

The Balabusta Guide to Bishul on Shabbos

Know the Rules. Avoid the Melacha.
Enjoy the Cholent.



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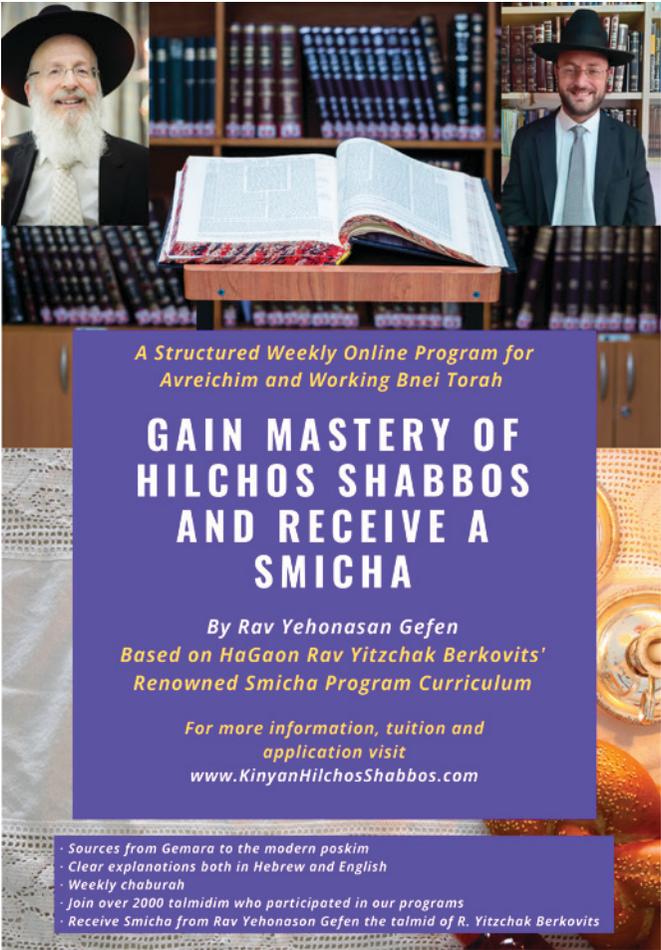
R A B B I D O V I D A D R E S S

Shabbos: The Ultimate Bishul Guide

I would like to express my deep gratitude to my editor, Yacov Shlomo Berger (yacovshlomo1@gmail.com), for his unwavering dedication and the many hours he invested to ensure the accuracy of this work. As I continue to learn and grow, I recognize the importance of having a knowledgeable reviewer, and I would not consider publishing a work of this significance without his careful oversight and valuable contributions.

I would like to express thanks to my editor and proofreader, Cathy Greenberg (cathyellengreenberg@gmail.com).

Thank you to my incredible and talented designer, Tiffany (No AI can ever replace her style), who has been my designer for many years on countless projects. She puts all her effort into her designs and it clearly shows. If anyone needs any design work reach out to me.



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Dedication

With deep gratitude to Hashem for granting me the inspiration and strength to bring this work to life and see it through.

To my parents, for the foundations they provided.

To the memory of my in-laws, who are no longer with us but never forgotten.

To my incredible wife, Debbie whose boundless patience, support, and kindness enable every moment of study and writing. None of this happens without you.

To my wonderful children: Rochel & Binyamin, Yossi & Ruchie, Eli & Yehudit, Baruch & Emunah. Each of you holds a special place in my heart. Over the years, you have taught me valuable lessons, shaping me in ways I could never have imagined.

To my precious grandchildren: Meira, Baruch, Yehuda, Ari, Sari, Talia, Batya, Layla, Rosie and Daniel may you all continue to give nachas and joy.

And a special thank you to Rabbi Klein, who encouraged me to deliver my very first shiur on one Shavuot night many years ago as part of the shul program. That shiur—an introduction to the laws of Bishul—led to several more, eventually becoming the Hilchos Shabbos round table series. Those sessions grew into more than 200 slides, which ultimately became the foundation of this book.

I highly recommend the Kinyan Hilchos Shabbos Program, an extraordinary learning journey built on the renowned curriculum of HaRav Yitzchak Berkovits, shlit"a. Taught and guided by my Rebbi, Rabbi Yehonasan Gefen, whose clarity, depth, and patience have profoundly enriched my understanding of Hilchos Shabbos, the program offers a structured path for working Bnei Torah and avreichim to gain true mastery and even receive smicha. With comprehensive source material in both Hebrew and English—from Gemara through contemporary poskim—alongside weekly Zoom chaburos or fully self-paced options, it provides unmatched flexibility and depth. Thousands worldwide have already transformed their Shabbos learning through this remarkable initiative.

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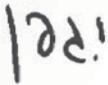
I am delighted that my good friend and student, Rabbi David Adress, has written an excellent kuntres on the Halachos of Bishul on Shabbos.

I can testify that Rabbi Adress toiled with incredible intensity in his learning of the numerous complicated sugyas of Hilchos Shabbos, and that he has a very solid grasp of the practical halacha in each case.

I have perused some of the material in this sefer and am astounded by its clarity, organization and thoroughness. Everyone needs to have hot food on Shabbos so this sefer will be of immense help to all of us.

I bless Rabbi Adress to continue learning and writing in all areas of halacha.

With great respect,



Yehonasan Gefen

Rabbi Dovid Adress



Rabbi Moshe Klein
Rabbi

Mr. Chaim Fendrich
President

Mr. Oren Finkel
Vice President

יום כי' נסלו שנת תשס"ה למ"ק

בעת"

I am pleased to extend this haskama to my dear friend, Rabbi Dovid Adress, on the publication of his valuable work, *The Balabusta Guide to Bishul on Shabbos*.

This sefer fills a real and practical need. Hilchos Bishul is one of the most intricate areas of Hilchos Shabbos, touching the daily life of every Jewish home. The mechaber has succeeded in presenting these halachos with clarity, structure, and a strong sense of practical awareness. The balance he achieves—between the sugyos and their real-world application—is worthy of recognition.

As I reviewed the sefer, I was impressed by how responsibly and thoughtfully the author explains:

the parameters of *Yad Soledes Bo*,
the definitions of *Machal Ben Derosai*,
the distinctions between *Keli Rishon / Sheini / Shlishi*,
the halachic implications of a *Davar Gush*,
and the discussions of *בישול אחר בישול*, *יש אפיה אחר בישול*, and related topics.

The charts, illustrations, and practical examples show a sensitivity to the needs of families seeking to keep Shabbos properly. This sefer does not attempt to replace classical halachic works, but it succeeds admirably as a reliable and user-friendly guidebook—one that will undoubtedly help many avoid errors in their kitchens and strengthen their *Shemiras Shabbos*.

On a personal note, knowing Rabbi Adress for many years, I can attest to his sincerity, his commitment to halacha, and his genuine desire to be of service to Klal Yisrael. This work reflects those strengths beautifully.

יהי רצון שזכות שבת קודש תעמוד למחבר
שיזכה להספי עוד מאמץ בתורה ובהוראה
ושחספר זה יהא לזועלת רבה, להרבות שמירת שבת כהלכתה בבתי ישראל

בכבוד רב ובחיבה
משה קליין

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Chapter 1

Introduction to the Laws of Bishul (בישול)

Shabbos Rewards — More Than Just A Nap

Shabbos isn't just about guilt-free naps—it's a day loaded with real rewards, from heavenly support to extra blessings and protection. Keep Shabbos, and suddenly life feels luckier, safer, richer, and just a bit more delicious.

Shabbos is the ultimate source of all blessings in life.

Zohar Yisro p88a, Lecho Dodi

Hashem actively supports and fulfills the will of those who keep Shabbos.

Medrash Shemos Rabbah 25:12

Observing Shabbos leads to the fulfillment of one's heartfelt desires and prayers.

Medrash Devorim Rabbah 3:1

Keeping Shabbos offers protection and the gift of forgiveness, shielding one from harm and sin.

Mechilta, Shabbos 118b

Shabbos observance brings the Redemption.

Beis Yosef 268

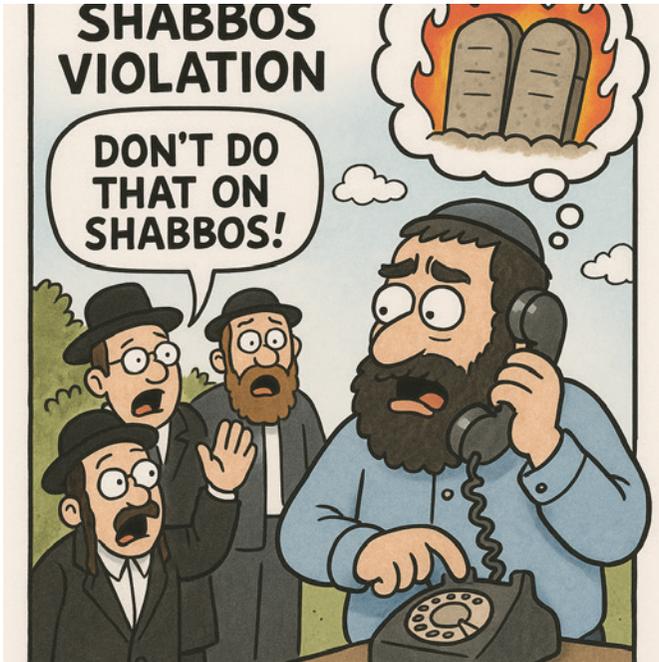
Those who honor Shabbos are blessed with wealth and prosperity.

Shabbos 119a



The Serious Consequences of Desecrating Shabbos

- Deliberately breaking Shabbos is liable for the most serious of the capital punishments— סקילה (Shabbos 145a)
- Breaking Shabbos deliberately is also punished with Kares
- A Mechalel Shabbos is equivalent to not believing in Hashem (Ramban Shemos 20:30)
- A Mechalel Shabbos is considered, for many halachic purposes, like a non-Jew. His shechita is posul and his wine is forbidden (Chulin 5a Rambam Shabbos 30:15)
- Chilul Shabbos causes fires to break out (Shabbos 112b)
- A special section of Gehinom is set aside for Mechallei Shabbos (Zohar V1 14a)



Shemos 20:10

You Shall Not Perform Any Melachah

וַיּוֹם הַשְּׁבִיעִי שַׁבָּת | לַיהוָה אֱלֹהֶיךָ לֹא־תַעֲשֶׂה כָל־מְלָאכָה אַתָּה
וּבִנְךָ־וּבִתְךָ עֲבָדְךָ וְאִמְתְּךָ וּבְהֵמֹתֶךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ:

The seventh day is a Sabbath to Hashem, your God; you shall perform no work, neither you, your son, your daughter, your servant, your maidservant, your animal, nor your convert who is in your cities.

Shemos 35:2

Rest on the Seventh Day

שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי יִהְיֶה לָּךְ
קֹדֶשׁ שַׁבָּת שַׁבְּתוֹן לָהּ' כָּל הָעֹשֶׂה בּו מְלָאכָה יוּמָת:

For six days work may be done, but the seventh day should be holy for you, it should be a day of complete rest for Hashem, anyone who does work on it shall be put to death.

