddur*. The *Misnab Berurab* is more lenient and allows salt to be added to a *Keli Sheni* (see *Shabbos KeHalachab*, pp. 156-158).

kettle into a cup, in which case the water is still boiling, then it is still to be considered as a *Keli Rishon*.

According to this opinion, one may not pour a cold liquid into a *Keli Sheni* whose contents are boiling. For example, one may not pour a little milk into a boiling hot cup of water, or add a little cold water to a boiling hot bowl of soup.

Due to this opinion — practically speaking, one should always use a *Keli Sblishi*.³⁵

3:8

Iru'i Keli Sheni — Pouring from a *Keli Sheni*

Although a *Keli Sheni* has the ability to cook *Kalei Bishul*, *Iru'i Keli Sheni* does not have the same power, and therefore *Iru'i Keli Sheni* may be made on uncooked food and unboiled liquids. *Iru'i Keli Sheni* may also be made on baked foods.

However *Chazal* enumerated certain foods that are considered as *Kalei Bishul* and are cooked even by an *Iru'i Keli Sheni* (whose contents are *Yad Soledes Bo*). These are: very small raw fish, herring, and raw eggs.

Regarding a thermos flask: Since it retains heat, some *Poskim* are of the opinion that one may not put into a thermos those items that are otherwise allowed to be placed into a *Keli Sheni*. However, the *Poskim* write that hot liquid poured from a thermos is to be considered an *Iru'i Keli Sheni*.³⁶

35. It should be noted that even according to the *Poskim* who consider boiling hot water in a *Keli Sheni* like that of a *Keli Rishon*, they agree that once it has been transferred to a *Keli Sblishi*, there applies all the leniencies of a *Keli Sblishi* (see *ibid.*, pp. 64-66).

36. *Ibid.*, p. 78.

3:9

Keli Sblisbi

Most foods may be placed into a *Keli Sblisbi*.³⁷ However, foods which are able to be cooked in a *Keli Sblisbi* such as raw eggs and instant oats may not be placed in a *Keli Sblisbi*.³⁸

Practical examples of use of a *Keli Sblisbi*:

a) *Matzah* and bread may be dipped into hot soup that is in a *Keli Sblisbi*.

b) A biscuit or a slice of lemon may be dipped into a cup of tea in a *Keli Sblisbi*.

This is the case even if the liquid in the *Keli Sblisbi* is very hot.

3:10

A Ladle

What is the status of a ladle?

The *Poskim* write that it makes a difference how much time the ladle spent inside the *Keli Rishbon*. If the ladle was inside the *Keli Rishbon* long enough for the contents of the ladle to be as hot as the contents of the *Keli Rishbon*, then the ladle is to be considered a *Keli Rishbon*, and the liquid poured from the ladle an *Irui Keli Rishbon*.

However if the ladle was quickly inserted into the *Keli Rishbon* and removed immediately, then it has the status of a

37. This is the opinion of most *Poskim*. However some *Poskim* are of the opinion that one may not place the extreme *Kalei Bisbul* even in a *Keli Sblisbi*. According to these *Poskim*, it would be preferable to make an *Irui Keli Sheni* on these foods rather than place them inside a *Keli Sblisbi*. One should follow the stringent opinion if no extra difficulty will be incurred (*ibid.*, pp.80-82).

38. *Ibid.*, p. 83.

Keli Sheni and the contents poured from the ladle are considered an *Iru'i Keli Sheni*.

Practically speaking, unless the ladle was removed immediately from the *Keli Rishon*, we should always consider the ladle a *Keli Rishon* and pouring from a ladle an *Iru'i Keli Rishon*.³⁹

Regarding the bowl into which the contents of the ladle are poured:

Some *Poskim*⁴⁰ are of the opinion that although the ladle is given the status of a *Keli Rishon*, the bowl may be regarded as a *Keli Sblisbi*. A practical outcome of this *halachab* would be that if soup was ladled out of a *Keli Rishon* and poured into a bowl, it would be permitted to add salt to the soup — even according to the *Alter Rebbe* — see *dinim* of *Keli Sheni* above. One would also be allowed to add *matzab*, etc., to the soup as it is considered a *Keli Sblisbi*. Those who follow this opinion and add salt to soup that has been ladled out of a *Keli Rishon* into a bowl, have whom to rely upon.

However, other *Poskim*⁴¹ are of the opinion that the bowl is to be considered a *Keli Sheni*, and for salt or *matzab* to be added to the soup, it must first be transferred to a *Keli Sheni*,

39. *Ibid.*, p. 86.

40. *Ibid.* The reasoning for this *din* is given by the Responsa *Minchas Yitzchok*, Vol. 5, Sec. 127:3, in which he explains that regarding the ladle itself, since there is a dispute whether it is considered a *Keli Rishon* or *Sheni*, we are stringent and give it the status of a *Rishon*. However, regarding the question of whether the bowl is a *Keli Sheni* or *Sblisbi*, we are lenient and give it the status of a *Keli Sblisbi*.

41. The reasoning behind this opinion is: a) it is difficult to estimate how long the ladle has to remain in the *Keli Rishon* to achieve the status of a *Keli Rishon*; b) even if it is considered a *Keli Sheni* — if the soup is very hot, it has the *din* of a very hot *Keli Sheni* (see Sec. 3:7) which anyway is to be considered a *Keli Rishon*. For these reasons, the ladle should be considered a *Keli Rishon* and the bowl a *Keli Sheni*.

e.g., a soup tureen, and then to the bowl, making the bowl a definite *Keli Sblisbi*.

It is common practice in many Jewish homes for soup to be placed in a *Keli Sblisbi* to avoid all such problems of *Bishul*. This custom is praiseworthy.⁴²

Another problem that arises when using a ladle is that if after removing the ladle from the *Keli Risbon*, the soup remains on the ladle go cold, then it would be prohibited to reinsert the ladle into the *Keli Risbon* unless the ladle was first wiped dry. To avoid this problem some people are careful to leave the ladle inside the *Keli Risbon* between servings.⁴³

The same is true of the pot cover on which, if when removed, the liquid cooled. In such a case, it must be wiped dry before it is replaced on a hot pot.

42. Those who do not use a tureen and would like to add salt to the soup in the bowl should be careful to remove the ladle immediately from the *Keli Risbon* so that it has the status of a *Keli Sbeni*, thereby making the soup bowl a *Keli Sblisbi*.

43. *Shabbos KeHalachab*, p. 117. Note that in a case where a ladle was used to ladle out of a *Keli Sbeni*, it need not be wiped dry before re-insertion, even if the liquid on the ladle cooled totally (*ibid*).

Chapter 4
BISHUL ACHAR BISHUL
COOKING AFTER COOKING

4:1
The Principle

In Section 2:9 we explained the general principle of *Bishul Achar Bishul*. For review purposes:

Liquids

Regarding liquids, “*Yesh Bishul Achar Bishul BeDavar Lach*” — “there is cooking after cooking with a liquid.” Once a liquid has totally cooled, further reheating is an act of *Bishul*. However if the liquid has not cooled fully but remains warm enough to be considered a warm/hot liquid (even though it is not *Yad Soledes*), *Bishul* does not apply.

Solids

Regarding cooked solids, we apply the rule “*Ein Bishul Achar Bishul BeDavar Yavesb*” — there is no cooking after cooking with a dry solid.

4:2
The Definition of *Lach* and *Yavesb*

In this section, it is necessary to define clearly what is considered “*Lach*” and “*Yavesb*.”

A food is considered *Yavesb* when it is totally dry.¹ If it is wet to the touch it may not be considered a *Davar Yavesb*. Even if the majority of the food is dry but there is part of the food that is wet to the touch, it is not considered a *Davar Yavesb*.²

For example, if one wished to place cold *loksben* into hot soup in a *Keli Rishon* that has been removed from the fire, one must be sure that the *loksben* is dry to the touch.

However, one may definitely either: a) place the *loksben* into hot soup inside a *Keli Sheni*; or b) place the *loksben* in a bowl and pour hot soup into the bowl using a ladle that has ladled the soup out of a *Keli Rishon*, even if the *loksben* was wet to the touch.³

4:3

Food out of the Freezer

If a *Davar Yavesb* was taken out of the freezer and it was covered with a layer of frost, it may not be heated to *Yad Soledes Bo*.⁴

4:4

A *Davar Yavesb* that Melts

The rule of *Ein Bisbul Achar Bisbul BeDavar Yavesb* only applies to a dry solid that remains a solid. However if upon heating, the dry solid turns into a liquid, then it has the status

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1. As long as the surface of the food is dry, even though there may be some liquid inside the food, it is considered a *Davar Yavesb*. It is only considered a *Lach* if the surface is wet to the touch (*Shabbos KeHalachab*, p. 142).
 2. *Ibid.*, p. 144.
 3. *Ibid.*, p. 145. However one should not pour the soup directly from the *Keli Rishon* onto the wet *loksben* (*ibid.*, p. 146).
 4. *Ibid.*, p. 147.

of a liquid and is subject to *Bishul* due to the rule of *Yesh Bishul Achar Bishul BeDavar Lach*.⁵

For example, one may not pour hot water from a *Keli Risbon* onto sugar, soup powder, infant formula, etc. Although all these are items that have already been cooked and are now a dry solid, since they dissolve when mixed with the hot water, they are to be considered as a liquid and we apply the rule *Yesh Bishul Achar Bishul*.⁶

4:5

Nolad

Certain foods contain fat that gels when the food cools. When such foods are reheated, the gel dissolves and melts. In addition to the problem of *Bishul*, there is also in this case the question of *Nolad* — Creating (i.e., bringing a new entity into existence⁷).

