



5 WEEK SERIES

בישול בשבת

Bishul B'Shabbos

MONDAY NIGHTS, 8:15 PM

AT CONGREGATION BETH AARON
RABBI LARRY ROTHWACHS

BEGINNING

Nov. 11

Nov. 18

Nov. 25

Dec. 2

Dec. 9

This 5-week series **will explore the halachic issues relating to the preparation and serving of food on Shabbos.** It will be primarily devoted to the laws of bishul (cooking) and reheating food on Shabbos.

- Includes brief analyses of texts and will address the practical application of the halacha.
- Special attention will be given to the proper use of modern appliances on Shabbos (i.e. crockpots, hot-plates, warming drawers, etc.).

EXCELLENT introduction to the laws of cooking on Shabbos or **opportunity for review!**



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- כלי ראשון שע"ג האש: May not add anything
- כלי ראשון שהוסר מן האש: if still יס"ב, may only add fully cooked solid foods
- עירוי מכלי ראשון: can be משבל כדי קליפה
- כלי הבישול: can not be מבשל except for
 - Known NOT to be קלי הבישול: water, olive oil, ginger
- עירוי מכלי שני: has the same status of a כלי שלישי
- כלי שלישי: between the ז"ל Rav Moshe Feinstein and מח'
 - May be lenient if don't leave inside pot
- כף/Ladle: Different opinions re. its status, since submerged into כ"ר
 - May be lenient if don't leave inside pot

דבר גוש



- According to some opinions, a solid which has been removed from a כלי ראשון retains the status of a כ"י
- This is based on כ"ש אינו מבשל תוסי because דפנות מקררות. Because of the density and form of solids, not displaced throughout the walls of the כלי, that logic does not apply here.
- not everyone agrees with this opinion of the מהרש"ל

דבר גוש



- The custom is to be strict, unless there are other mitigating factors. Therefore, one should not sprinkle uncooked spices or vegetables on top of a דבר גוש
- This would not apply to something which was previously cooked, such as ketchup
- Does not apply when דבר גוש was cooked or subsequently immersed in liquids (i.e. soupy cholent, meatballs and sauce, chickens and vegetables and soup)
- Does not apply when דבר גוש has been cut into pieces (i.e. making chicken salad with hot chicken)

PRACTICAL TAKEAWAYS



- One may pour ketchup, mustard, or mayonnaise over any hot food served on a plate. One may put pasteurized butter or margarine on a hot potato.
- One may add soup croutons (deep-fried) to a bowl of hot soup.
- One should be careful not to dip cake or a cookie in tea if it is a כלי שני

PRACTICAL TAKEAWAYS



- One may place an ice cube or cold water to cup of hot tea or a bowl of soup
- One may add cold water to a כלי שני but not a כלי ראשון
- One may pour a large amount of water into a כלי ראשון שלא ע"יג האש
- One may add a little hot water into a lot of cold water, but not so much that will raise to יס"ב

PRACTICAL TAKEAWAYS



- One may eat hot cholent, whether it is “soupy” or “lumpy” together with cold cuts or other pieces of cooked, cold meat
- One should not place a pickle or any other uncooked food item on top of or underneath a hot דבר גוש hot

PRACTICAL TAKEAWAYS

WARMING BABY BOTTLES:

- Pour directly on bottle from urn or kettle.
- Pour directly from urn or kettle into bottle...not a problem when pouring into liquids, as long as water is not raised to יד סולדת
- Place bottle into a כלי שני
- Total immersion in water could be problem of הטמנה, so should leave something out.

הגסה



- One may not stir food that has not been fully cooked. This constitutes an איסור דאורייתא of קירוב בישול
- The בית יוסף quotes the opinion of the כל בו that this applies even when the food is fully cooked!
- שיטה: can't understand this שער הציון
 - גרייך: stirring is part of the cooking process (according to this opinion, only when on the fire)
 - There may be some food which was not fully cooked beforehand



הגסה



- The רמ"א forbids removing food from a pot which is on the fire.
- When this is very impractical (i.e. one piece crockpot), some are lenient
- If one wants to remove cholent from a pot, should first remove from fire (maintaining the conditions of החזרה).
- If pot is on blech and moved from off the fire ("Zone 2") then food may be removed as well.



הגסה



- The prohibition of stirring does not apply to clear liquids, only solids or dense semi-solids.
- Clear chicken soup, for example, has a natural even distribution of heat without stirring, stirring does not accelerate the process.
- All things being equal, best to avoid stirring anything directly on the fire to avoid confusion
- Different opinions regarding covering a pot on the fire. Certainly may be lenient if food is fully cooked.