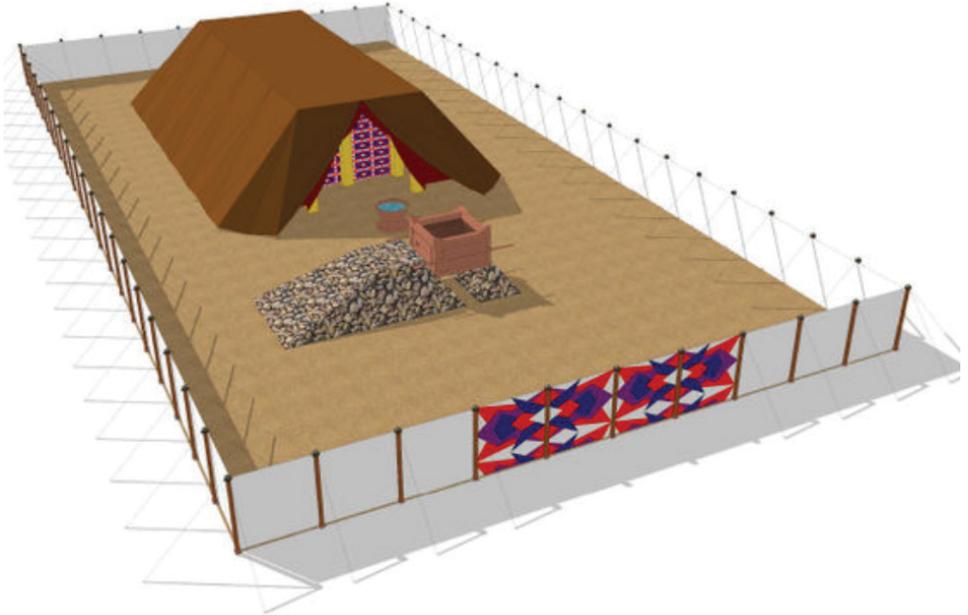
The Torah juxtaposes the command to keep Shabbos with the command to build the Mishkan. Rashi says that we learn from this that construction of the Mishkan was forbidden on Shabbos.

Chapter 2

Melacha (מְלָאכָה) Work

What Not to Do on Shabbos

Melacha refers to the primary (labors) performed in the Mishkan that are forbidden on Shabbos. The Torah repeats the obligation to refrain from melacha no less than 12 times. Yet, nowhere in the Torah does it specifically state what melacha entails. We know from Torah She'baal Peh that a melacha is any one of the 39 creative actions that were necessary to build the Mishkan.



This was transmitted through the generations by the Sages of the Mishna and Talmud (Torah She'baal Peh). Chazal thereby knew that “You shall not do any melacha” refers to the types of activities performed in the Mishkan. It was also transmitted to them that the constructive processes necessary in building the Mishkan, and therefore forbidden on Shabbos, are divided into 39 primary activities (Avos Melachos).



39 AV Melachos The Ultimate Shabbos To-Don't List

- | | | | |
|--------------|----------------------|------------------|---------------------------|
| 1. Planting | 11. Baking (cooking) | 21. Knotting | 31. Cutting |
| 2. Plowing | 12. Shearing | 22. Unknotting | 32. Writing |
| 3. Reaping | 13. Bleaching | 23. Sewing | 33. Erasing |
| 4. Sheaving | 14. Carding | 24. Tearing | 34. Building |
| 5. Threshing | 15. Dyeing | 25. Trapping | 35. Demolishing |
| 6. Winnowing | 16. Spinning | 26. Slaughtering | 36. Kindling
(burning) |
| 7. Selecting | 17. Warping | 27. Skinning | 37. Extinguishing |
| 8. Grinding | 18. Preparing loops | 28. Tanning | 38. Finishing |
| 9. Sifting | 19. Weaving | 29. Smoothing | 39. Carrying |
| 10. Kneading | 20. Unraveling | 30. Marking | |

The Difference Between Av Melacha and Toldoh

Melacha is a creative action that was performed in the building of the Mishkan.

Av Melacha

An action that is identical in form and purpose to what was done in the Mishkan.

Toldoh

Similar but not identical actions to an Av Melacha are called Toldohs. One example of this is a different action from the Av with the same outcome.

Examples

The outcome of both planting and watering is growing.

AV

Zoreah (Sowing)
Planting a Seed



TOLDOH

Watering is a Toldoh of Zoreah



AV

Tofair (Sewing)
Sewing two or more stitches in a seam



TOLDOH

Gluing or taping two sheets of paper in a permanent manner.



Rashi	Rambam
According to Rashi, Me'en Melacha refers to a Toldoh.	According to Rambam, Me'en Melacha refers to a melacha which has the same essential action and outcome and is considered an Av Melacha.
There is no practical difference between Rashi and Rambam. They agree that both are someone who did two Av Melacha from the same category or an Av and a Toldoh of that Av so only one Korban is brought (if they are בהעלם-אחת due to one mistake).	

Are you Chayav Twice for Doing an Av and a Toldoh?

The Mishna says that someone who does many Melachos Me'en Melacha Achas (melachos which are similar to each other) is only obligated one Korban.

Keep It Safe; Keep It Sacred

וּשְׁמֶרְתֶּם אֶת־מִשְׁמֶרְתִּי

Vayikra 18:30

The sages were instructed to institute safeguards that would distance a person from transgressing any of the Torah's prohibitions.

Example:

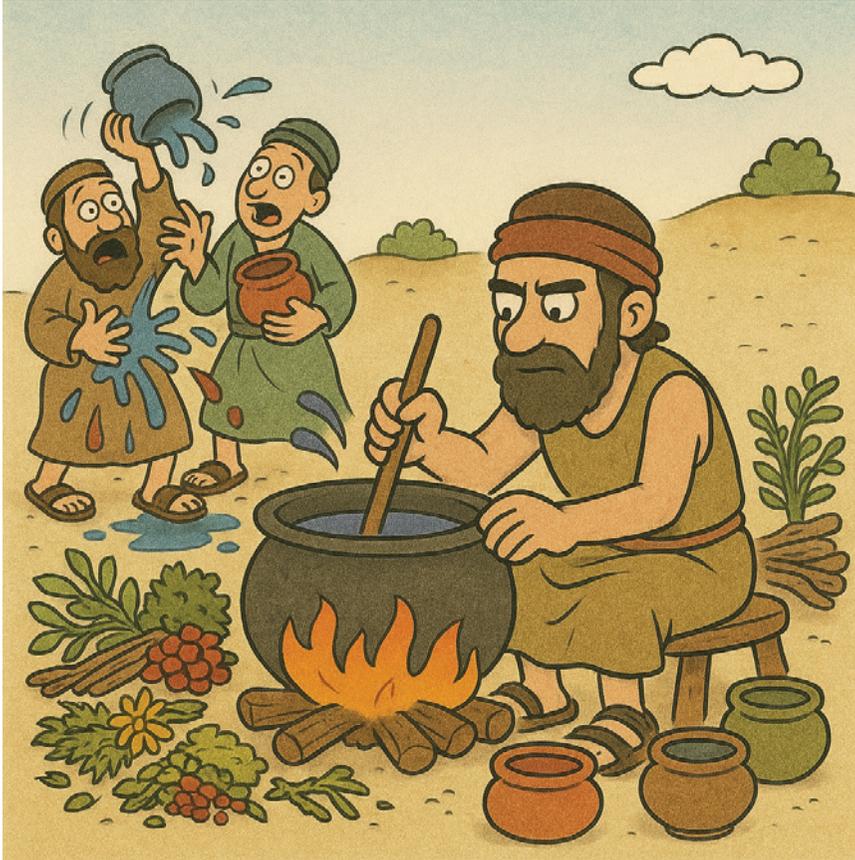
Adjusting a flame is an Av Melacha. Chazal forbade leaving uncooked food on a flame from before Shabbos, because they feared that someone might adjust the flame on Shabbos.

Chapter 3

What is Bishul Cooking?

BISHUL (בישול) Cooking

The melacha of Bishul was done in the Mishkan to prepare dye. The Mishna refers to this melacha as Haofeh האופה (baking) because the Mishnah wanted to list the melachos as they apply to preparing bread which is most relevant.



Beyond Boiling: Bishul Redefined

The word Bishul generally refers to cooking in water, but here, it includes any method of preparing food which involves heat.

How You Heat Matters

- **Cooking** (בישול) refers to heating liquids or preparing food in a hot liquid.
- **Baking** (אפייה) refers to preparing bread cake etc., with dry heat.
- **Roasting** (צליה) refers to preparing other foods with dry heat.

The Balabusta Guide to Bishul on Shabbos

The form of preparation used can make a difference, as food which is cooked in a liquid before Shabbos cannot be reheated on Shabbos with dry heat or vice versa.

Bishul applies to:

- Solids and liquids
- Liquids fit to drink cold (e.g. Water/Milk)
- Foods edible in their raw state (e.g. Fruits/Vegetables)



Cooking



Roasting



Baking



Frying

Chapter 4

When is Cooking a Melacha?

When Is Cooking a Melacha?

For a melacha to be forbidden MinHatorah, one generally needs a constructive change.

Making food edible is certainly a constructive change. When the food is already edible, there are various opinions about when is Bishul a Melacha MinHatorah.

LeHalacha

Heating uncooked liquid is considered a constructive change and is forbidden MinHatorah, even if no other improvement is made to the liquid. Cooking solids is MinHatorah so long as there is an improvement to the actual food such as its texture, taste or similar, this is even if it was edible beforehand.

- The melacha of cooking is separate and distinct from Havarah (Burning).
- It is forbidden to cook even with a flame kindled before Shabbos.
- It is forbidden to cook on, or near any source of heat, flame, electric range, hot plate, urn.
- A microwave is probably not Bishul MinHatorah as it does not use heat, although some opinions believe that it is MinHatorah. Practically this is not relevant, as using a microwave involves electricity.
- Heating food through a chemical reaction, in many opinions, is not MinHatorah, but is probably forbidden Miderabonon.

The minimum amount to be Chayav for cooking is a grogeres (dried fig). However, it is still forbidden MinHatorah to cook even less than that.



What Minimum Degree of Cooking is Prohibited?

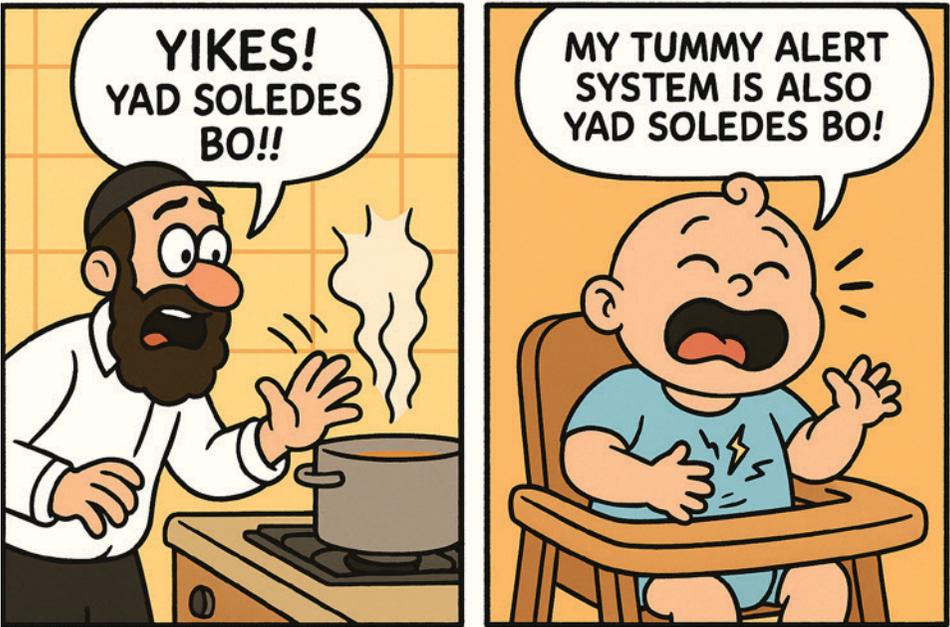
Solids

To be considered Bishul, the food must be cooked at least to be "Like the food of Ben Droasi". We call this Machal Ben Drosai. Ben Drosai was a thief who was always on the run and therefore cooked his food just until it was barely edible. There is a machlokes (Rashi/Rambam) if this is a third or half cooked. We are generally machmir for both opinions, for example, with שהיה we follow the opinion that it is not cooked if it is less than half cooked, but the Mishnah Berurah says that in some cases of an issur D'Rabonon, if necessary, we can rely on the lenient opinion. According to most opinions, it is forbidden Miderabonon to cook food to less than Machal Ben Drosai. Once food has reached the state of Machal Ben Drosai, there is a machlokes if there is Bishul MinHatorah to continue to cook it.