The question of *Nolad* exists even if the food is reheated less than *Yad Soledes Bo*.

The rule of *Nolad* is as follows:⁸

A fatty food which when heated releases a substantial amount of liquid fat which can be seen, may not be heated on Shabbos. If however the fat is absorbed within the food (e.g.,

5. *Ibid.*, p. 148. This follows the opinion of the *Alter Rebbe* in his *Siddur*.

6. *Ibid.*, p. 149. It should be noted that the *Mishnah Berurah* is of the opinion that a *Davar Yavesb* that dissolves into a liquid still retains the status of a *Davar Yavesb* and if it was pre-cooked then *Ein Bishul Achar Bishul*. However the *Mishnah Berurah* himself writes that one should be stringent with regard to a *Keli Risbon*, i.e., not to pour from a *Keli Risbon* on such a *Davar Yavesb*.

7. An example of *Nolad* is the case of melting ice. *Chazal* forbade the melting of ice on Shabbos to obtain its water because it is *Nolad* — creating water out of ice. However one may place an ice cube into a drink because the ice dissolves into an existing liquid.

8. *Ibid.*, p. 205.

in the case of a pie where the oil is absorbed within the pastry) or even if the food does emit a small amount of oil, it is permitted to be heated.

Therefore practically speaking:

a) If one has a piece of cold cooked chicken or meat around which has gelled some of its liquid, then it may not be reheated on Shabbos.

b) A dry *kugel* that may emit a small amount of oil may be reheated.⁹

c) One may not add fat to a soup, even if it is a *Keli Sblisbi* and even if it is not *Yad Soledes* since the melted fat will be noticeable in the soup.¹⁰

d) One may place *shmaltz* on rice that is not *Yad Soledes Bo*: since the food absorbs the fat, there is no problem of *Nolad*. However this would not be allowed on a more solid food like a piece of roast meat upon which the melted fat is clearly visible.

e) There are those who are stringent and do not place a cold piece of chicken (around which has gelled some of its liquid) on the same plate as hot, thick cholent, as this may pose a question of *Yesh Bisbul Achar Bisbul*.¹¹

4:6

Butter and Margarine

Butter and margarine that melt with heat are to be considered a liquid and the rule of *Yesh Bisbul Achar Bisbul*

9. *Ibid.*, pp. 205-206.

10. See *Alter Rebbe's Shulchan Aruch* 318:26.

11. As regards the question of *Nolad*, one could probably assume that the gel would dissolve and mix with the cholent and not be noticeable. However there remains the question of *Bisbul Achar Bisbul* with a *Davar Gush*. It would appear that one may be lenient if the cholent is in a *Keli Sblisbi*. See *Shabbos KeHalachah*, pp. 88-91.

applies. Therefore, one should not add butter or margarine to mashed potatoes in a *Keli Sheni* that is *Yad Soledes Bo*.¹² Some *Poskim* are of the opinion that they may be added to a *Davar Gush* in a *Keli Shlisbi*.¹³

4:7

Adding Salt

Even though there are different types of salt: koshering salt, kitchen salt, table salt, etc., we shall refer here only to table salt that has undergone a cooking process before it was crystallized.¹⁴

Since salt dissolves upon contact with a liquid, it must be treated as a liquid and *Yesh Bishul Achar Bishul*. Therefore salt may not be added to a *Keli Sheni*.¹⁵

However, one may pour from a *Keli Sheni* (*Iru Keli Sheni*) onto salt, or add salt to a *Keli Shlisbi*.

12. *Ibid.*, p. 153.

13. *Ibid.*, p. 96.

14. See *ibid.*, pp. 154-155, regarding the *halachab* of other salts.

15. This follows the opinion of the *Alter Rebbe* in his *Siddur* (see *Shabbos KeHalachab*, p. 156). As stated above, the *Mishnah Berurah* treats dissolving solids as a *Davar Yavesb* and consequently *Ein Bishul Achar Bishul*. According to the *Mishnah Berurah* one may add salt to a *Keli Sheni*.

One may ask: According to the *Alter Rebbe*, who is of the opinion that since salt dissolves upon contact with the liquid it is to be considered a liquid, then why is it not permitted to put salt in a *Keli Sheni* since as we have learned in Sec. 3:6, liquids may be placed in a *Keli Sheni*? The *Tzemach Tzedek* discusses this issue and concludes that only substances that were liquids before they were placed in a *Keli Sheni* are not cooked in a *Keli Sheni*; however soluble solids are cooked in a *Keli Sheni* (see *Shabbos KeHalachab*, p. 56, fn. 60). See *ibid.* for a discussion on the difference between salt that may not be placed in a *Keli Sheni* and sugar that may be placed in a *Keli Sheni*.

4:8

***Bishul Achar Afiyah* — Cooking
After Baking**

In Section 2:9 we explained that cooking and baking are considered two separate processes, each independently prohibited. Therefore an item that has already been cooked may not be baked, and food that has been baked or roasted may not subsequently be cooked.¹⁶

One should be stringent in this matter even in a *Keli Sheni*; for example, one may not put *challah* or *matzah* into soup in a *Keli Sheni*.

However one may pour from a *Keli Sheni* onto a baked food, and certainly place a baked food into a *Keli Sblishi*.

Regarding soup croutons — the *halachab* depends on how they are manufactured. If they were baked, they may not be placed in a *Keli Sheni*. If they were deep-fried, which has the *halachic* status of being cooked, they may be placed in a *Keli Sheni*.

In practice, if one wishes to add *challah*, *matzah*, soup nuts etc., to soup on Shabbos, one should make sure the soup bowl is a *Keli Sblishi*.

4:9

***Afiyah Achar Afiyah* —
Baking After Baking**

There is no baking after baking, i.e., once a food has been baked, it is not subject to further baking.

Therefore:

16. For a detailed description as to what is *halachically* called cooked, roasted or baked, see *Shabbos KeHalachab*, pp. 159-181.

- a) One may heat up a frozen *cballab* (that does not have any frost on it) [see Section 8:3].
- b) One may put hot mashed potatoes on a cracker.¹⁷

17. *Ibid.*, p. 177.

Chapter 5

THE PRACTICAL APPLICATIONS
OF *BISHUL*

In this section we shall present many of the practical applications of the laws of *Bishul*. This may involve some repetition of the above-stated principles but will be a useful summary for the student.

5:1

**Serving Food from a Pot
that Is Standing on the Fire**

There are some *Poskim* who are of the opinion that one may not stir food (even if fully cooked) if it is standing on the fire (even if the fire is covered with a *blech*). The accepted practice is to be stringent and follow this opinion. As such, one may not serve food from a pot that is standing on the fire. The pot must be removed from the fire.¹

Even when the pot has been removed from the fire it may not be stirred. However one may use a spoon to remove food from the pot — even from the bottom of the pot.²

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1. One may not remove a piece of food from a pot with a fork since it is tantamount to stirring. However a piece of food that is lying on the surface of the food in the pot may be lifted out with a fork since no stirring will occur (*Shabbos KeHalachab*, p. 220).
 2. *Ibid.*, p. 218. If a pot was removed from the fire and one found that not all the contents of the pot were fully cooked, then (in addition to the prohibition of returning the pot to the stove) one may not remove food

In the case of a pot standing on a *blech*, it is not necessary to take the pot totally off the *blech* in order to serve. Rather, it is sufficient to move the pot onto a part of the *blech* that does not have the power to heat food to *Yad Soledes Bo*. The food may then be served, and afterwards the pot may be moved back to the part of the *blech* directly over the flame.³ If the pot is removed totally and one wishes to return the pot, then the rules of returning a pot to the fire — as explained in a later section — must be observed.

In all cases one must take care that when one removes the lid of a pot it should not become cold, for this would present a problem of re-heating the liquid on the underside of the lid. Obviously if the lid is removed for a few seconds just to view the contents, the lid would not become cold. However if the intention is to remove some of the contents of the pot, and the lid would be removed for some time, in which case the lid may become cold, then it may be preferable to keep the pot covered with the lid, and only remove it when actually removing the food. Alternatively, one could place the lid on the *blech* to keep it warm.

5:2

Covering a Pot with a Lid while the Pot Is on the Fire

An uncovered pot of partially cooked food may not be covered with a pot lid as this would speed up the cooking process. The lid holds in the heat and allows the food to cook faster, which is an act of *Bishul*. Therefore great care must be

from the pot using a spoon or ladle as long as the contents of the pot are *Yad Soledes*. The contents should be transferred to a *Keli Sheni* and then served (*ibid.*, p. 219).

3. *Ibid.*, p. 226.

taken not to lift the lid off such a pot, as it would be prohibited to return the lid.

However, one may cover a pot of fully cooked food, even if by covering it one increases the bubbling.⁴

In practice, if one wishes for example to check the cholent on Friday night, one must make sure that it is fully cooked before the lid is removed. (Today one may purchase Pyrex/glass covers which solve this problem.)