WET CLOTHING/MATERIALS

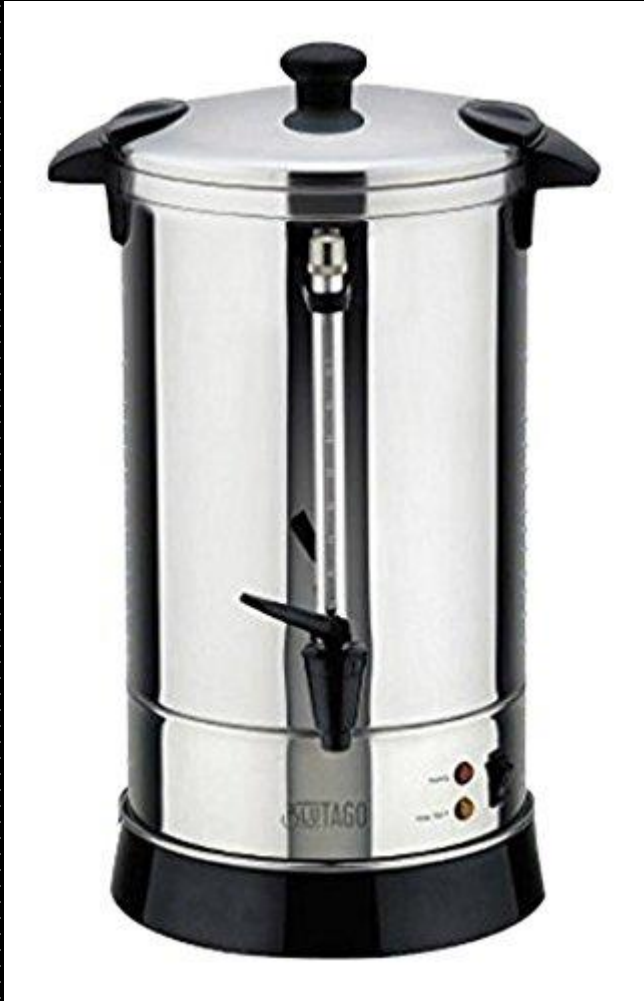


- One should not place wet clothes (coats, gloves, rubbers, hats) on/near a radiator or any heat source which is יס"ב.



- One should not dry hands on towel which is covering an urn
- One should not use a damp potholder to hold a pot

URNS WITH WATER-LEVEL INDICATORS



- Some have raised concern re. these urns b/c water in the indicator may have never been cooked or has cooled
- רשז"א was lenient
 - The water may have been cooked already
 - פ"ר דלא ניחא ליה
 - גרמא
- Some try to "fix" their urns

HOT WATER VAPORIZERS:



- One may not add cold water to a hot water vaporizer. Doing so would be בישול דאוי
- According to many, one may add hot water to vaporizer if it is currently operating and water came directly from a כ"ר
- Cold-water vaporizers may be used and are not considered to be a problem of זורה



TAP WATER

- One may not turn on hot tap water on Shabbos. Even if one turns off the heater, any water which enters the tank will be cooked in a כ"יך.
- Some are lenient in an apartment building. Not so simple, always best to ask.
- One may take water from kettle or urn and place in large basin to wash dishes.
- In situations of a חולה (incl a baby) a שאלה should be asked...



**משנה מס' שבת יז: - בית שמאי אומרין אין שורין דיו וסמנים
כרשינין אלא כדי שישורו מבעוד יום ובית הלל מתירין....**

**בית שמאי אומרין: אין פורסין מצודות חיה ועופות ודגים אלא כדי
שיצודו מבעוד יום, ובית הלל מתירין...**

**ר' עובדיה מברטנורא שם - וסברי בית שמאי אדם מוזהר על שביתת
כלים כמו על שביתת בהמתו...וב"ה מתירין - משנתן המים מבעוד
יום, אע"פ שהן נשורין והולכין בשבת, דסברי על שביתת בהמה אדם
מוזהר...אבל לא על שביתת כלים**



מסי שסת יח: - לא ימלא נחתום חבית של
מים ויניח לתוך התנור ערב שבת עם חשכה,
ואם עשה כן - למוצאי שבת אסורין בכדי
שיעשו.

לימא בית שמאי היא ולא בית הלל!

אפילו תימא בית הלל, גזירה שמא יחתה
בגחלים...

והשתא דאמר מר: גזירה שמא יחתה
בגחלים, האי קדרה חייתא - שרי לאנוחה
ערב שבת עם חשיכה בתנורא מאי טעמא -
כיון דלא חזי לאורתא אסוחי מסח דעתיה
מיניה, ולא אתי לחתויי גחלים.





מסי שבת לו: - משנה. כירה שהסיקוה בקש ובגבא -
נותנים עליה תבשיל. בגפת ובעצים - לא יתן עד
שיגרוף, או עד שיתן את האפר.

- In Talmudic times the common cooking appliance was a כירה. Usually attached to the ground, place for coals and pots were placed above, sometimes suspended. With a כירה one would be permitted to leave food if they met the either if the 2 requirements of גרופה וקטומה.
- גריפה: removal of the coals – this would prevent one from stoking the coals. Reason: removes the possibility of שמא יחתה
- קטימה: covering the flame and weakening its intensity. Reason:
 - רמב"ם ורש"י - by lowering the heat one shows that he is not interested in the fire.
 - היכר: ר"ן וב"י