Liquids

The equivalent to Machal Ben Drosai with liquids is heating liquid until it reaches a point known as Yad Soledes Bo. Many (although not all) opinions believe that further heating is not forbidden MinHatorah. Yad Soledes Bo is the temperature that a hand will recoil at from the heat. The Gemorah also describes this as being the temperature at which water would scald a baby's abdomen.



It is only considered cooking if the liquid used as a medium to cook is Yad Soledes Bo.

Yad Soledes Bo: The Poskim are not sure what temperature this is, and give a temperature below which is certainly not YSB and an upper limit above which it certainly is YSB. Depending on what is being done, sometimes the lower limit is the Chumrah and sometimes the upper limit is the Chumrah. There are various opinions on what the lower limit is (l'chumrah)

Rav Shlomo Zalman Auerbach	Rav Moshe	Rav Bentzion Abba Shaul
Rav Shlomo Zalman Auerbach gave the lower limit as 45°C (113°F). He based this on the temperature of the blood of a goose which is certainly not YSB.	Rav Moshe gave the lower limit as about 43°C (110°F).	Rav Bentzion Abba Shaul held that one should be machmir from 40°C (104°F).



However, the upper limit at which liquid is certainly Yad Soledes Bo, is considerably hotter, and is generally given at about 70°C (close to 160°F), in certain circumstances we are more lenient if the temperature is not yet YSB.

Warming food to less than YSB: The Halacha follows the Rosh that it is assur to place uncooked liquid in a place where it can reach YSB, and uncooked food, when it can reach MBD, even if he intends to remove it before it reaches that stage.

How Hot Is Too Hot? The Laws of Yad Soledes Bo

Although liquids are considered cooked at the temperature of Yad Soledes Bo, most Poskim rule that heating liquids which are already Yad Soledes Bo to a higher temperature, up to and including boiling, is also forbidden under Torah prohibition. The sages forbade warming up liquids to any degree on any source of heat that could possibly cook them to a level of Yad Soledes Bo. Therefore, one may not place any liquid, even momentarily, near a fire, if it could become heated there to Yad Soledes Bo.



Chapter 5
When Is “Cooked” Considered Cooked?

Solid Dry Foods - אין בישול אחר בישול
Liquids - יש בישול אחר בישול

Reheating

Completely cooked dry foods that have cooled may be reheated under the following conditions:

Rambam	Rosh	Tur	Shulchan Aruch & Rama	Mishnah Berurah
The Rambam (according to most acharonim except the Drisha) holds that it is forbidden to recook unless it is fully cooked.	The Rosh, according to the Beis Yosef, holds that it is mutar to recook if it is MBD. According to the Drisha the Rosh holds it is assur Miderabonon to recook it if it is not fully cooked.	The Tur, according to the Beis Yosef, holds that it is assur MinHatorah to recook unless it is fully cooked, whilst according to the Drisha, the Tur holds that it is assur Miderabonon.	The Shulchan Aruch and Rama rule according to the strict opinion that it is assur MinHatorah to further cook food that was half cooked on Erev Shabbos.	The Mishnah Berurah adds that, if on Shabbos someone cooked food that was already MBD, b'dieved it is mutar to eat that food since many Rishonim hold that cooking such food is allowed.

When is Cooked Really Considered Cooked?				
Shitah	Explained By	RAW	MBD	Fully Cooked
Rashba		Forbidden	Mutar to cook. He bases this on the halacha regarding Bishul Akum.	Mutar to cook
Some Balei Tosfos		Forbidden	Mutar to cook since we find that after MBD chazara is allowed on Shabbos	Mutar to cook
Rambam	Most Achronim	Forbidden	Forbidden	Mutar to cook based on Rambam's words that one who recooks food that is fully cooked is exempt, implying that if it was less than fully cooked, even if more than MBD, then one would be Chayav.
	Drisha	Forbidden	Mutar to cook	Mutar to cook
Rosh	Beis Yosef	Forbidden	Mutar to cook	Mutar to cook
	Drisha	Forbidden	Assur Miderabonon	Mutar to cook
	Tur - Piskei haRosh	Forbidden	Mutar to cook	Mutar to cook
Tur	Tur as per Beis Yosef	Forbidden	Forbidden	Mutar to cook
	Drisha	Forbidden	Assur Miderabonon	Mutar to cook
Shulchan Aruch -Mechaber & Rema		Forbidden	Forbidden	Mutar to cook
Mishna Berurah		Forbidden	Mutar b'dieved	Mishna Berurah

Know Some Great Heating Hacks? Not on Shabbos!

- **Adjusting the flame higher:** Is also Havarah (kindling)
- **Changing the position of the pot:** Any food which is not completely cooked may not be shifted to a position closer to the flame, even if there is a blech.
- **Reducing the amount of food or liquid in the pot:** This causes the remaining contents to cook more easily. Therefore, if not completely cooked, it is forbidden.

Example:

One may not take cholent from the pot on Friday night unless it has been completely cooked. (Other issues apply which we will learn later.)



- **Stirring:** Stirring can also accelerate the cooking process. Therefore, it is assur to stir a pot of partially cooked food or liquid. This even applies to a pot that is off the fire and still Yad Soledes Bo.
- **Covering a Pot:** Covering also quickens cooking. Therefore, you cannot cover a pot of partially cooked food. This even applies to a pot off the stove if it is still YSB. If a pot on the blech becomes uncovered it is forbidden to replace the cover unless the food is completely cooked. Remember it is also forbidden to lift the cover to take a peek.
- **Closing an oven door:** Causes the temperature to rise thereby expediting the cooking process. Therefore, an open door may not be closed if any food in the oven is not completely cooked.



Chapter 6

Reheating

אין בישול אחר בישול
אין אפיה אחר אפיה
יש אפיה אחר בישול
יש צליה אחר בישול
יש בישול אחר אפיה
יש בישול אחר צליה

HALACHA COMICS: KITCHEN EDITION



אין בישול אחר בישול

**Reheating Cooked, Solid Foods
Davar Yovesh**

A solid food such as meat, chicken, or kugel that is completely cooked, is not subject to the melacha of Bishul.

- There is no Torah prohibition of cooking that which is already cooked.
- There are, however, Rabbinic prohibitions in placing fully cooked food directly on a fire on Shabbos or even on a hot blech.
- Reheating solid foods is only permitted by indirect methods which we will discuss later.

אין אפיה אחר אפיה

Reheating Baked, Solid Foods

- There is no Torah prohibition of rebaking that which is already baked, so baked goods may be reheated on Shabbos.
- There are, however, Rabbinic prohibitions in placing even completely cooked foods directly on the fire on Shabbos unless indirect methods are used, which we will discuss later.

Baking, Cooking and Roasting... Oh My!

Baking and cooking are two distinct methods of improving the quality of food.

- Cooked foods do not have the same qualities as foods that are baked or roasted.
- Baked or roasted foods do not have the same qualities as cooked foods.

Baking or Roasting After Cooking

Although there is no prohibition of re-cooking cooked food or rebaking baked food, many Poskim rule that it is forbidden to bake or roast (without liquid) an item that was previously cooked (in liquid), as this new improvement is significant enough to be considered a melacha.



יש אפיה אחר בישול

Baking something that was cooked is prohibited.

יש צליה אחר בישול

Roasting something that was cooked is prohibited.

Examples

Roasting Something Cooked

Chicken boiled in soup or gravy is considered cooked. If the pot is removed from the blech and the soup poured off, one may not replace the pot of dry chicken to the blech, as this would be considered roasting, which is an improvement to the food which has not been done already.

Cooking a Baked or Roasted Item

Similarly, based on the premise that cooking is a distinct improvement different from roasting or baking, many Poskim rule that cooking (in liquid) a previously baked or roasted item is assur.

יש בישול אחר אפיה

Cooking something already baked is prohibited.



Follow up Points

Question

If you have an item such as a kugel, can you put that fully baked kugel on top of a Kli Rishon?

Answer

Immersing in a Kli Rishon would be an issue of Yaish Bishul Acher Afiya.

Question

If you put it on top, would the heat from below be considered roasting?

Answer

No. We only worry about Bishul Acher Afiyah and not roasting after baking.

Question

What if the kugel, without any wrapping or covering, is placed directly on the open cholent (davar lach) in a Kli Rishon (not immersed)? Would this be Bishul Acher Afiyah?

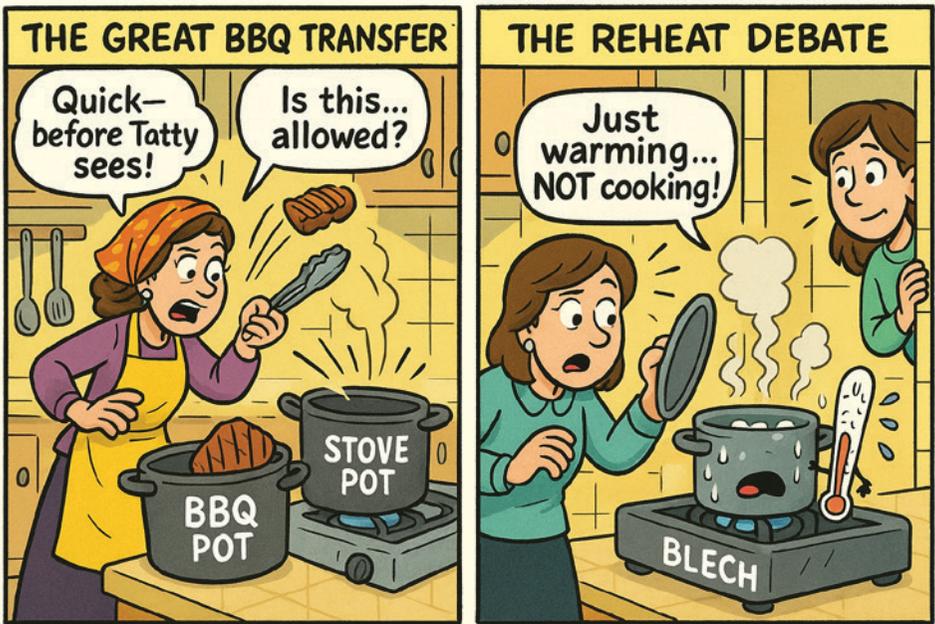
Answer

It depends how wet the cholent is. If the kugel is partially immersed in the cholent then it is Bishul, if the cholent is so thick that it sits completely on top then it is Afiyah.

יש בישול אחר צליה

Cooking something already roasted is prohibited. Accordingly, it is not permitted to put bread or matzah into a pot of hot water or soup, since this would be considered cooking a baked item, which is forbidden. We will discuss this in more detail.

This is why people use multiple cups when making coffee. If your coffee was roasted and now you are pouring boiling water on it, you are possibly cooking after roasting.



יש בישול אחר בישול

Reheating Liquids: Davar Lach

Reheating liquids that have been previously cooked is the subject of much controversy.

Some Poskim rule that cooked liquid which has cooled down may not be reheated.

The reason for the distinction between liquids and solids is that while cooking solids is generally for the purpose of changing the quality of the food in a manner which remains after it cools down, liquids are generally cooked for the purpose of heating the liquid so that it may be enjoyed while hot. Therefore, once cooled, reheating the liquid is a significant improvement and is forbidden.

Cooking previously cooked liquid is prohibited. Other Poskim do not accept this distinction and rule that liquids are no different than solids in this respect and they may be reheated even when completely cooled.

In practice, the stringent view is followed. Therefore, one may not reheat liquids once cooled however, if they have only partially cooled and are still warm enough to be suitable as a warm drink, they may still be heated to a higher temperature. (Not directly on a flame or a blech).