5:3

Pouring Hot Water into a Wet Cup

a) If a cup has been rinsed under the tap, it should be dried⁵ before hot water is poured into it from a *Keli Risbon*.

b) If a dry cup was filled with hot water which has since cooled down, and one wishes to add more hot water, then:

1. if the remaining water is still warm (even though less than *Yad Soledes Bo*), more hot water may be added directly from the *Keli Risbon*, but,

4. *Ibid.*, p. 230.

5. There are opinions who say that it is sufficient to vigorously shake out the drops of water from the cup, and even if a few drops are still left, they are to be considered negligible. (This would certainly be sufficient if the remains in the cup were from a pre-cooked liquid.) It is preferable however to wipe the cup dry (*ibid.*, p. 116). When wiping the cup one must avoid any question of *Sechita*, i.e., squeezing any liquid out of a cloth. Accordingly, the *Alter Rebbe* (302:23) rules that one should not dry a narrow cup with a cloth, as one may come to squeeze the cloth against the side of the cup. See however *Mishnah Berurab, Biur Halachab* 302:12. *Sbmiras Shabbos KeHalachab*, ch. 12:21, permits drying wet dishes and cups with a dish cloth and only prohibits drying a narrow cup with a cloth (as mentioned by the *Alter Rebbe*) in which case it is inevitable that one may squeeze the cloth. *Shabbos KeHalachab*, p. 117 suggests that in such a case one should wipe the cup dry with one's finger.

2. if the remaining water has totally cooled down, the water must be emptied and the cup dried before adding more hot water.

c) Usually when making a hot drink in a *Keli Sblisbi*, a dry cup is taken to use as a *Keli Sheni* to transfer the hot water from the *Keli Rishon* into the *Keli Sblisbi*. If this *Keli Sheni* needs to be filled a few times in order to make a few cups of drink, it is not necessary to dry the cup every time. Rather, as soon as the water has been poured into the *Keli Sblisbi* one may refill the cup without having to check to see that it is dry.⁶

As regards a thermos, see footnote.⁷

5:4

A Ladle

A ladle being used to serve soup should preferably be kept in the pot between servings. If the ladle was removed and the droplets of soup on the ladle have cooled down, then the ladle must be dried before reinsertion into the pot.

5:5

Adding More Food to a Wet *Keli*

If one wishes to add:

6. *Ibid.*

7. A thermos flask is almost impossible to dry properly, therefore: a) if the thermos was rinsed with water from the tap, it should subsequently only be filled with hot water using an *Iru'i Keli Sheni*. (The same ruling would apply to a hot water bottle); b) If the thermos contained hot water that has since cooled, one may be lenient, and after shaking out the flask thoroughly, one may refill it directly from a *Keli Rishon*. See *Shabbos KeHalachab*, p. 116.

- a) more hot soup from a *Keli Risbon* to soup remaining in a *Keli Sheni*, or
- b) more cholent to a plate with cholent remains, then, if the remains are still warm, the soup/cholent may be added. However, if the remains are cold, a new bowl/plate should be used.

5:6

Adding Salt to Food

- a) One may not add salt to a hot, dry food in a *Keli Risbon*; however, salt may be added to hot, dry food in a *Keli Sheni*.⁸
- b) One may only add salt to a hot liquid if it is in a *Keli Sblishi* (or by *Iru'i Keli Sheni*). Therefore practically, one may only add salt to hot chicken soup if the bowl is a *Keli Sblishi*.⁹ The same would apply to cholent.

5:7

Adding Baked Food to Hot Liquids

Bread, biscuits or *matzab* may not be added to a *Keli Risbon* or *Sheni*. Therefore one may not dip a biscuit into a cup of tea that is in a *Keli Sheni*, nor may one add *matzab* to chicken soup in a *Keli Sheni*. It is permitted in a *Keli Sblishi* (or *Iru'i Keli Sheni*).¹⁰

8. *Ibid.*, p. 285.

9. *Ibid.*

10. *Ibid.*, p. 286.

5:8

Lokshen

Dry cooked *lokshen* may be put into a *Keli Risbon* that has been removed from the fire. (Of course it may be placed in a *Keli Sbeni* or placed in a bowl, with soup then added with a ladle.)

If the *lokshen* is wet to the touch, it may not be placed in a *Keli Risbon*. However, it may be placed in a *Keli Sbeni* or placed in a bowl, with soup then added with a ladle.¹¹

5:9

Soup Nuts

Soup nuts that are deep-fried may be added to a *Keli Sbeni* (or even a *Keli Risbon* removed from the fire). However, soup nuts that are baked may not even be placed in a *Keli Sbeni* because of *Bishul Achar Afiyab*. However, they may be placed in a *Keli Sblisbi* (or *Iru'i Keli Sbeni*). If in doubt as to how the soup nuts were processed, only add to soup in a *Keli Sblisbi*.¹²

5:10

Making Coffee

A cup of coffee should be made on Shabbos in the following way:

1. Take a dry cup. If the cup has been rinsed, it should be dried.

11. *Ibid.*, pp. 145-6, p. 286. *Lokshen* made specially kosher for Pesach by frying eggs in a little oil and then shredding may not be placed in a *Keli Sbeni* (on a *Yom Tov* that falls on Shabbos) as this would be considered *Bishul* after *Afiyah*. However, *Iru'i Keli Sbeni* or in a *Keli Sblisbi* is permitted (*ibid.*, p. 286).

12. *Ibid.*, p. 286.

2. Fill the cup with hot water from the kettle.
3. The hot water should then be poured into a second cup (a *Keli Sblisbi*) in which one then puts the coffee granules.

There are opinions that allow instant coffee, milk and sugar to be added to a *Keli Sheni*, however it is always preferable to use a *Keli Sblisbi*.

5:11 Making Tea

a) Instant tea should be prepared in the same way as coffee (*Iru'i Keli Sheni*) as stated above.

b) Many people prepare a tea essence before Shabbos (i.e., they pour hot water onto a few tea bags¹³ in a tea pot, allow it to brew, and then remove the bags. Some then place the pot on the *blech*). This essence, hot or cold, may be added to a *Keli Sheni*.

c) Tea Bags. One may make tea on Shabbos using a tea bag inside a *Keli Sblisbi*. As regards removing the tea bag, one should not remove it with one's fingers but with a spoon.¹⁴ Furthermore, one should not squeeze the bag upon removal from the cup.¹⁵

d) Herbal teas in a bag must be prepared in a *Keli Sblisbi*.

13. If tea leaves were used, there is an additional problem of *Borer* (see *Shabbos KeHalachab*, p. 269). To simplify matters, and also because the use of a tea bag is more common nowadays, we cited only the case of tea essence made with a tea bag.

14. Regarding the question of whether removing the tea bag is an act of *Borer* and why it should be removed with a spoon, see *ibid.*, p. 270, fn. 15.

15. *Ibid.*, p. 270. According to the *Alter Rebbe*, it would be prohibited to pour the tea into a different cup leaving the tea bag behind in the original cup. This would be an act of *Borer* (*ibid.*, p. 271).

e) As regards placing a slice of lemon in the tea, see footnote.¹⁶

5:12
Adding Hot Water
to Tea/Coffee

If the tea/coffee was prepared as above, and it has cooled below *Yad Soledes Bo* but is still warm enough to drink as a hot drink, then one may add hot water directly¹⁷ from the kettle.¹⁸

16. As regards putting a slice of lemon into a *Keli Sheni* — there are conflicting views among the *Poskim*. There are those who are stringent and only allow the lemon to be placed in a *Keli Sblisbi*, however there are lenient opinions who classify the lemon as *Tavlin* and allow the slice of lemon to be placed in a *Keli Sheni* (see *ibid.*, p. 273).

Lemon juice may definitely be added to a *Keli Sheni*, however it is prohibited to squeeze a lemon into tea.

The *Mishnab Berurab* permits the lemon to be squeezed into sugar that is subsequently mixed into the tea, however the *Tzemach Tzedek* says this is prohibited (*ibid.*, p. 274).

17. Some *Poskim* are of the opinion that if one pours directly from a kettle onto milk, and the steam of the milk rises to the tap of the kettle, then one may not pour hot water from this kettle onto meat. (See *Shulchan Aruch Yoreh Deab* 105:3, *Alter Rebbe's Shulchan Aruch* 451:59, *Shabbos KeHalachab*, p. 393 — see also later in this book, Sec. 8:7, point 6.) Therefore if one needs to add hot water to milk remains, it is preferable to first pour the hot water into a clean cup and then add it to the milk. In this way one avoids creating any milk/meat problems with the kettle.

18. See footnotes to Sec. 3:4 “*Iru Keli Rishon*” where it is explained that in truth, even if the tea/coffee is now cold, it is permitted to add hot water from the kettle due to a combination of two disputed points: a) whether *Bishul* applies to a cooled, pre-cooked liquid; and b) whether *Iru* is prohibited on a liquid. In this case, i.e., *Iru Keli Rishon* on a pre-cooked liquid, one may in fact be lenient. However to avoid confusion to the student, we have in the text followed the simple rule of *Bishul Achar Bishul* regarding a liquid, i.e., if the liquid is still warm, even though below *Yad Soledes*, *Bishul* does not apply.