Example:

Pouring additional hot water from a Kli Rishon, or to place soup on a radiator. Since they are still warm, the reheating is not a significant improvement. We will discuss this more later.

Pour It or Fork It? The Difference Between Liquids and Solids

Are these considered liquids or solids?

Congealed Gravy



Butter / Margarine



We generally look at the food according to room temperature.

- If it is liquid at room temperature then it's a liquid.
- If it is solid at room temperature then it's a solid.

How is it defined if the item has been warmed and has liquified? Some Poskim write that foods which would never be eaten cold, such as soup, are considered a liquid even if they are congealed.



What About Salt?

The basic halacha is that it is a Davar Yavesh and therefore if it has been cooked before (which is the case with standard American table salt) then one is allowed to reheat it even in a Kli Rishon off the fire.

However, there are machmirim who say that since salt immediately melts into a liquid, one should not put it in a Kli Rishon.

It is preferable to be machmir and only put salt into a Kli Sheini.



Chapter 7

Kli Primer

A Kli Primer

Kli Rishon – First Vessel (כלי ראשון)



Eirui Kli Rishon – Pouring from First Vessel (עירוי כלי ראשון)



Kli Sheini – Second Vessel (כלי שני)



Eirui Kli Sheini – Pouring from Second Vessel (עירוי כלי שני)



Kli Shlishi – Third Vessel (כלי שלישי)



Kalei Habishul (קלי הבישול)



Kaf (Ladle) (כף)



Immersing Foods in Hot Vessels

- Bishul doesn't only apply to cooking over a flame or direct source of heat.
- Immersing food in hot water can also cause something to become cooked and can be Bishul MinHatorah.
- Placing food in an empty heated pot can also cause something to become cooked even if not on the flame. (Still Kli Rishon)



Examples:

Mixing coffee with hot water



Adding seasoning to hot foods or soup



Kli Rishon (כלי ראשון)

There are two types of Kli Rishon classifications:

1. On the fire/flame source

- Severest of all categories.
- Can cause Bishul to anything it comes into contact with.
- It is absolutely forbidden to put any uncooked food or liquid into it, even if the contents have not reached boiling point.
- Bishul Midoraisa

Example:

- Seasoning while the pot is on the flame or uncooked food item.

You cannot put fully cooked or baked food into a pot on the blech because of Chazarah (more on this subject later).



2. Off the fire/flame source

Hot liquids (above YSB) that are still in the pot in which they were heated are capable of cooking any item immersed in them, even after the pot is removed from the fire.

Examples:

- A pot of hot soup right off the fire/blech.
- A crockpot removed from its mechanism.
- An urn (assuming it was unplugged)



Kli Sheini (כלי שני)

Once hot liquid has been transferred to a second cold container, the walls of the container begin cooling the liquid, thereby reducing its ability to cook.

Examples:

- Soup in a bowl poured from a pot taken off the blech.
- Water in a cup filled from an urn.



Kli Shlishi (כלי שלישי)

If the liquid is transferred to a third vessel, its ability to cook is further diminished.

Example:

- Hot soup from a bowl taken from the pot using a ladle, the pot being the first vessel, the ladle the second, and the bowl the third.



There are some requirements about the ladle that make it a Kli Sheini (more on this subject later).

Chapter 8

Kelim

A Deeper Dive
KLI RISHON – First Vessel
KLI SHEINI – Second Vessel
KLI SHLISHI – Third Vessel



KLI RISHON (כלי ראשון) First Vessel

A Kli Rishon is a vessel heated directly on a flame (or other sources of heat like a coil).

Examples:

- A hot pot on the blech
- Kettle or hot urn connected
- Crockpot while still connected

When removed from the flame the hot vessel still retains its capacity to cook anything placed in it.

Examples:

- Pot of hot soup removed from the blech
- Crockpot ceramic removed from the unit



Hot liquids that are still in the vessel in which they were heated also have the power of a Kli Rishon and are capable of cooking any item immersed in them.

Examples:

- The soup you just took off the blech.
- The water in the urn.

Solid foods in a Kli Rishon will cook anything that comes into contact with them. The capacity to cook remains until the pot and its contents cool below the temperature of YSB (the lower limit – according to many opinions, 110°F or 43.3°C).

Ran	Pri Chadash	Gra	Ramban	Rambam		
Midoraisa Opinion that a Kli Rishon that is off the fire can cook midoraisa.			Miderabonon Opinions that a Kli Rishon that is off the fire can only cook miderabonon, but not midoraisa.	The Acharonim debate what is the opinion of the Rambam		
				<table border="1"> <tr> <td>Aruch Hashulchan The Rambam holds that it is only miderabonon</td> <td>Shevisas HaShabbos The Rambam holds that is forbidden midoraisa</td> </tr> </table>	Aruch Hashulchan The Rambam holds that it is only miderabonon	Shevisas HaShabbos The Rambam holds that is forbidden midoraisa
Aruch Hashulchan The Rambam holds that it is only miderabonon	Shevisas HaShabbos The Rambam holds that is forbidden midoraisa					
The halacha is that it is assur midoraisa to cook food in a Kli Rishon even after it has been taken off of the fire, as long as the liquid inside it is Yad Soledes Bo.						

Previously Baked Foods

The laws of reheating cooked and baked foods also apply in a Kli Rishon. It is forbidden to immerse a baked item in the hot liquid of a Kli Rishon, as this violates the prohibition of cooking a baked item. Remember: יש בישול אחר אפיה

Example:

One may not pour croutons into a pot of hot soup (Kli Rishon), even after it was removed from the blech, as the previously baked croutons will now be cooked in the Kli Rishon.

Note: Many croutons are made by deep frying rather than baking. Deep-frying is a form of cooking, thus, it is permitted to add such croutons to a pot of hot soup off the flame.



Liquids

Cold water may not be added in small amounts to a pot of hot water or soup, since the cold water will become heated by the hot water of the Kli Rishon. Similarly, cooked liquids, which are no longer warm, may not be added to a Kli Rishon, since it is forbidden to reheat liquids that have cooled.



Food or Liquid in a Container

A container of cold food or liquid may not be inserted in a hot Kli Rishon, because the heat of the Kli Rishon will transfer through the container and cook its contents. The prohibition of cooking continues until the Kli Rishon and its contents cool below the temperature of Yad Soledes Bo.

Example:

One may not immerse a baby's bottle in a pot of hot water (Kli Rishon) that has been removed from the blech, as the contents of the bottle will be cooked by the heat of the Kli Rishon.



Foods Which May Be Immersed in a Kli Rishon

Solid food that has been completely cooked (i.e. in liquid) may be immersed in a Kli Rishon that has been removed from the fire since there is no prohibition against re-cooking previously cooked solid foods, even if they are cold. Boiled liquid that has not cooled completely (is still suitable as a warm drink) may be reheated in a Kli Rishon.

Example:

Cold, cooked chicken may be placed in a pot of hot soup, once the pot is removed from the blech.

Any item which, when immersed in a Kli Rishon, cannot attain the temperature of Yad Soledes Bo, may be warmed up in the Kli Rishon.

Example:

A large container of food or liquid may be immersed in a Kli Rishon that contains a relatively small amount of hot water, since it is impossible for a large amount of food to be heated to Yad Soledes Bo by a small amount of hot water.

For the same reason, it is permissible to pour a large quantity of cold water into the hot water of a Kli Rishon, provided that the amount of water is so great that the mixture cannot reach Yad Soledes Bo. However, when doing so, one must pour all the cold water in at once. Pouring it in small increments could cause the first droplets to become cooked (reach Yad Soledes Bo) before the hot water is cooled.

Note: Anything which could eventually reach Yad Soledes Bo, if left in a Kli Rishon, may not be immersed, even for a few seconds.

Soluble Foods

Foods that dissolve when immersed in a liquid (Ex: coffee) should not be dissolved in hot liquids that are in a Kli Rishon, even if they have been previously cooked.

The reason is that according to some Poskim, soluble foods that dissolve in liquids are themselves considered liquids and are subject to the prohibition of re-cooking cold liquids.

יש בישול אחר בישול

Although other Poskim disagree with this view, the authorities rule that it is correct to heed it.



Eirui KLI RISHON (עירוי כלי ראשון)

Pouring From the First Vessel

Hot liquids, while being poured from a Kli Rishon, retain the power of a Kli Rishon. Therefore, it is forbidden to pour the contents of a Kli Rishon onto any food which may not be immersed in a Kli Rishon.

Examples:

- Pouring soup from a pot directly onto baked food because the hot soup will cook the previously baked items.
- Pouring water from an urn (Kli Rishon) directly onto coffee because this cooks the coffee.
- Pouring water from an urn into a cup that contains residue of water - if the cup has been shaken out and only droplets remain, many allow adding hot water (some are machmir to dry the cup).

If one wishes to add a small amount of hot water to a large amount of cold water, it is permitted as long as the mixture will definitely not be Yad Soledes Bo.

There is one difference between immersing food in a Kli Rishon and pouring onto foods from a Kli Rishon. While immersion can cause the food to become cooked through and through, pouring will cook only the surface (כדי קליפה). One leniency arises from this distinction. Although we have seen that it is forbidden to immerse a container of food or drink (Ex: baby bottle) in a Kli Rishon, it is permissible to pour water from a Kli Rishon onto such a container. Since pouring can cause only the surface to be cooked, and the surface, in this case, is the container itself, and not the contents of the container. Thus, the container's contents may be heated up in this manner.

This leniency holds true with all foods, so long as the hot water that is poured onto the container is allowed to run off (ex: the pouring is done in a sink). If the pouring is done in a bowl, the procedure will result in the container remaining immersed in a Kli Sheini. In this case, this method of heating can be used only on items which may be immersed in a Kli Sheini.



KLI SHEINI (כלי שני) Second Vessel

A Kli Sheini is a vessel to which the contents of a Kli Rishon have been transferred. Even if the liquid is still hot, the Second Vessel is technically no longer capable of causing Bishul Midoraisa in most foods and liquids even when Yad Soledes Bo.

Examples:

- A cup of hot water filled directly from a hot water urn
- A bowl of hot soup filled directly from the pot



Kalei Habishul (קלי הבישול) Heat Sensitive Foods

The sages classified certain foods as Kalei Habishul (קלי הבישול) readily cooked items, and determined that these foods are so sensitive to heat that they become cooked in a Kli Sheini. The Talmud states that a Kli Sheini is generally incapable of causing Bishul with certain exceptions.

Foods and substances that are especially sensitive to heat are deemed more readily susceptible to Bishul than most other foods. These foods have the ability to become cooked in a Kli Sheini which is prohibited. These Bishul sensitive type foods are known as Kalei Habishul. The Mishna (Shabbos 145b) states that the following foods are highly sensitive to heat and are therefore Kalei Habishul.

- Meliach Hayashn – old, salted
 - According to most opinions this is old, salted fish
 - A minority opinion says it is old, very salted meat
- Spanish Mackerel

One may not place these foods into a Kli Sheini or even pour hot water from a Kli Sheini onto them because unlike most foods, these can be made edible by applying a low grade of heat. However, beyond the examples cited, the Gemorah does not specifically identify which foods are Kalei Habishul and which are not. This of course creates a problem.

Certain foods we can be reasonably sure are Kalei Habishul as we see that they cook in a Kli Sheini, such as raw eggs and many instant powders. Sadly, due to diminished Torah knowledge in later generations, many Poskim hold that we are no longer experts on Kalei Habishul and cannot determine with certainty which foods or liquids are not Kalei Habishul. Because of this Safek (doubt), one should refrain from putting any uncooked food into a Kli Sheini that is still Yad Soledes Bo.

Examples of Kalei Habishul:

- Raw Egg – as one can make a boiled egg in a Kli Sheini
- Tea Leaves – as one can prepare tea in a Kli Sheini

The Gemorah says that spices are not Kalei Habishul. Some Poskim (ארחות שבת) say that one can rely on this, however the Shemiras Shabbos quotes R. SZ Auerbach as saying that our finely ground spices (ex: pepper, paprika, onion powder, etc.) are probably certainly Kalei Habishul.



Only known Bishul resistant foods and liquids (called Keshai Habishul) are permitted to be put into a hot Kli Sheini. A few are still known to us:

- Water
- Olive Oil
- Ginger (when not finely ground)
- Cinnamon Sticks (when not finely ground)
- Ox Meat



These items do not cook readily and require more heat than that of a Kli Sheini, even if they will be heated to Yad Soledes Bo.

Example:

It is permitted to pour cold water into the hot water of a Kli Sheini, even though the mixture will still be Yad Soledes Bo.

There are some leniencies that apply to a Kli Sheini:

- Foods known not to be easily cooked may be immersed in a Kli Sheini
- Cooked liquids that have cooled may be reheated in a Kli Sheini
- Soluble precooked foods may be dissolved in a Kli Sheini
- Pouring water from a Kli Sheini onto food

Previously Cooked Liquids

Cooked liquids may be reheated in a Kli Sheini even if they have cooled completely. Keshi Habishul (foods that certainly cannot be cooked in a Kli Sheini such as water or olive oil) can be put in a hot Kli Sheini, even if they have never been cooked. However, wine, if it was never cooked, cannot be put in a Kli Sheini.

Foods that Dissolve

We have learned that soluble foods (ex: coffee) should not be dissolved in hot liquids that are in a Kli Rishon even though they have been previously cooked. It is however permissible to dissolve such precooked foods in a Kli Sheini. Therefore, instant coffee, sugar & salt, all of which are cooked during factory processing, may be dissolved in hot liquids that are a Kli Sheini.

It's the Same Temperature. How Come It's Different?

We said that a Kli Rishon can cause Bishul as long as it's Yad Soledes Bo (110°F). Yet, a Kli Sheini that, let's say, is hotter or even the same (110°F), will not cause Bishul. How can that be? How can the First Vessel cause Bishul and the Second Vessel, which may be hotter or the same temperature, not cause Bishul Midoraisa?

Short Answer

Halachic Bishul is not necessarily defined by the observable effect of heat

on food or lack of. The principles that define Bishul are based primarily on Halachic concepts.

Long Answer

This question is raised by Tosfos who explain that the heat retention in the original vessel is higher than in the secondary vessel. This is because in the primary vessel, the walls of the pot have been heated together with the contents of the pot. However, in the secondary vessel, the walls of the pot are generally cool when the contents of the primary pot are put in them. This causes the contents of the pot to cool down as the walls of the secondary vessel absorb heat from the food.

The reason given needs further explanation as to why this is true in all cases. One suggested understanding is that Tosfos is explaining that because the liquid in the Second Vessel is in the process of losing its heat, it loses its halachic heat intensity, and cannot cause halachic Bishul, even if it is much hotter than Yad Soledes Bo. Intensity here does not mean temperature degree but rather specific halachic property of heat in the context of Bishul. According to this understanding, any substance that is being caused to cool down cannot cause Bishul in any other substance.

On the other hand, a pot of soup still in a Kli Rishon can cause Bishul even if it is only at a minimum temperature of YSB because the walls of the original Kli Rishon pot retain and thus stabilize the heat, allowing for only a very slow heat exchange.

Eirui Kli Sheini

Pouring From the Second Vessel

Pouring hot liquids from a Kli Sheini onto food is not subject to the rules of a Kli Sheini but falls into the more lenient category of Kli Shlishi. Therefore, foods or liquids that may be placed into a Kli Shlishi may also be poured onto from a Kli Sheini, with the exception of what is certainly defined as Kalei Habishul foods such as salted fish, herring, and Spanish mackerel.



KLI SHLISHI (כלי שלישי)

Third Vessel

A Kli Shlishi is a vessel to which the contents of a Kli Sheini have further been transferred. Once moved to a Kli Shlishi, hot liquids lose most of their capacity to cook. Therefore, it is generally permissible to immerse raw or cooked foods in a Kli Shlishi even if the hot water of the Kli Shlishi is Yad Soledes Bo.



We do not rely on this for foods which we know are certainly Kalei Habishul. This includes those foods mentioned in the Gemorah to be Kalei Habishul such as Spanish mackerel, as well as those foods which are readily observable to cook in a Kli Shlishi such as eggs and tea leaves. It is forbidden to heat these items by pouring the liquids of a Kli Sheini on them or by immersing them in a Kli Shlishi.

Furthermore, even if hot liquids are transferred to a fourth or fifth vessel, it is forbidden to heat these items in them so long as the liquid is Yad Soledes Bo. This is why people use tea essence and not tea bags on Shabbos. However, according to the Igros Moshe, besides those foods which the Gemorah mentions as Kalei Habishul, all other foods can be put into a Kli Shlishi. In conclusion, one can avoid most problems by using a Kli Shlishi.

Song Break
The Soup, the Ladle,
and the Kli Sheini Spoon

(Verse 1)

In the realm of halachic debate,
A topic arises that we contemplate,
About the ladle, the soup, and the Sheini spoon,
Let's delve into this issue and sing a lyrical tune.

(Chorus)

The soup, and the ladle, the Sheini spoon,
Poskim's opinions differ and swoon,
Is the ladle a Kli Sheini or a Kli Rishon?
The bowl's status, what's right and what's wrong?

(Verse 2)

Some Poskim opine, with a basic view,
The ladle's a Kli Sheini, this they construe,
Making the bowl, where the soup is served,
A Kli Shlishi, a status well-preserved.

(Chorus)

(Verse 3)

Yet other Poskim hold a different stance,
They deem the ladle a Kli Rishon, perchance,
Submerged in the pot, it gains the same heat,
Rendering the bowl a Kli Sheini, complete.

(Chorus)



In All Seriousness: Ladle (קד)

When a ladle is used to take soup from a Kli Rishon (The Pot), there is a question as to the status of the ladle. Some Poskim take the basic view that the ladle is a Kli Sheini, making the bowl in which the soup was served a Kli Shlishi. (According to this opinion, it would be permissible to add baked items or any spices to the bowl of soup.)

Other Poskim rule that because the ladle was submerged in the Kli Rishon (the pot), it too, is treated as a Kli Rishon. According to this view, the bowl is only a Kli Sheini [into which one is forbidden to add uncooked foods which could possibly be Kalei Habishul or baked items].

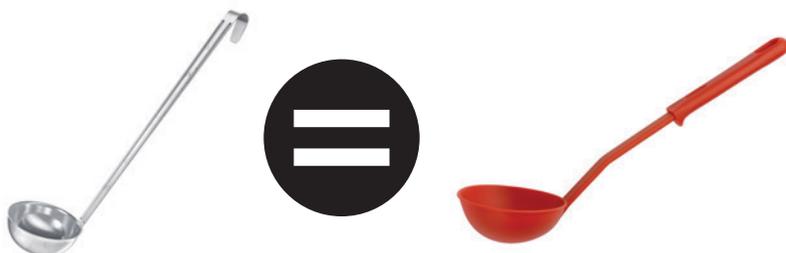
In practice, the following rules should be observed:

- **Uncooked food:** The ladle should be considered a Kli Rishon, making the bowl a Kli Sheini. Therefore, before adding any uncooked seasoning to a bowl of soup, one must transfer the soup to a Kli Shlishi or wait until the soup cools below Yad Soledes Bo.
- **Baked items:** We may consider the ladle a Kli Sheini and the bowl a Kli Shlishi. [Since the issue of cooking a previously baked item itself is the subject of debate, in the case of a ladle we may follow the lenient view which considers the ladle a Kli Sheini and the bowl a Kli Shlishi.] Thus, it is permitted to add pieces of matzah or croutons to soup that was put into the bowl with the ladle. It is also permitted to pour soup from the ladle directly onto a baked item, as pouring from a Kli Sheini falls under the rule of Kli Shlishi. If the ladle had been left in the pot for a long time or if it is immersed many times in succession, all Poskim agree that it must be considered a Kli Rishon. In this case the bowl is certainly a Kli Sheini and even baked foods cannot be put in it, unless it is transferred to a Kli Shlishi or cools below YSB.

Note: This question regarding a ladle is irrelevant with respect to pre-cooked seasoning (ex: salt) which may be added to a Kli Sheini according to all opinions.

Not Your Bubbie's Spoon

Some of today's utensils are made from materials substantially different from those used during the times of Chazal. Some of these do not absorb heat at all or as well as traditional materials, others do not retain heat like traditional materials. While one could discuss if this would affect the status of Kli Rishon or Kli Sheini etc. Halacha Lemasah the Poskim do not differentiate between them. However, certain practical differences obviously apply such as how long or how many times a plastic ladle has to be immersed in a Kli Rishon to receive its status.



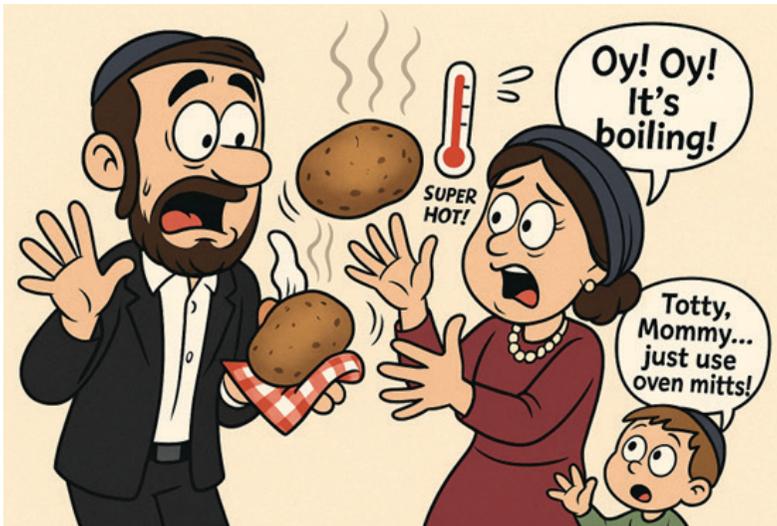
Utensils that Break the Rules



Cold Kli Rishon: Scalding Hot in Kli Shlishi
Once a Kli Rishon has cooled below YSB it is like a cold Kli. A Kli Sheini or Shlishi which has remained scalding hot ביד נכוייה בו is a matter of dispute. The Mishnah Berurah writes that one must not put uncooked food in it since it can cook. The Chazon Ish writes that this is a Chumrah and one does not need to worry about it in a Kli Shlishi

דבר גוש (Davar Gush) Solid Foods and Substances

The term Davar Gush as relating to Bishul refers to any solid food or semisolid substance that is hot. According to some Poskim, a hot solid food retains the Halachic status of Kli Rishon even after being transmitted to a second or third vessel.



It is common knowledge that a hot potato remains hot inside even while it may feel cool outside. Therefore, a hot potato retains, to a degree, the status of a Kli Rishon even after being removed from the pot or frying pan and put on the plate.

Similarly, a portion of hot meat or chicken should be considered a Kli Rishon even when on the plate. This is because due to its density, a solid tends to retain its heat for a long time.



A second reason is because it does not become cooled by the colder surface of the Kli Sheini, since it does not come in complete contact with the Kli Sheini as liquids would. Solids do not spread out over a surface or stir inside out as liquids do so very little of their substance becomes exposed to its cooler surroundings.

Because the inside of a solid does not fully contact the cooler container into which it is placed, there is no less temperature exchange with the walls of the container, and it does not cool down.

Examples:

- Hot meat or chicken
- Potatoes (whole or mashed)
- Rice
- Farfel
- Thick Cholent
- Tzimmes
- Kugel

The Poskim write that one should be machmir and treat a Davar Gush with all the restrictions of a Kli Rishon for most practical purposes. Therefore, one may not sprinkle diced onion, garlic, celery, (or any other previously uncooked spices and seasoning) directly onto a hot Davar Gush, just as one may not put these items into a Kli Rishon.