Note that a tea bag was used to make the tea, and the tea bag is still in the cup, one may not add hot water from the kettle.¹⁹

5:13

Instant Soups

Most instant soups have been already completely cooked and therefore may be prepared using an *Iru'i Keli Sheni* or in a *Keli Sblisbi*.²⁰

5:14

Instant Mashed Potatoes

Instant mashed potatoes may be made in a *Keli Sblisbi*. However a thin mixture should be made and it must be mixed employing a *shinui*.²¹ See Section 5:17.

5:15

Ketchup

Ketchup may be added to a hot solid, e.g., meat, hot potatoes, etc., if the solid is in a *Keli Sblisbi*.²²

5:16

Frozen Foods

A frozen liquid²³ should not be placed in a warm place in order to melt it, even though there is no possibility it will be

19. *Shabbos KeHalachab*, p. 269.

20. *Ibid.*, p. 275.

21. *Ibid.*, p. 276.

22. *Ibid.*, p. 290.

heated to *Yad Soledes Bo*. However, if needed for a child, one may be lenient.²⁴

For example, if one needed to feed some frozen soup to a baby, it may be placed near a fire to warm slightly.²⁵ However, this is only permitted in an area where even if it were left for a while it would not reach the temperature of *Yad Soledes Bo*. In an area where it would reach *Yad Soledes Bo* — even after an hour — the soup may not be placed even for a minute.²⁶

5:17

Food Preparation for a Child

a) **Milk Powder**

Milk powder for a baby should be prepared using an *Iruvi Keli Sheni*, i.e., fill a dry cup with hot water from the kettle and then pour the water onto the powder inside the baby's bottle.

b) **Instant Cereal**

Instant cereals should be prepared using an *Iruvi Keli Sheni*.²⁷

Since it is prohibited on Shabbos to create a thick mixture (this being the *Melachab* of *Losb*/Kneading), when preparing cereals on Shabbos, one must take care to make a thin mixture and use a *shinui* (an unusual method). Therefore:

23. An uncooked frozen food is *muktzeb* as it has no use on Shabbos. We are talking here of a ready-to-eat frozen food like cooked soup that has been frozen. Such food is not *muktzeb*.

24. This rule is due to the prohibition of *Nolad* — see *Alter Rebbe's Shulchan Aruch* 320:16. See also above, Sec. 4:5.

25. *Shabbos KeHalachab*, p. 212.

26. *Alter Rebbe's Shulchan Aruch* 318:24.

27. See *Shabbos KeHalachab*, p. 277.

1. If during the week one would usually put the cereal in the bowl first and then add the liquid, the order must be reversed on Shabbos; i.e., first pour the liquid in the bowl and then add the cereal.

2. The mixture should be mixed with a spoon employing an unusual method; e.g., instead of moving the spoon around the bowl in a circular movement as would normally be done on a weekday, the mixing should be done in a criss-cross manner.²⁸

c) **Warming a Bottle of Milk**

A baby's bottle of cold milk may be placed in a *Keli Sheni* to warm up. This would be permitted even if the temperature of the milk would rise above *Yad Soledes Bo*.²⁹

Alternatively, one may make an *Iru'i Keli Rishon* onto the outside of the bottle.³⁰

One may also place a bottle of milk that has been in the refrigerator and is too cold to give the baby, near the fire so as to warm it slightly.³¹ (See Section 5:16) Near the fire means near the *blech*, but under no circumstances may the bottle be placed on the *blech*.

28. If such a mixture is prepared in a bottle, the bottle must also be mixed in an unusual way. If usually one would mix the bottle by shaking it up and down, then one could make circular or criss-cross movements. However this is only necessary if the resultant mixture is a thin mixture, but if it is a liquid (as in the case of infant formula) no change in the method of mixing is required (*ibid.*, p. 276).

29. *Ibid.*, pp. 60, 280. The bottle should not be totally immersed in the *Keli* as this would be a problem of *Hatmanab* (*ibid.*, pp. 63, 281).

30. *Ibid.*, p. 34.

31. *Ibid.*, p. 281.

5:18

Eggs and Onion Mixture

In making an eggs and onion mixture on Shabbos there are a number of issues to be considered:³²

a) Peeling the eggs and onion: Due to the prohibition of *Borer*, the peeling must be done immediately prior to the meal.

b) The peels are *muktzeb* and may not be moved. Ideally, the eggs should be peeled over the garbage in a way that the shells fall into the garbage as the egg is peeled. (Alternatively, one may place a piece of *challab*³³ inside a bowl and then peel the eggs into the bowl — the piece of *challab* allows the bowl to be carried although it contains the egg shells — as explained in the *dinim* of *muktzeb*).

c) If the egg is stamped, one should be careful not to break the shell where the stamp is — this is due to the prohibition of erasing writing.

d) Grinding — It is preferable to cut the onion into pieces larger than the norm. This is due to the *melachab* of *Tochain*/Grinding. However if one needs to chop very finely, this should be done close to the meal.³⁴

e) The egg (or liver — if added) may not be ground using a grinder or masher, i.e., a specific utensil for the purpose of grinding.

f) Mixing — One should employ a *shinui* (an unusual method) when mixing the egg/oil/onion mixture. First, one

32. See *ibid.*, p. 288.

33. Placing the *challab* inside the bowl allows the bowl to be moved since a base for both a permitted item (the *challab*) and a *muktzeb* item (the egg shells) may be moved. Responsa *Minchas Yitzchok* 5:125 specifies that only bread should be used as the permitted item, however Responsa *Oz Nidbru* 7:51 states that even a utensil, e.g. a spoon, may be used as the permitted item.

34. *Alter Rebbe's Shulchan Aruch* 321:10.

should place the oil in the plate and then the other ingredients. When mixing, one should do so using criss-cross movements.

g) One should not smoothen the surface of the mixture due to the prohibition of *Memarei'ach*/Smoothing.

h) One should not build the mixture into shapes.

5:19

Washing *Netilas Yadayim*

When washing *Netilas Yadayim*, one should be careful that no water splashes onto a *blech*, hotplate or hot pot, and becomes cooked.

Furthermore, after drying one's hands, one must be careful not to place the towel on a hot radiator. This would cause the water to evaporate and hence an act of *Bishul*.

5:20

Adding Hot Water to Cholent

See Section 8:7.

Chapter 6
THE *DINIM* OF *SHEHIYA*

6:1
The Definition of *Shehiya*

From the point of view of *Bisbul* on Shabbos, there is no prohibition whatsoever in leaving a raw food or unboiled liquid on an open flame on *Erev* Shabbos so that it gradually cooks on Shabbos itself, since the *Bisbul* occurs of its own accord. However, *Chazal* were concerned that on Shabbos a person may come to speed up the cooking process of raw or uncooked foods by stoking the fire — an *Av Melachah* of *Mav'ir*. *Chazal* therefore forbade leaving uncooked food on a cooker in the normal manner. The reason for this prohibition is called *Gezeirah Shema Yechate*, which means “a decree perhaps you may come to stoke the fire” and the prohibition itself is called *Shehiya*.

In order to leave uncooked food on the cooker, *Chazal* made a rule that the fire must be covered. Once the fire has been covered, there is no prohibition of *Shehiya*. The reason for this is that the covering of the fire indicates that the person does not wish to have a strong flame and this will remind the person not to increase the flame. A covered flame is called “*Ketuma*.”¹

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1. If the flame was not covered, the food must be removed from the fire as soon as Shabbos comes in. The fire must be *Ketuma* in all circumstances, i.e., even if the intention is only to eat the food on Shabbos morning, e.g.

6:2

Which Fires Need Coveringa) **Gas and electric ranges**

Nowadays when most cooking is done on a gas or electric² range, the common custom is to cover the flames with an aluminum sheet³ called a “*blech*.”⁴ Preferably the controls for the flames should also be covered,⁵ either by the *blech* itself or with a piece of aluminum foil.⁶

the cholent, and therefore there is no worry that one will come to increase the flame, even so, the flame must be covered.

2. Although some cookers today have ceramic coverings over their elements, they still require a *blech* to act as a reminder not to turn up the flame (*Shabbos KeHalachab*, p. 300, *Biurim* 5, based on the *Alter Rebbe's Shulchan Aruch* 253:26).
3. If only silver/aluminum foil is available, it is correct to fold the foil a few times to create a thicker sheet as a *blech* (*Shabbos KeHalachab*, p. 304). Heavy-duty foils are available on the market.
4. The *Poskim* write that once the flame has been covered with the *blech* before Shabbos, the flame should not be adjusted. This is because the whole reason one covers the flame is to indicate that the flame no longer will be adjusted. Any further adjustment of the flame is a contradiction to the purpose of covering the flame.

However if one notices that there is an extra flame alight that will not be needed for Shabbos, one may extinguish that flame (*ibid.*, p. 310).

5. *Ibid.*, p. 306. If the *blech* was not large enough to cover the controls, or if no foil is available, as long as the area under the pot is covered by a *blech* it is still considered *Ketuma*. It is only an additional precaution that the controls be covered.

However all agree that just covering the controls either with foil or tape without covering the flame would not be enough to be considered *Ketuma* (*ibid.*, p. 306).