However, where the issur Bishul in a Kli Rishon is disputed, such as reheating a Davar Lach (liquid) or Afiyah after Bishul, there are those who treat a Davar Gush as a Kli Sheini or as a Kli Shlishi.



What About Sefardim?



One may pour cold cooked sauce onto hot chicken even though the chicken is a Davar Gush since the sauce has already been cooked. Although the sauce is a Davar Lach, which ordinarily may not be reheated, reheating by means of a Davar Gush is permitted because the Davar Gush is not a fully potent source of secondary heat.

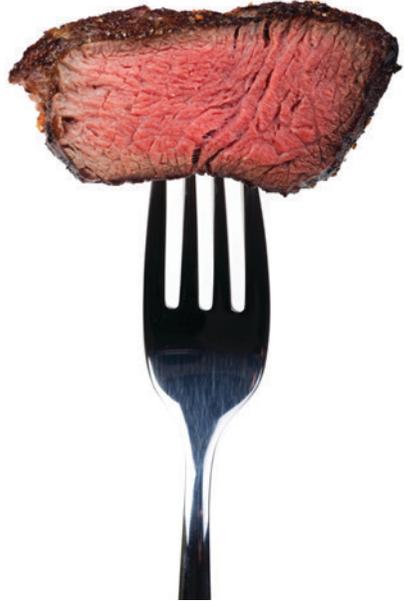
The combination of these two factors, the sauce having already been cooked and the chicken is only a Davar Gush and not a true Kli Rishon, creates a permissible halachic condition for Davar Gush.

According to many halachic authorities hot Davar Gush foods such as chicken, meat and cholent should not be served on the same plate as uncooked side dishes because the raw vegetables or their dressing are likely to come into contact with the hot solid food and this will possibly 'cook' the salad. There are also many Poskim who see no problem with this for several reasons. Many people follow this lenient ruling.

The Balabusta Guide to Bishul on Shabbos

The Mechaber and the Rema	Maharshal	The Shach	Magen Avraham And Mishna Berurah	Rav Moshe Feinstein	Sefardim
<p>Hold that it becomes a Kli Sheini. even as regards issur v'heter</p>	<p>In contrast, the Maharshal holds that it remains a Kli Rishon, for issur v'heter. He does not discuss Shabbos.</p>	<p>Rules like the Maharshal, but adds that if the food is surrounded by gravy, then it becomes a Kli Sheini.</p>	<p>The Magen Avraham and Mishnah Berurah assume this applies also to Shabbos and write that one should consider a piece of hot food like a Kli Rishon as long as it is YSB. This is true even if it has been transferred from vessel to vessel many times.</p>	<p>Rules that consider a Davar Gush as a Kli Rishon is a stringency and therefore in combination with other factors one can be lenient.</p>	<p>Most Sefardim pasken like the Mechaber and consider the piece of food to take on the status of the vessel that it is in. Therefore, if, for example, it is transferred twice then it becomes a Kli Shlishi.</p>

According to the opinion of the Mechaber and the Rema that a Davar Gush does not retain its Kli Rishon status, there is an important difference which depends on whether the Davar Gush was transferred with a ladle/spoon or a fork. If the Davar Gush was transferred with a ladle or spoon it becomes a Kli Sheini because the walls of the ladle cool it down. When it is then transferred to a plate it is now considered a Kli Shlishi. However, if one took the piece of food with a fork then it remains a Kli Rishon because the fork does not have a 'wall' to cool it down.



דבר גוש (Davar Gush) in Liquids

The unique status of a Davar Gush applies only when the hot solid is not immersed in a liquid. However, a Davar Gush immersed (or partially submerged) in a liquid, assumes the status of the liquid in which it is immersed. This holds true regardless of whether the Davar Gush was originally cooked in the liquid or not. Therefore, if a Davar Gush is in a Kli Sheini filled with hot liquid, it assumes the status of the Kli Sheini

A Davar Gush acquires the same properties as the liquid because a hot solid that is even partially submerged in a liquid tends to cool off more quickly as a result of its contact with the cooler liquid.

Examples:

- **Soupy Cholent** – Once it has been poured into a bowl, the entire combination, including the meat, beans, potatoes, and the like, assumes the status of the soupy liquid. i.e. Kli Sheini
- **A bowl of meatballs in sauce** – After being poured into the bowl, the entire dish assumes the status of a Kli Sheini.
- **A bowl of chicken soup containing pieces of chicken and vegetables** - Everything assumes the status of a Kli Sheini





Any foods or liquids that may be put into a hot Kli Sheini may also be sprinkled or poured onto the solid Davar Gush-foods that are in the liquid of the Kli Sheini.

According to the Mechaber and Rama who hold that a Davar Gush can become a Kli Sheini and Kli Shlishi, if the Davar Gush is transferred from the Kli Rishon to the plate with a ladle, it will have a din of Kli Shlishi. Once it is a Kli Shlishi there is no need to be machmir about putting salt onto the food which is now a Kli Shlishi.

If the ladle is immersed in the original pot for a period of time, then the ladle may have a din of Kli Rishon and the Davar Gush will only be a Kli Sheini – this is particularly true if the pot was still on the heat source when the ladle was immersed in it. According to the Mishnah Berurah who holds that a hot Davar Gush is a Kli Rishon if the Davar Gush is so dry that the salt will not dissolve, there is no problem to put salt on it.



However, if the Davar Gush is moist enough that the salt will dissolve, there is a reason to be machmir, since some hold that salt, which readily dissolves, has is a Davar Lach, and the Rema does not allow reheating a Davar Lach. Nonetheless there is ample room to be lenient, particularly if the Davar Gush was removed with a ladle, since both treating a Davar Gush as a Kli Rishon and not putting salt in a Kli Rishon or Sheini are two separate Chumros, it would be an unrequired double Chumra.

Chapter 9

Prohibitions

We learned that certain foods may be reheated on Shabbos. These are:

- Dry fully cooked foods even if they have fully cooled.
- Fully cooked liquids which have not cooled completely. (i.e. they are still suitable to drink, such as warm drink.)

However, even with these foods, certain restrictions apply as to the method of reheating. There are various methods of reheating, some are permitted and some are forbidden.



נתינה לכתחילה

The Prohibition of Placing Cooked Food on a Flame

Even where a cooked food or drink may be reheated, one is forbidden to do so over a direct flame or any other heat source used for cooking. This prohibition is known as נתינה לכתחילה (Initially placing on a direct source of heat.)

This prohibition was enacted by the Sages because even where the melacha of Bishul does not apply, putting food on a flame resembles cooking and might lead to actual cooking. Therefore, cooked foods may not be warmed up on Shabbos on a flame, electric range, or inside an oven. Placing on a blech will be discussed later.



There are, however, several unconventional methods of heating which do not fall under the prohibition of נתינה לכתחילה because they do not resemble cooking.

- קדירה על גבי קדירה – A pot on top of another pot
- אצל המדורה – Near a flame
- כלי ראשון - Kli Rishon – First Vessel
- Electric Hot Plate



קדירה על גבי קדירה
A Pot on Top of Another Pot

It is permissible to reheat a fully cooked food by placing it on top of a pot which is on the flame or blech. This is permitted only if the lower pot contains food.



אצל המדורה
Near a Flame

Fully cooked foods may be placed near a flame for reheating.



כלי ראשון (Kli Rishon) First Vessel

It is permitted to immerse fully cooked foods in a Kli Rishon which is off the flame, however if the food is fully immersed, some forbid it because of הטמנה בדבר המוסיף הבל.



Electric Hot Plate

A hot plate that has only one temperature setting (i.e. it has no temperature control knobs) and is designed only for the purpose of reheating or keeping food hot would not normally be used to cook raw food and therefore, may be used for reheating cooked foods as long as it is connected before Shabbos.

A hot plate that has adjustable temperature settings is considered a conventional means of cooking and it is forbidden to place food on such a hot plate on Shabbos.



Chapter 10
Blech 101

Blech 101 Halachos of the Blech

The blech is divided into three areas because the halacha is different for each.

1. **Area 1:** Above the flame.
2. **Area 2:** Near the flame in which food could become heated to Yad Soledes Bo.
3. **Area 3:** The perimeter of the blech, where food cannot be heated to Yad Soledes Bo.



Area 1 Directly Above the Flame

- No food or liquid, cooked or raw, hot or cold, may ever be placed on this area for the first time on Shabbos (ex: You can't take baked potato kugel from the refrigerator and place it in this area).
- You cannot add seasoning/salt while the pot is in this area.
- Maygis (stirring hot food) is prohibited in this area.
- You cannot stir or scoop from this area.
- You can move food from Area 1 to Area 2 and back without coming on to the rules of Chazarah.
- You can move food from Area 1 to Area 3. You can also move it back to Area 1 so long as the rules of Chazarah allow it. This will be discussed later.



Area 2 Near the Flame

- In this area food (or liquid) in the pot can become YSB.
- This area is identical to Area 1 with the exception that Maygis (stirring hot food) is permitted.
- You can scoop out food from a pot which is fully cooked which is in this area. So, if you slide the pot from Area 1 to Area 2 you can scoop out food. Note: Once the pot leaves the blech then the rules of Chazarah apply.
- As in Area 1 - No food or liquid, cooked or raw, hot or cold, may ever be placed in this area for the first time on Shabbos.
- Area 1 and Area 2 are classified as Al Haish – on the fire. Therefore, you can move food from Area 2 to Area 1 and back without the rules of Chazarah.
- You can move food from Area 2 to Area 3. You can also move it back to Area 2 as long as you intend to return it (because of חזרה).



Area 3 The Perimeter of the Blech

- This area of the blech is not YSB.
- Food in the pot will not become YSB in this area.
- One may not move a pot of food from Area 3 to Area 1 or Area 2. This would be Nesina Lechatchila (putting food on the heat for the first time).
- One may place any liquid or food, cold or raw, upon this section of the blech (Area 3). There is no Chazarah restriction because Bishul cannot occur in this area since it never reaches YSB.



At a Glance

Area 1 On the Flame	Area 2 Near the Flame	Area 3 Away from the Flame (No YSB)
You can move from 1 to 2 and from 2 to 1. Rules of Chazarah are not needed if you slide the pots.	You can move from 2 to 1 and back. Rules of Chazarah are not needed if you slide the pots.	You can't move from 3 to 2.
You can move from 1 to 3 and back to 1. Rules of Chazarah apply.	You can move from 2 to 3 and back. Rules of Chazarah apply.	You can't move from 3 to 1.
Stirring is forbidden	You can stir cooked food	You can stir cooked food

הגסה

Stirring and Scooping from a Pot

We learned that stirring food which is not fully cooked violates the melacha of Bishul. Many hold that this prohibition extends to fully cooked foods as well. Accordingly, it is forbidden to stir any food, cooked or uncooked, while over a flame, even if the flame is covered by a blech.



However, there is a difference with regards to this prohibition between fully cooked foods and foods that are not completely cooked. Foods that are not fully cooked may not be stirred nor may food be scooped from, even if the pot is taken off the blech, so long as the food is Yad Soledes Bo.

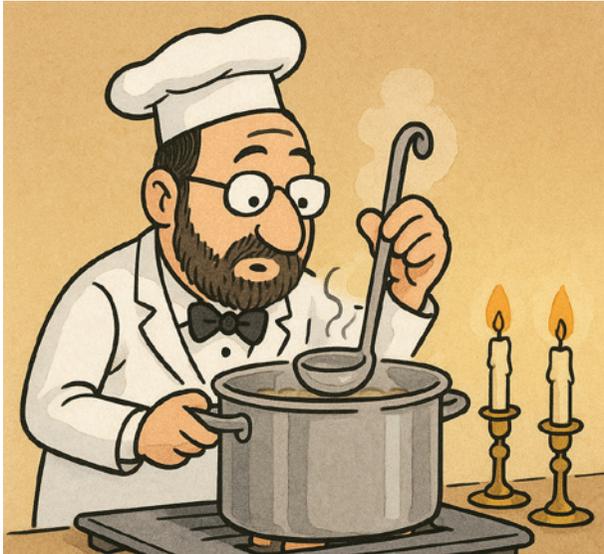
With fully cooked foods, the prohibition only applies while the pot is directly over a flame. If the pot is lifted off the flame, or moved to the part of the blech not directly over the flame, cooked food may be stirred, therefore you are allowed to stir in the YSB area and cold area of the blech.

Stirring Liquids

Water and other pure liquids like milk, once cooked, are exempt from this prohibition. If they were boiled and are still warm, liquids may be stirred, even while on the flame. However, once cooled, while being reheated liquids are subject to all restrictions of Bishul and, like uncooked liquids, may not be stirred.

Scooping from the Pot

Scooping from the pot is a form of stirring since when you scoop you are automatically doing some form of stirring. Therefore, while a pot is over the flame it is forbidden to scoop out any food, even if it has been completely cooked. The pot should be lifted, or moved on the blech to an area not directly over the flame, while food is scooped out.



Example:

When you want your Friday night cholent, the pot must be lifted or moved off the flame while you scoop out your cholent.

Note: This is only allowed with fully cooked foods, and this procedure is subject to conditions of Chazarah (returning) and is not always permitted. This will be discussed later.

There are cases where once lifted, it would be forbidden to return the pot to its original position. (ex. the pot was left on an uncovered flame.) In such cases many allow one to scoop food from the pot without lifting it from the flame. One should be careful, however, not to stir the food when inserting the spoon. The same rule applies if the pot is too heavy to be lifted. These rulings apply only to fully cooked food. If not completely cooked, it is absolutely forbidden to remove food from a pot by any method, as this causes the remaining contents of the pot to cook more speedily.

Chapter 11
Hatmana, Shehiyah, and Chazarah —
What Are They?

Shabbos

שהייה

Maintaining Food on a Flame

It is forbidden to leave uncooked food on an open flame before Shabbos in order that it should cook on Shabbos. The Sages enacted this prohibition because if it was permitted to maintain raw food on a flame, one might come to adjust the flame in order to cook it quicker and thereby transgress the prohibition of kindling (מבעיר) or cooking (מבשל).

This was only prohibited in circumstances when it is reasonable to suspect that one might come to adjust the flame. In a situation where this occurrence is unlikely, one is permitted to allow uncooked food, placed on the flame before Shabbos, to cook on Shabbos.



In Talmudic times, when most cooking was done in ovens filled with hot coals, the Sages outlined two procedures for eliminating the likelihood of stirring the embers/stoking the coals (שמא יחתה), and thereby permitting one to maintain food on the oven.

גריפה

Removing the Coals

If the coals were removed, it was permitted to leave uncooked food in the oven before Shabbos, to be cooked by the heat retained in the oven.

קטימה

Covering the Coals

It was also permitted to leave raw food in the oven if the coals were covered with ashes. Since this diminishes the heat, by doing so one indicated that one was not concerned with cooking speedily and was unlikely to stir the embers on Shabbos.



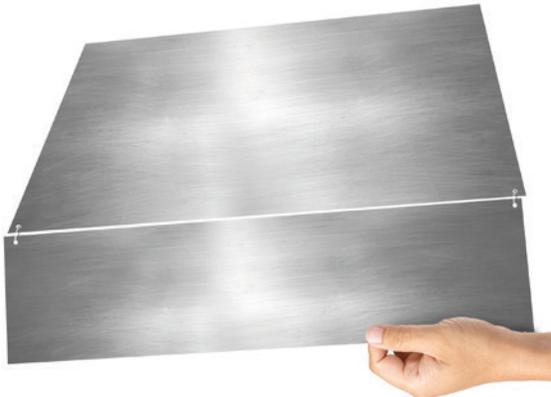
The Blech



Using a Blech

The current practice today is to maintain food on the stove top by covering the flame with a sheet of metal (blech). This is considered similar to קטימה (Covering the Coals), and one is not likely to adjust a flame that is covered. Some Poskim rule that as an added stringency, the knobs should also be covered, since they control the flame.

It should also be noted that one may not come along and make up one's own new method for eliminating the risk of adjusting the flame. The only methods that can be used are those that Chazal allowed or those understood by the Poskim to be halachically included in those methods. Covering the knobs alone does not permit one to maintain food on an open flame, nor do any alternative methods.



Other Methods of Cooking

When maintaining uncooked food inside an oven or an electric appliance (ex. crockpot, hot plate), one is obligated to also cover the source of heat (and knobs), to indicate that one is no longer concerned with adjusting the flame. Let us see how this is done with various appliances.

Hot Plates

Hot plates and all other appliances that operate at a single temperature, and cannot be adjusted, may be used without any blech. Adjustable hot plates should be covered with a thick sheet of aluminum foil. As with stove tops it is proper to also cover the temperature control knobs.



Urns

Electric urns and other appliances with heat settings that cannot be adjusted may be used without any blech. Practically, there is no way to cover the heating element of an electric urn. Therefore, one cannot use an urn with an adjustable heat setting unless the water has reached the upper limit of YSB (above 160°F) at the commence of Shabbos. According to R. Reuven, covering the knob is fine.



Crockpots

Crockpots with an adjustable heat setting must have the entire heating element covered with aluminum foil. It is also preferable to cover the knobs as well.



Inside an Oven

The only permitted way to maintain uncooked food inside an ignited oven is to use an oven insert. (ex. metal box, inserted into the oven in which food is cooked). It is also preferable to cover the knobs as well. Some say that it is enough if the knobs are sealed in a way that one needs to tear something to access them.



Dry Foods

Uncooked food which is not edible at the start of Shabbos may not be maintained on a flame unless a blech is used. If food has been partially cooked, reaching a minimal degree of edibility (like the food of Ben De'rusai – MBD) before Shabbos, one is not obligated to use a blech.

We mentioned before that some Poskim rule that the food is considered edible when $\frac{1}{3}$ cooked. Accordingly, food which is $\frac{1}{3}$ cooked before Shabbos may be maintained on a flame without a blech. Others rule that only $\frac{1}{2}$ cooked food is considered edible and a blech is required unless the food is $\frac{1}{2}$ cooked before Shabbos.

In keeping with the stringent view, one must use a blech unless the food is $\frac{1}{2}$ cooked before Shabbos. However, in case of necessity. (i.e. no blech is available), one may maintain the food on a flame if it is at least $\frac{1}{3}$ cooked before Shabbos. This defines the actual obligation of the halacha, however, it is proper to use a blech at all times and to make sure that all food is fully cooked before Shabbos.



ש"ה"י"ה

Maintaining Food on a Flame/Blech Summary:

Dry Foods

	Maintain on an Open Flame	Blech Needed
Uncooked/Non-edible food before Shabbos	No	Yes
Food which was partially cooked until edible before Shabbos	Yes	No
There are two opinions when food is considered edible.		
Lenient Opinion:		
Before 1/3 cooked	No	Yes
After 1/3 cooked	Yes	No
Strick Opinion:		
Before 1/2 cooked	No	Yes
After 1/2 cooked	Yes	No
In case of necessity. (ex. no blech is available) but at least 1/3 cooked before Shabbos	Yes	Don't have one
In Practice / Recommend. Food should always be fully cooked before Shabbos	No	Use at all times

Liquids

With liquids, a blech must be used unless they are above Yad Soledes Bo at the start of Shabbos. We learned before that the exact definition of Yad Soledes Bo is unclear and only a temperature of 160°F can be considered definitely Yad Soledes Bo. Therefore, a blech must be used for maintaining liquids on the stove unless they are above 160°F at the start of Shabbos, however, it is proper to always use a blech and to make sure the liquids have boiled and are still warm at the start of Shabbos.



שהיה

Maintaining Food on a Flame/Blech Summary

Liquids

	Maintain on an Open Flame	Blech Needed
Under Yad Soledes Bo (under the upper limit of °160F) Before Shabbos	No	Yes
Above Yad Soledes Bo (above the upper limit of °160F) Before Shabbos	Yes	No
In Practice/ Recommended: Make sure liquids have boiled and are still warm before Shabbos	No	Use at all times

קדרה חייתא
Raw Meat



The Gemorah gives one exception to the prohibition of שהייה (leaving food on an open flame). Raw meat in a pot may be placed on an open flame immediately before Shabbos, since it could not possibly be cooked in time for the evening meal. Since this is the case, there is no risk of one increasing the heat since the food would only be ready by the morning meal. Today, this leniency does not normally apply because with today's modern ovens, almost any type of food can be cooked in a relatively short time, however, this ruling does apply with a crockpot since it cooks slowly. Therefore, it is permissible to put raw meat in a crockpot, without any blech, immediately before Shabbos, provided that one is certain the food will not be ready by the evening meal. It is sufficient to put one piece of raw meat to exempt the entire pot from requiring a blech.



Chapter 12
Shabbos (חזרה)
Returning a Pot to the Blech

Blech 101 Halachos of the Blech Quick Recap

1. On the Flame	2. Near the Flame	3. Away from the Flame (No YSB)
You can move from 1 to 2 and from 2 to 1.	You can move from 2 to 1 and back.	You can't move from 3 to 2.
You can move from 1 to 3 and back to 1.	You can move from 2 to 3 and back.	You can't move from 3 to 1.



חזרה

Returning a Pot to the Blech

It often happens on Shabbos that we need to remove a pot from the blech in order to take out food and then return it to the blech. Sometimes we want to transfer hot food from one blech to another (ex. taking the food to a neighbor's house within the eruv). The action of returning the pot to the blech, known as חזרה (returning a pot to the blech), resembles cooking and is therefore only permitted under strict conditions.



The **5** Conditions of חזרה (Returning)

חזרה

The 5 Conditions for Returning

We learned in last shiur the prohibition of נתינה לכתחילה (initially placing food on a flame or blech). This prohibition applies only to placing “NEW” foods on the flame or blech, which were not there at the beginning of Shabbos. Returning food which was taken off during Shabbos is permitted.

Transferring food from one blech to another (or from a flame to a blech) is considered a form of returning and is also permitted, however, to be exempt from the prohibition of נתינה לכתחילה (initially placing), and to qualify instead as חזרה (returning) these five conditions must be met.

1. גרוף או קטום – The flame to which the food is being returned to must be covered (with a blech).
2. מבושל כל צרכו – The food must be fully cooked.
3. עודו חם – The food must still be warm when returned to the blech.
4. עודו בידו – The pot should not have been set down during the entire time it was off the blech.
5. דעתו להחזירה – You need to have intended to return it back to a blech

1.

גרוף או קטום

The Flame Must be Covered

A pot may be returned only to a flame that is covered by a blech. It is preferable that the knobs also be covered. Returning a pot to an open flame is never permitted, even with fully cooked foods. It is permitted to transfer a pot from an open flame to another flame covered by a blech. It is always advisable to use a blech even when not obligated under the rules of שיהיה. Any appliance normally used for cooking requires a blech to permit returning.

Examples:

- Ovens – Metal Insert
- Crockpots – Aluminum Foil
- Adjustable Hot Plates - Aluminum Foil

Hot plates which do not have an adjustable heat setting and can only be used for keeping food warm and cannot be used for cooking and do not require a blech. Non-adjustable crockpots do require a blech as these are generally used for cooking.



2.

מבושל כל צרכו

Food Must be Fully Cooked

Returning a pot to the blech is only permitted if the food is completely cooked. Completely cooked means that the food has been cooked to the point where it would be eaten by most people without further cooking. Partially cooked food, even that which has reached an edible state (like the food of Ben De'rusai – MBD) may not be returned to a blech once removed because even once food has reached MBD it is still considered cooking until it is fully cooked.