6. It should be noted that even if the flames were on the highest setting so that it is impossible to turn the flame higher, the fire still needs covering (*ibid.*, p. 300).

b) Electric hot plate

In general there are two different types of hot plates available on the market:

1. There are hot plates that do not have a temperature range, rather, once the hot plate is turned on, it maintains a constant temperature. With such a hot plate there is no worry that one will come to increase the fire since there is no possibility of increasing the fire and such a hot plate therefore requires no covering.⁷

2. A hot plate with a variable temperature range needs to be covered with a sheet of foil.⁸ The same would apply to a warming cupboard with a variable temperature range.⁹

c) Crock Pots

Crock pots or slow cookers that have variable temperature ranges¹⁰ are subject to the laws of *Shebiya* and foil should be placed between the outer cooker and the inner pot.¹¹

d) Oven

The *balachic* status of an oven is rather different from that of a cooker in that the food in an oven is not placed directly on a flame, rather, the flame (in a gas oven, or the electric element in an electric oven) is at the rear of the oven (or in the roof of the oven as is the case of some electric ovens) and the food is cooked due to the heat of the air in the oven.

7. The same rule would apply to a warming cupboard. However many cupboards have variable thermostats and a *Rav* should be consulted as to their usage.

8. However it is not necessary to cover the entire plate; it is sufficient only to cover the place upon which the pot rests (*ibid.*, p. 305).

9. *Ibid.*, p. 345.

10. A crock pot with only one setting would have the same rule as a hot plate with only one setting and does not need to be covered (*ibid.*, p. 301).

11. *Ibid.*, p. 300. The foil should not be folded, rather a thin sheet used. Otherwise this would involve a question of *Hatmanab* (see *ibid.*, fn. 23).

There is a discussion among the *Poskim* as to how to achieve the state of *Ketuma* in an oven. Some *Poskim* write that the only way to achieve *Ketuma* is by using an oven insert, i.e., a metal box placed inside the oven that acts as a barrier from all sides (or alternatively covering all the sides and base of the oven with foil). Other *Poskim* write that *Ketuma* is achieved a) by covering one of the walls of the oven with foil and b) by covering the controls.

Due to this difference of opinion as to how to achieve *Ketuma* in an oven, one should always place only fully cooked food in an oven thereby avoiding the need for the oven to be *Ketuma*.¹²

6:3

Cooked Foods

It was explained above that *Chazal* were worried that somebody may come to stoke the fire to hasten the cooking process. It was for this reason that *Chazal* said that when one places an uncooked food on the fire, the fire must be covered to act as a reminder not to increase the flame.

Would this rule also apply to a cooked food?

In the case of a cooked food, it would appear that there is no worry that one may come to stoke the fire. Hence it would seem that one need not cover the fire if the food has been cooked before Shabbos. Furthermore, which food is considered cooked?

There are three opinions in this matter:

1. A food is considered cooked when it is one-third cooked (*Maachol Ben Drusoi*). According to this opinion, once a food is one-third cooked there is no further worry that a person will

12. *Ibid.*, p. 312.

hasten the cooking process, and the fire therefore need not be covered.

2. A food is considered cooked when it is half-cooked.

3. A food is only considered cooked when it is fully cooked and any further cooking would bring no advantage to the food.

In practice, the accepted custom is to make sure that all foods are fully cooked before Shabbos, but to still cover the flame with a *blech*.¹³

This is advisable for the following reasons:

a) This avoids any problems with the prohibition of *Shebiya*.

b) With an uncooked food, one may easily come to speed up the cooking process (as described above in Section 1:5) either by stirring or covering the food, or moving it directly onto a flame.

13. *Ibid.*, p. 320. However it is a widespread custom to leave fully cooked meat, cholent, etc., in an oven although the flame is not covered.

Furthermore, one may use an electric Shabbos kettle with variable temperature settings without being *Ketuma* as long as the water is boiled before Shabbos.

The reason for these leniencies is that there is a difference of opinion among the *Poskim* if a cooked food requires to be *Ketuma* — the most stringent opinion being that of the *Beis Yosef*. He maintains that only a food that is fully cooked, and any further cooking would be disadvantageous, does not need to be *Ketuma*. The most lenient opinion states that once a food is one-third cooked, it does not require *Ketuma*.

Practically, in order to cater to the stringent opinion, all foods should be cooked and still have the flame covered just in case any further cooking to the food would be advantageous. However this is only a stringency. Therefore, as regards a *blech* — where there are other reasons for being stringent as enumerated in the text — we are stringent to require a *blech*. However regarding an oven and an electric kettle, the widespread custom is to be lenient and as long as the food is fully cooked, no *Ketuma* is required.

c) As we shall soon learn, one of the conditions for *Chazarah* — returning a pot to the fire — is that the food be fully cooked.

One should also make sure that water in a Shabbos kettle be boiled before Shabbos.¹⁴

6:4

In Cases of Difficulty

In case of difficulty when there was very little time to cook the food fully before Shabbos, then the partially cooked food should be placed on the *blech* — however, on Shabbos one may not move the pot from an area on the *blech* which is not directly on the flame to an area directly on the flame. To do so would speed up the cooking process, which is prohibited. Also one may not cover the pot with a lid (and therefore one may not lift the lid to “check” inside to see how the cooking is proceeding) nor stir the contents.

6:5

Where No *Blech* Is Available

When no *blech* is available, a fully cooked food may be left on an uncovered fire before Shabbos. In cases of difficulty, even if the food was only half cooked, or in great difficulty even one-third cooked, it may be left on an uncovered flame.

However in a case where the flame is not covered, the pot may not be returned to the flame once it has been removed due to the prohibition of *Chazarah*.

14. *Shabbos KeHalachah*, p. 322. One may also be lenient even if the water is only *Yad Soledes Bo* (*ibid.*, p. 317, *Biurim* 14 and also p. 338).

Under no circumstances may one leave a food that is less than one-third cooked or water that is less than *Yad Soledes Bo* on an uncovered flame before Shabbos.¹⁵

6:6

In Practice

Practically speaking, one should make sure that all foods are fully cooked before Shabbos. (This includes the boiling of the water in the Shabbos kettle.) This is advisable for the following reasons:

a) This avoids any problems with the prohibition of *Shebiya*.

b) With an uncooked food, one may easily come to speed up the cooking process (as described above in Section 1:5) either by stirring or covering the food, or moving it directly onto a flame, etc.

c) As we shall soon learn, one of the conditions for *Chazarah* is that the food be fully cooked.

15. The *Shulchan Aruch* does rule that raw meat may be cooked on an uncovered flame if it was placed in the pot immediately before Shabbos, providing that: a) it would take the entire night to cook without touching the flame; and b) there is no intention to eat the food before the following day. In practice, however, there are many conditions for this *balachab* (see *Shabbos KeHalachab*, p. 326). There is one practical case in which one may rely on this *balachab*, and that is with a crock pot. If the meat was inserted immediately before Shabbos and the crock pot would cook it slowly over Shabbos, then it would be allowed even if the pot was not covered with foil (*Ketuma*).

6:7

**Food Left by Mistake
on an Uncovered Flame**

If by mistake, one left a food that was less than one-third cooked on an uncovered flame, the food may not be used either by oneself or by others until some time after *Motzaei Shabbos*.¹⁶

16. I.e., until after the amount of time that it would take to cook the food after Shabbos (*Alter Rebbe's Shulchan Aruch* 253:12).

If one realized before Shabbos, or on Shabbos, that the food was not cooked, the food must be removed from the uncovered flame (*Shabbos KeHalachab*, p. 297).

Chapter 7
THE *DINIM* OF *CHAZARAH*

7:1
The Prohibition of *Chazarah*

As explained above, a hot liquid and a fully cooked solid are not subject to the laws of *Bishul*, because *Ein Bishul Achar Bishul*. It would therefore follow that it should be permissible to replace a fully cooked pot of food to the stove after it has been removed. However *Chazal* were concerned that if a person is seen to be placing a pot on the stove, then it looks like an act of cooking — *Mechzei Kimivashel*.¹ They therefore made a rule that a pot may not be returned to the stove unless it is clear that this is not a new act of cooking but rather only a continuation of the previous act of cooking.

In order to make this clear, *Chazal* prohibited the pot to be returned to the stove unless a number of conditions are fulfilled:

1. The pot is removed with the intention of returning it.
2. The pot is continuously held by the person while it is off the stove.
3. The flame onto which the pot is returned is covered (*Ketuma*).

1. See *Shabbos KeHalachah, Biurim*, p. 341, whether the reason “perhaps one may come to stoke the fire” also applies to *Chazarah*.

4. The food must be fully cooked and still warm (even if it is under *Yad Soledes*, as long as it is still warm — as explained in Section 2:9 regarding *Ein Bishul Achar Bishul*).

As shall be explained, these conditions indicate a continuous act of cooking. Only when all conditions are present may the pot be returned to the stove.

The prohibition of returning a pot to the stove is called the prohibition of *Chazarab* — returning.

7:2

The Intention to Return

If a pot is removed from the stove with the intention to return it, this intention indicates that the returning of the pot to the stove is a continuation of the previous act of cooking and is not a new act of cooking. *Chazal* therefore said that the first condition necessary for the return of a pot to the stove is that when the person removes the pot he must have a definite positive intention to return the pot (while still hot²) to the stove.³

If by mistake⁴ a pot was removed from the stove without the intention to return it, e.g., on Friday night the cholent (for use on Shabbos day) was removed by mistake from the stove with no intention to return it, and when the pot was opened it was seen to be the cholent, then it is permissible to return the

2. See *ibid.*, p. 351.

3. If the pot was removed without any intention in mind, it may not be returned to the stove. There must be the positive intention to return it (*ibid.*, p. 350).

4. The same would apply in a case where a waiter removed the wrong pot from the stove, in which case it may be replaced (*ibid.*, p. 352).

pot to the stove even if the pot has already been placed on a table.⁵

If one of the flames under a pot went out, it is permitted to transfer the pot to another flame as long as the food is still hot, fully cooked, and the second flame is covered. However if the food in the pot has cooled, it may not be transferred. It should also be noted that if a gas flame is blown out by the wind, it is permissible to turn off the gas, despite the fact that under normal circumstances, the control knobs are *muktzeb*.⁶

If a pot slips off the *blech* it may be replaced.⁷ The same would apply if the pot was removed with the intention to return it and it accidentally slipped out of one's hands.⁸

If one placed pots on a *blech Erev Shabbos* and one realizes on Shabbos that one forgot to light the fires underneath the *blech*, it is permitted to transfer the pots to another stove top covered with a *blech* as long as the food inside the pots is fully cooked and still warm.⁹

7:3

The Pot Is Still in the Hand

The second condition to allow the return of the pot to the stove is that the pot must be held in the hand until its return. Holding the pot indicates that the removal of the pot is only temporary and when the pot is returned it is one continuous act of cooking.

5. *Ibid.*, p. 353. Some *Poskim* are of the opinion that in such a case the pot may only be returned to the stove if it is placed on top of another pot (even if empty) on the *blech* (*ibid.*).

6. *Ibid.*, p. 354.

7. *Ibid.*, p. 351.

8. *Ibid.*, p. 352.

9. *Ibid.*, p. 363.

There are various opinions¹⁰ among the *Poskim* as to the extent to which one must hold the pot. Some *Poskim* are of the opinion that the pot must literally be held in the air, or alternatively, may be rested on the edge of a surface in such a manner that if the person holding the pot would let go, the pot would fall. Other *Poskim* are of the opinion that even if the pot is placed on a surface, as long as the pot is still held in the hand, it may be returned. One should preferably follow the first opinion. However, in the case of a very large pot that could not be held in the air, and could only be rested on the edge of a surface with difficulty, one may rely on the second opinion.¹¹

If the pot was removed from the stove — even with the intention to return it — and the hand was removed from the pot, then if the pot was placed on the ground or on a kitchen surface or table, it may not be returned to the stove.¹²

Even if the pot was removed from the *blech* by mistake, it may not be returned to the stove.¹³ See however Section 7:6.

10. See *ibid.*, p. 357.

11. *Ibid.*, p. 359.

12. *Ibid.*, p. 361. However if the pot was placed on a chair, bench or bed, i.e., a place which is not a final resting place, there are those who are lenient to allow the pot to be returned to the stove if not returning it will severely affect *Oneg Shabbos* (*ibid.*, p. 362).

Another interesting case where one may be lenient is if the pots were placed on the *blech* before Shabbos and one forgot to light the fires, and only realized later after Shabbos came in. In this case (if the food in the pots is fully cooked), one may transfer the pots to another *blech* (*ibid.*, p. 363).

13. *Ibid.*, p. 364. However if the pot was removed on Shabbos and placed on a chair, bench, etc., one may be lenient and replace the pot if not doing so would affect *Oneg Shabbos* (see previous footnote). One may also be lenient if the pot was removed from a hotplate (with only one setting) to return the pot to the hotplate (*ibid.*, p. 365).

7:4

The Flame Is Covered

To place a pot on a covered flame does not look like a typical act of cooking. Hence the third condition for allowing *Chazarab* is that the flame be covered, e.g., by a *blech*.¹⁴

It should be noted that the pot does not necessarily have to be returned to the same flame upon which it was originally placed. As long as it is placed on a flame that is covered, it is permitted.¹⁵ A pot may therefore be transferred from one *blech* to another, or even from an open flame onto another flame covered with a *blech*.

As has been explained in the section on *Sbehiya*, an electric hot plate that has only one setting is considered *Ketuma*. However a hot plate with variable settings requires covering (the same is true of a warming cupboard). A crock pot with only one setting is considered *Ketuma*, and a crock pot with variable settings needs to be lined with foil.¹⁶

In light of what has been said, it follows that hot water (from another *Keli Rishon* on the fire) may not be added on Shabbos to an electric kettle (which already contains hot water) with variable settings. Although the water is fully cooked, since the kettle is not *Ketuma*, the water may not be added.¹⁷ If the electric kettle has only one setting, it is

14. It follows that the reason the flame must be covered to prevent the prohibition of *Sbehiya* is different from the reason for *Chazarab*. The reason the flame must be covered to prevent *Sbehiya* is so that one will not come to stoke the fire. The reason for *Chazarab* is so that it does not look like a typical act of cooking. See however *Shabbos KeHalachab, Biurim*, p. 341.

15. Even if the flame to which the pot is transferred is higher than the first flame (*ibid.*, p. 343).

16. See Sec. 6:2.

17. *Shabbos KeHalachab*, p. 349. We have already explained in Ch. 6 (The *Dinim* of *Sbehiya*), why the kettle need not be covered from before Shabbos: since the water was fully cooked before Shabbos one is not worried that

considered *Ketuma*, and hot water may be added from another *Keli Risbon* on the fire. Note that the hot water may not be transferred with a *Keli Sheni*.

If the stove top was not covered by a *blech* on *Erev Shabbos*, it is permissible to cover the flames with a *blech* on *Shabbos*.¹⁸ Once the flame has been covered, the pot may be placed on the *blech* as long as all the above conditions of *Chazarah* have been fulfilled.

7:5

Transfer from One Pot to Another

Chazarah is only permitted if the food has not been transferred to another *Keli*. However if the food was transferred to another *Keli*, it may not be returned to the stove. Even if the food was subsequently returned into the original *Keli*, it may not be returned to the stove. This *halachab* applies even if one had the intention to return the food to the stove and the *Keli* is held in the hand.¹⁹

It therefore follows that if one wishes to add hot water to the cholent, it would not be permitted to fill a cup of hot water from the *Shabbos* kettle or to use water from a thermos,

somebody will “stoke” the flame. Therefore, although the kettle does not need to be covered from the point of view of *Shebiya*, the fact that it is not covered prohibits the addition of water due to the prohibition of *Chazarah*.

18. *Ibid.*, p. 354. See there note 21, where he deals with the issues of a) whether heating the metal is a prohibition of *Mav'ir*; and b) the change in the shape of the flame. The general consensus among the *Poskim* is that heating the metal is not a prohibition of *Mav'ir*, especially with an aluminum sheet on a small flame. However one should not cover the flame with any type of metal that will turn red hot.

19. *Alter Rebbe's Shulchan Aruch* 253:14. *Shabbos KeHalachab*, p. 365.

and then pour it into the cholent. Rather, the cholent pot itself should be held under the kettle and water added.²⁰

However one may transfer hot water to a cholent by use of a ladle. The ladle should be inserted into the hot water and held there for a few seconds before the water is ladled into the cholent.²¹

7:6

When the Conditions Are Not Fulfilled

There is a lenient opinion among the *Poskim* that rules that the above conditions of *Chazarab* only apply when a pot was removed before Shabbos and one wishes to return the pot to the stove on Shabbos. In such a case, if there was no intention to return the pot to the stove or if it has already been put down, then one may not return the pot to the stove. However if the pot was placed on a *blech* before Shabbos and removed on Shabbos, even if there was no intention to return it and it was not held in the hand, even so, it may be returned. Even according to this lenient opinion:

1. the flame must be *Ketuma*;
2. the food must be fully cooked; and
3. it must be still warm.

The majority of *Poskim* make no distinction whether the pot was removed on Shabbos or before Shabbos. However in a case of great necessity, if the pot was removed on Shabbos with no intention to return it and it was not held in the hand,

20. *Shabbos KeHalachab*, p. 369. See further for more details regarding adding hot water to cholent.

21. So that the ladle should attain the status of a *Keli Rishon*. If the ladle was only dipped momentarily into the hot water it would have the status of a *Keli Sbeni* and it would therefore be prohibited to transfer the water to another pot (*ibid.*, p. 371).

even so, there is room to rely on the above-stated lenient opinion and replace the pot on the stove. A *Rav* should be consulted in this case.²² See also Section 8:5.

7:7

Chazarab into an Oven

There are various opinions among the *Poskim* as to whether *Chazarab* is permitted with an oven, even when all conditions have been fulfilled. See Section 6:2 (d), as to how to achieve the state of *Ketumab* in an oven.

Some *Poskim* say that under all circumstances *Chazarab* is prohibited into an oven. This is because returning a pot to the oven has a greater element of *Mechzei Kimvashel* than usual.