3.

עודו חם

Food Must Still be Warm



A fully cooked item that is removed from the blech on Shabbos may be returned to the blech only while it is still warm (if it could still be enjoyed as a warm food or drink). Once cooled, it may not be returned to the blech, as this would be considered a new warming procedure, even with dry foods. With liquids, once cooled, the prohibition of cooking also applies.

4.

עודו בידו

The Pot is Still in His Hand

Another condition is that the pot be held in one's hand for the entire duration of it being off the blech. As long as you don't release your grip on the pot, you can set it down. If you set it down and release your hand, then it is forbidden to return it. If you rest the pot on the floor, it must be partially raised the entire time. Once you set it down on the floor completely, even if your hand is on it, the pot may not be returned to the blech.



5.

דעתו להחזירה

Intention Was to Replace the Pot

The final condition required to permit returning food to the blech is that one's original intention was to replace the pot and return it to the blech. If when lifting the pot, one intends to remove it permanently, then it is forbidden to return it. If one had no particular intention when lifting the pot, one is permitted to return it, so long as he did not specifically intend to remove it permanently.



What if All 5 Conditions Aren't Met?

These three conditions are absolutely required. If these three conditions don't exist, the food cannot be returned.

- Blech
- Completely cooked
- Still warm

These two conditions must be adhered to Lechatchila (in the first place). However, b'dieved (post facto) some exceptions do apply, and if one inadvertently neglected these two conditions, there are cases in which returning is permitted.

- Still in hand
- Intent to return



Pots Removed from the Blech on Erev Shabbos



If one removed a pot of warm, completely cooked food from fire or the blech before Shabbos, intending to return it, and then set it down and forgot to return it before Shabbos, it is permitted in a case of necessity, to return it to the blech on Shabbos (as long as it is still warm).

Example:

Someone was organizing the blech in preparation for Shabbos, removed a pot of food and put it on the counter as they were arranging the other pots and forgot to return that pot to the blech before Shabbos started. This pot may be returned to the blech on Shabbos, as long as it is completely cooked and still warm. If the person's original intention was not to replace the pot on the blech, then it is forbidden to return it on Shabbos.

Pots Removed from the Blech on Shabbos

If one removes a pot from the blech on Shabbos with intent to return it and he inadvertently puts it down, he is permitted to return it to the blech. If one lifts the pot from the blech intending not to return it, but still has the pot in his hand, he is permitted to return it.

So, if one of the last two conditions exist, one is permitted, b'dieved to return it to the blech. However, this leniency only applies in cases of necessity.

In a case of genuine need (a pot of essential food) returning is permitted, b'dieved, even if neither of these two conditions are met. So, if a pot of essential food was taken off the blech on Shabbos with intent not to return it and it was set down, one is nevertheless permitted to return it to the blech. Again, these leniencies apply only if the first three conditions exist (blech, completely cooked, still warm).

If the Fire Went Out

If fully cooked food was left on a blech and the fire underneath accidentally went out, many allow the food to be transferred to another blech as long as the food is still warm, some (Harav Elyashiv and others) only allow this if the blech or hot plate was still warm. This is even if the flame went out before Shabbos and one did not notice it until Shabbos.



If a Pot was Mistakenly Removed from the Blech

If you removed the wrong pot from the blech by mistake, the Shemiras Shabbos writes that it is permitted to return it, even if you set it down and intended not to return it, others (Harav Elyashiv) disagree.



Example:

If on Friday night one mistook the cholent pot for soup and removed it from the blech, setting it down with no intent of returning it because they thought it was the soup, according to the Shemiras Shabbos it is permitted to return it to the blech. Again, this only applies if the food is fully cooked and still warm.

פינה ממיחם למיחם
Returning in a Different Pot

In cases where returning is permitted, one is also permitted to pour the food from one pot to another, and then return the new pot to the blech. If fully cooked cholent is in danger of drying out, one may take a kettle from the blech and add some boiled water to the cholent. It is also permitted to pour boiled water from the kettle into a cup and pour from there into a pot of cholent.

In these cases, hot water from the kettle is being returned to the blech in a different pot. Theoretically, hot water from an urn could be added to cholent. However, since water in an electric thermos rarely reaches boiling point (212°F), it cannot be returned to a pot where it might become boiled, as this would be a violation of cooking.



Pouring Water into Cholent

We learned before that it is forbidden to stir food while it is above the flame, even if the food is fully cooked. This halacha applies when pouring hot water into cholent, because the cholent is inevitably stirred somewhat by the water that is poured in. Therefore, while pouring, one should lift the pot off the blech, or move it to the area not directly above the fire. If this is impossible, one should pour the water into the cholent very slowly (Harav Elyashiv). Others (Harav SZ Auerbach) allow using this method even when other methods are available.



חזרה

Shabbos Morning

What Do you Do Shabbos Morning?

How can we rewarm cold food on Shabbos morning or when the conditions of חזרה are not met? There are two ways you can still put food on the blech Shabbos morning.

1. Placing them near the blech
2. Hefsek K'deirah (הפסק קדירה)

Near the Blech

Chazarah refers to returning the pot to the blech and not placing it near the blech. Therefore, one may place a piece of fully cooked meat or kugel on the counter adjacent to the blech. This is allowed even if it gets very hot, however, a liquid may only be placed near a heat source if it cannot reach YSB or it is still warm.

Hefsek K'deirah (הפסק קדירה) Pot Barrier

Returning food to a blech is forbidden because it has the appearance of cooking (Mechzi K'mvashel - מחזי כמבשל) or because one may adjust the heat (שמא יחתה). The Poskim permit Chazarah by a method called Hefsek K'deirah (הפסק קדירה). This refers to placing food on a pot or other container already on the blech. Chazarah is permitted in this manner because it lacks the appearance of cooking as this is not a usual cooking method. It is only allowed with dry foods, or still warm liquids.



Chapter 13
Shabbos
(הטמנה)
Insulating

הטמנה
Insulating

The Sages enacted this prohibition to prevent the issue of cooking (בישול) and kindling (הבערה). It is forbidden Miderabonon to insulate a pot of hot food on Shabbos by enclosing it in any material which retains heat (ex. a towel). In some circumstances this is forbidden even on Erev Shabbos.

What is הטמנה (Insulating)?

Insulation refers to an additional covering that is wrapped around a container of food to retain its heat. A primary wrapping is not considered insulation. It is permissible to wrap hot food in aluminum foil even though it helps to retain the heat since the primary purpose of this is to prevent the food from drying out. Therefore, it is not considered insulating, however, one may not wrap it with a second layer of foil as this does not serve a purpose to protect the food, and only helps as insulation.



Does הטמנה apply to cooked or partially cooked food?

It does not matter. The prohibition generally applies to cooked or partially cooked foods with some exceptions. No pot of warm food may be wrapped in forbidden insulation on Shabbos.



What level of הטמנה is forbidden?

The prohibition applies only to wrapping the enclosed container completely — top and all four sides. If a significant part of the container is left exposed, it is not considered הטמנה.



Types of Insulation

There are two types of materials used in insulation: those that retain heat and those that add additional heat to the food which it encloses. The halacha varies depending on which type is being used.

הטמנה בדבר שאינו מוסיף הבל

Insulating with materials that only retain heat and do not cause additional heat

Most insulation wrapped around food simply retains the heat or is used to slow the cooling process. These materials include things like:

- Cloth
- Aluminum Foil
- Paper
- Wool
- Cotton

A pot of hot food may be wrapped in a heat retaining material on Erev Shabbos. On Shabbos it is FORBIDDEN to insulate a pot in such material. A pot that was partially insulated before Shabbos may not be insulated completely on Shabbos.

There are some instances where FULLY COOKED food may be insulated. Partially cooked food MAY NEVER BE insulated on Shabbos.

Examples:

- Reinsulating a pot of fully cooked food which was wrapped before Shabbos and now became unwrapped, such as with a towel.
- It is permitted to unwrap the container on Shabbos in order to take some food and then re-insulate it.
- It is permitted to add another layer to something that was already insulated such as throwing another towel on to the towel that was already there from before Shabbos.

The prohibition only applies to food in a Kli Rishon (the original pot used to cook the food) If you transferred the food to a Kli Sheini, it is permitted to insulate that vessel with heat retaining material. Therefore, if you need to insulate, you should use a Kli Sheini.

Note: There is an additional exception which applies only in the case of necessity. If the food is in a Kli Rishon and the food cooled below Yad Soledes Bo (110°F) and if there is a necessity, it is permitted to insulate the pot with heat retaining material, such as if no other container is available and you need to preserve the hot/warm food for the Shabbos meal.



הטמנה בדבר המוסיף הבל

Insulating with Materials that Increase Heat

Some materials used for insulation have the ability to increase the heat of the insulated item. These materials include:

- Salt
- Peat
- Lime
- Sand
- Wet Cotton
- Grass
- Straw

It is FORBIDDEN without exception to insulate any container containing food in such material, even on EREV SHABBOS and even in a Kli Sheini.



Where do we see this today?

Today, it is unusual to cook in sand, lime, etc., but it can still happen. For example, a pot that was wrapped in a towel and then left on a blech or hot plate is considered to be insulated with a material that is adding heat, since the heat in the insulated pot is increasing from the blech or hot plate. Therefore, it is FORBIDDEN to completely wrap any pot left on the blech or hot plate on EREV SHABBOS. It goes without saying that on SHABBOS it is FORBIDDEN as well.

Insulating a hot water urn with any ordinary wrapping will raise the temperature of the contents of the urn. It is FORBIDDEN to insulate an urn even on EREV SHABBOS.

A container that is completely submerged in hot food is considered to be insulated with material that is adding heat. The hot food will raise the temperature, therefore it is FORBIDDEN to submerge a small pot in a larger pot containing hot food, even on EREV SHABBOS.



Permissible Methods of Insulating

There are several methods of wrapping that are permitted with both types.

- The pot is left partially exposed – Insulation is only forbidden if it completely encloses the top and all sides. If a significant portion is left exposed, it is not *הטמנה*.
- The wrapping does not touch the pot. A loose wrapping is not considered *הטמנה*. You can, for example, drape a towel over a pot or urn allowing it to hang loosely if a significant part of the pot does not touch the wrapping.

Practical Applications/Examples

- You can insulate a pot of hot food with a towel or blanket on EREV Shabbos to retain its heat.
- You cannot insulate a pot on Shabbos by wrapping it with a towel unless a substantial part of the pot is not covered.
- A pot which was wrapped on Erev Shabbos with a towel may be uncovered and re-wrapped on Shabbos.
- An URN cannot be completely enclosed in a wrapping. You can insulate if a significant portion is not covered or you loosely drape over the URN.
- You cannot completely submerge a baby's bottle in hot water on Shabbos. However, if part of the bottle is not submerged it is allowed, if the baby's bottle is a *Kli Sheini* this is also allowed.
- You can wrap a baby bottle in a towel to retain its heat.
- You can submerge wrapped kishka or kugel in a pot of cholent before Shabbos if your intention is for it to absorb the flavor or keep it from falling apart. This is even permitted with aluminum foil.
- If your intention is to keep the kishka hot, some require that one make holes in the foil so that that the cholent and kishka are considered one food item, R. SZ Auerbach allows this even if there are no holes in the foil.
- Hot liquids may be poured into a thermos on Shabbos.



Closing Note

This work was written with gratitude to Hashem for the opportunity to explore and share the halachos of Bishul on Shabbos. Every insight presented here is only meaningful through the prism of Torah study and the desire to enhance our observance of Shabbos Kodesh.

While every effort has been made to ensure accuracy and clarity, halachic application often depends on the particulars of each situation. Readers are therefore urged to consult their local Orthodox rabbi for practical guidance.

May our study and observance of Shabbos bring greater kedushah and simcha into our homes and communities.