Other *Poskim* are of the opinion that there is no difference between the stove top and an oven, and as long as all the conditions of *Chazarab* have been fulfilled, the food may be returned to the oven. In practice, those who wish to rely on the lenient opinion should rest the pot of food on a plate inside the oven.²³

As regards *Chazarab* into a crock pot, this would also depend on the two opinions expressed above regarding an oven, although some *Poskim* are lenient in this case.²⁴

Chazarab is permitted into a warming oven, i.e., a cabinet that acts as a hot plate, as long as it has only one temperature control.²⁵ It is always advisable that before buying such an appliance, one should consult a *Rav* as to the *dinim* of the appliance on Shabbos.

22. See *ibid.*, p. 377.

23. *Ibid.*, p. 386.

24. *Ibid.*, p. 387.

25. *Ibid.*

Food removed from an oven may subsequently be placed on a *blech* as long as all the conditions for *Chazarah* have been fulfilled. See Section 7:4.

Chapter 8
THE BLECH

Note: Unless otherwise stated, all foods referred to in this chapter are fully cooked and *Bisbul* is no longer applicable.

8:1
Moving a Pot on the *Blech*

Depending on the number of flames alight, one could possibly delineate three areas on the surface of a *blech*:

- A. The area directly above the fire.
- B. An area that is itself *Yad Soledes* but which would not be hot enough to heat the contents of the pot to *Yad Soledes*.
- C. An area distant from the fire that is warm but not *Yad Soledes*.

(Obviously if all flames are burning, the entire surface of the *blech* would be in categories A or B.)

The rule of moving pots around on a *blech* is as follows¹:

- a) On Shabbos one may move a pot from A to B.
- b) If one wishes to move a pot from A to B and later to return the pot to area A, one should have this intention in mind when moving the pot.
- c) Even if on *Erev* Shabbos one removed a pot totally from the fire and then placed the pot on area B of the *blech*, it may still be moved to area A on Shabbos.

1. *Shabbos KeHalachab*, p. 422, *Biurim*, p. 432.

d) It is prohibited to move a pot from area C to areas A or B.

N.B. If food was only partially cooked before Shabbos, under no circumstances may the food be moved on Shabbos to a part of the *blech* directly over the flame as this would be considered an act of speeding up the cooking process.²

8:2

Placing Food on the *Blech* on Shabbos

No food, even if fully cooked, may be placed in the first instance on the *blech* on Shabbos, for this would be a prohibition of *Shebiya* and *Mechzei Kimivashel*: to “look like cooking.”³

8:3

Placing *Challah* on the *Blech*

Some *Poskim* allow *challah* to be placed on an area of the *blech* where the *challah* would not be heated to *Yad Soledes Bo*. The reason for this leniency is that this is not the normal way of baking bread.⁴ See also Section 3:2(a).

2. *Ibid.*, p. 235.

3. However we have already explained in the previous chapter that in a case of great necessity which would affect *Oneg Shabbos*, one may be lenient in a case where the pot was removed on Shabbos and put down but is still warm. Then it may be returned to the *blech*, even to a place on the *blech* that has the power to heat to *Yad Soledes Bo* (*ibid.*, p. 412). In this case, one should place the removed pot on top of a plate or inverted pot on the *blech*. See Sec. 8:5.

4. *Shabbos KeHalachah*, p. 414.

8:4

An Electric Hot Plate

Many *Poskim* compare the *halachab* of an electric hot plate to a *blech*, however other *Poskim* differentiate between a stove top upon which it is the “*Derech Bishul*” to cook on it, and an electric hot plate which is not the *Derech* of *Bishul* but is used only to keep food warm. According to these *Poskim*, in a case of *Oneg Shabbos*, one may place a fully cooked food on an electric hot plate (which has only one setting) in order to keep it warm.⁵ If the food contains liquid, this would only be permissible providing that the food is still warm from being previously boiled. See Section 4:1.

It should be noted that on Shabbos, one may not place a food to keep warm on an electric hotplate with variable settings, even if it is on the lowest setting and the plate could not heat the food to *Yad Soledes Bo*.⁶

8:5

One Pot on Top of Another

As explained above, one may not put a fully cooked food on the *blech* on Shabbos. However one may place a fully cooked food on top of a Shabbos kettle or on top of any other pot that contains fully cooked food. The reason is that placing one pot on top of another is not considered *Derech Bishul* — the way of cooking. For example, if on Friday night the chicken soup was removed from the stove without the intention to return it, and it was also put down — which would prohibit *Chazarab* in the normal way — even so, as

5. *Ibid.*, p. 416. To facilitate all opinions, one should invert a plate on the hot plate and put the food on the plate.

6. *Ibid.*, p. 426.

long as the soup is still warm — so that *Bisbul* does not apply — the pot of soup may be placed on top of another pot that is standing on the fire, in order to keep the soup warm.⁷

Even if the bottom pot has no lid and the top pot is being used as the lid for the bottom pot, this is permitted.⁸

The placing of one pot on top of another is only permitted when there is something in the bottom pot; however if the bottom pot is empty, it is prohibited. However, if a pot was removed from the stove top on Shabbos without the intention to return it, and later one wishes to return it (and it is a case in which lack of return would disturb *Oneg* Shabbos), then the *Poskim* allow the pot to be placed on the back of an inverted empty pot.⁹

If before Shabbos, one pot was placed on top of another (e.g., for space considerations), and one wishes on Shabbos to remove the bottom pot, there is a dispute among the *Poskim* as to whether it is now permissible to place the top pot on the *blech*. In practice, if there is a need of *Oneg* Shabbos, one may be lenient and place the top pot on the *blech*. Preferably, a) one should have in mind from before Shabbos that in such an eventuality, one will return the top pot to the *blech*, and b) before Shabbos the top pot should be placed on the bottom pot immediately after it has been cooked (i.e., it should be taken off the fire and immediately placed on top of the other pot without being put down in the transfer). Alternatively,

7. *Ibid.*, p. 402. One may also put fully cooked food into a pot that is standing on another pot (*ibid.*, p. 401). However one should not place one pot on top of another if the pot on top enters into the bottom pot even a little (*ibid.*, p. 403).

8. *Ibid.*, as long as the top pot does not enter the bottom pot but just rests on it.

9. *Ibid.*, p. 405.

one may place an inverted pot or plate on the *blech* and place the top pot on that pot or plate.¹⁰

8:6

Dry Food on a Radiator

Fully cooked dry food may be placed on a radiator to warm up because it is not the normal way of cooking. However it must be pointed out that it is prohibited to place food that requires cooking on a radiator that presently is cold but which will eventually become heated through means of a time switch or thermostat. When the radiator becomes hot, the food will get cooked and this is a prohibition of *Bishul*. If one mistakenly placed food in such a manner on a radiator, it must be removed before it becomes cooked.¹¹

8:7

Adding Water to Cholent

Since adding water to cholent is a most common occurrence, we shall repeat here the conditions necessary to allow it.¹²

1. Firstly, make sure that the water being added, as well as the cholent, are both fully cooked.

2. Remember all the *dinim* of *Chazarab*, i.e., the water must be added directly from a *Keli Rishon* into the cholent, but one may not draw water from the Shabbos kettle into a *Keli Sheni* and then add the water to the cholent. (However one may use a ladle as explained in Section 7:6.)

10. *Ibid.*, p. 418.

11. *Ibid.*, p. 409.

12. *Ibid.*, pp. 389-393.

3. Water may not be added from a thermos — see Section 7:5.

4. The fire must be covered by a *blech* or the cholent must be standing on an electric hotplate with only one setting. If the fire is not covered, or the hot plate has variable settings, water may not be added.

5. If hot water is poured from a kettle into the cholent as it stands on the *blech*, one must be careful to pour the water slowly and gently. The reason for this is that some *Poskim* are of the opinion that if the water is poured rapidly, it will “stir” the contents of the pot, and this may be a prohibition of “*Maygis*.” Preferably, the pot should be removed from the stove, and water added from the kettle.¹³

6. If the water inside the Shabbos kettle is to be used at another time for tea/coffee with milk, then one has to be careful that the cholent pot is not held too near the kettle in such a manner that meat from the cholent will squirt onto the kettle when the water is poured, rather the pot should be held at some distance from the kettle so that nothing will splash from one to the other. Furthermore, when the cholent pot lid is lifted off the pot, the pot should be held away from the kettle so that the arising steam from the pot will not go into the kettle.

8:8

Moving the Cholent Pot Around on the *Blech*

Based on the point made in Section 8:1, if on Friday night one checked the cholent and saw that it was on a place on the *blech* so hot that the cholent would dry out, then it may be

13. *Ibid.*, p. 223.

moved to a place on the *blech* that is *Yad Soledes Bo* with the intention of returning it to its original place on Shabbos day.

If one added hot water to the cholent (as explained in Section 8:7) and one now feels the cholent is too watery, it is permitted to move the cholent onto an area directly above the flame even if one's intention is to evaporate some of the water and dry out the cholent. All this is on the condition that both the water and the cholent are fully cooked.¹⁴

14. *Ibid.*, p. 202.

Chapter 9
**ELECTRICAL APPLIANCES
AND HEATING SYSTEMS**

9:1
**A Thermostatically Controlled
Oven**

It is prohibited to open a thermostatically controlled oven on Shabbos, for opening the oven door would either cause the heat source to be turned on or be increased. However if the thermostat has been removed or turned off before Shabbos, the oven door may be opened. Furthermore, the oven door may be opened if the heat source is in operation.¹

Another way of allowing the door to be opened is to leave the oven door slightly ajar from *Erev* Shabbos — which would allow a constant air flow into the oven — which would keep the heat source activated constantly.²

1. *Shabbos KeHalachab*, p. 239.

2. *Ibid.*

9:2

Electric Kettles

a) A kettle with only one temperature setting:

A kettle with only one temperature setting may be used on Shabbos. The water must be fully boiled before being drawn out.³

b) A kettle with a variable temperature setting:

If the kettle has a variable temperature setting, not only must the water be fully boiled before being drawn out, but in addition, the water must be boiled from before Shabbos.⁴

c) A kettle with a thermostat:

It is prohibited on Shabbos to draw water from a kettle that has a thermostat, even if the water in the kettle is fully boiled. The reason for this is that when the temperature of the water falls below a certain level, the kettle turns on automatically. It is obvious that a large quantity of water cools more slowly than a smaller quantity of water, and drawing water from the kettle causes the water to cool quicker and subsequently causes the thermostat to turn the kettle on more frequently than before.⁵

3. *Ibid.*, p. 240.

4. *Ibid.*

5. *Ibid.* It should be noted that the *Shabbos KeHalachab* quotes this ruling in the name of Responsa *Minchas Yitzchok*, vol. 5, no. 91. However the *sefer Shmiras Shabbos KeHilchasab* quotes the opinion of Rabbi S. Z. Auerbach, *zt"l*, that a thermostatically regulated electric kettle may be used on Shabbos as long as: a) the water inside was boiled before Shabbos and has not completely cooled down; b) no cold water enters the apparatus during Shabbos; c) the tap out of which the water is drawn is not at the very bottom of the apparatus, in which case the heating element would be liable to burn out when all of the water is removed and one may come to add water on Shabbos to prevent this from happening.

According to all opinions, one may use a kettle that switches itself on and off every few minutes (and is independent of the water temperature). With such a kettle, any drawing of water will not activate the heating element; rather, the kettle will follow its own on/off pattern no matter how much water is in the kettle.

Usage of the above kettles is permitted only when the tap is positioned above the heating element so that even if all the water until the tap were used there is no concern that the element would burn out. (On Shabbos, one should not tip the kettle to extract the water below the tap. This may cause the element to burn out and there is a concern that in that case, one might adjust the setting on Shabbos or add water.)⁶

d) A kettle on a time-clock:

It would be prohibited to attach an electric kettle to a time-clock if the clock was set to activate on Shabbos in such a way that there would be time for the water in the kettle to cool before the kettle was turned on. As mentioned previously, water that has fully cooled is subject to the laws of *Bishul*.⁷

6. It is permitted to use a kettle that has a glass tube indicating the water level (see *Shabbos KeHalachab*, p. 242, *Biurim* (2)).

7. *Ibid.*, p. 245. Responsa *Igros Moshe*, vol. 4:60, explains why using a time-clock to turn on lights is permitted whereas cooking using a time-clock is prohibited.

Although using a time-clock to heat a kettle of cold water is prohibited by the *Poskim*, the *Poskim* agree that one may set a heating system using a time-clock even though the water in the boiler may have cooled before it is activated by the time-clock. See *ibid.*, p. 247.

9:3

Hot Plates

a) It is prohibited to place food on Friday to cook on a hot plate that will be activated on Shabbos by a time-clock. This is the case even if the hot plate is covered by a *blech*.⁸

b) Even if the food placed on the hot plate before Shabbos is fully cooked and is no longer subject to the rules of *Bishul*, e.g., a dry cooked food, it is preferable not to use a hot plate set on a time-clock to reheat the food on Shabbos. However there are variant opinions about this matter amongst the *Poskim*, and in case of need, a *Rav* should be consulted.⁹

c) On Shabbos itself, most *Poskim* are of the opinion that it would be prohibited to place a food, even if fully cooked (and in which case no *Bishul* applies), on a hot plate that is not presently activated but would be turned on later by a time-clock.¹⁰

9:4

Heating Systems

Most central heating systems work in the following way: Water is heated in a central boiler and the water is then pumped to all the radiators in the house. The boiler is controlled by a thermostat or regulator, and when the temperature falls below a certain level the boiler is activated.

Most radiators have a tap by which they may be turned on or off. In effect, closing the tap blocks off the water flow to the radiator and opening the tap allows the flow of water

8. *Ibid.*, p. 244.

9. *Ibid.*, *Biurim* (3).

10. Even if the food had been placed on the hot plate before Shabbos but removed on Shabbos, it would still be prohibited to return the food to the plate before the heat has been activated by the time-clock (*ibid.*, p. 247).

through the radiator. We shall now learn the *dinim* connected with such a system:

a) **Opening the tap of a radiator:**

It is prohibited to open the tap of a radiator on Shabbos.¹¹

b) **Closing the tap of a radiator:**

If the water in the radiator has not reached the temperature of *Yad Soledes Bo*, all *Poskim* agree that one may not close the tap. Closing the tap in this case would have the effect of diminishing the quantity of water in the system, and would therefore cause the remaining water in the system to be heated faster. However if the temperature of the water in the radiator is *Yad Soledes*, there is a dispute among the *Poskim* if one may close the tap. In cases of great necessity, one may rely on the lenient opinion.¹²

c) **Changing the temperature of the thermostat:**

When the boiler is in operation, it is prohibited to alter the temperature of the thermostat. However when the boiler is

11. Even if the boiler is on, opening the tap is still prohibited. Similarly, if the boiler is now off but it will go on later by means of a time-clock, it is still prohibited to open the tap (*ibid.*, p. 249). Furthermore, even if the water in the radiator is still hot from before Shabbos — and the tap was shut before Shabbos — it is prohibited to open the tap on Shabbos. The reason for this *balachab* is that when the tap is opened, the cold water which is in the radiator is pumped to the boiler, thus lowering the temperature of the water in the boiler, which activates the thermostat and causes the boiler to be turned on.

12. *Ibid.*, p. 252. It should be pointed out that a radiator tap is *muktzeb* (*Keli Shemelachto L'Issur*) and it may only be moved *L'tzorech Gufo*, i.e., for one's bodily purpose, i.e., in this case because it is too hot. However to shut the tap because he does not wish to waste the gas or oil that is heating the water would be prohibited (*ibid.*, p. 252).

not on, some *Poskim* allow the thermostat to be adjusted to a lower temperature but not to a higher temperature.¹³

d) Opening and closing windows:

If the thermostat that controls the temperature in the house is positioned close to a window so that opening the window would directly cause the boiler to be activated, that window may not be opened on Shabbos. However if the thermostat is not directly affected by the opening of the window, even though eventually and indirectly it will be affected, nevertheless opening a window in the room where the thermostat is positioned is permitted.¹⁴

e) Controlling the boiler by means of a time switch — altering the switch on Shabbos:

It should be noted that the following only applies to a manual time switch, e.g., that which has a dial, but not to an LCD digital display time switch in which case any adjustment by pressing any button is prohibited. Even with a manual timer, only the teeth on the dial may be adjusted, but it would be prohibited to unplug or disconnect the switch from the source in any way, even if one intends to reconnect it immediately.

On Shabbos it is permitted to alter the time switch (by moving the dials on the switch¹⁵) to delay activating the boiler, i.e., to make it go on at a later time. It is also permitted while the boiler is on to extend the time that it will be on, i.e., so that it should run longer.

13. *Ibid.*, p. 252. The *Poskim* point out that the thermostat dial is not *muktzeb* and may be moved. However, a crystal display thermostat (LCD) may not be adjusted on Shabbos.

14. *Ibid.*, p. 253.

15. However it is prohibited to remove the plug from the time switch (*ibid.*, p. 254).

However it is prohibited to hasten the time, i.e., to cause the boiler to turn on or off earlier.¹⁶

f) Placing wet towels or wet laundry on a radiator:

If the radiator will heat the towel to *Yad Soledes*, i.e., the water in the towel will be cooked, then it is prohibited to place towels or wet laundry on the radiator. This *halachab* commonly occurs after it has been raining. A person with wet clothes should be careful not to lean on the radiator in such a way that would cause a problem of *Bisbul*.¹⁷ (This is apart from the question of when and whether one may move wet clothing — see *Alter Rebbe's Shulchan Aruch* 301:59.)

After washing *Netilas Yadayim*, one should not place a wet towel on a hot radiator.¹⁸ (See Section 5:19)

It is also prohibited to place the wet item on a radiator that is now off but will later be turned on by a time switch.¹⁹

16. *Ibid.*, p. 253. If one lives in a building in which the heating system is altered in a prohibited way by a non-observant Jew, it is prohibited to lean on the heater with the intention to warm up. However one does not have to leave the house because of this (albeit that there is a prohibition of deriving benefit from a prohibited action on Shabbos — *ibid.*, p. 254).

17. *Alter Rebbe's Shulchan Aruch* 301:58; *Shabbos KeHalachab*, p. 254.

18. *Ibid.*, p. 256.

19. *Ibid.*, p. 409.

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