

# Hilchos Bishul Review Packet

Presented by



Dedicated in honor of  
**AHARON, AKIVA, AND EITAN SCHREIER**  
*by The Schreier Family*

This packet consolidates ten weeks of intensive learning of *hilchos bishul b'Shabbos* on the part of the diligent women of Asicha Seminars during the 2020 summer semester. Participants delved deeply into the bases and the intricacies of the *halachos* and analyzed their conceptual implications and practical applications. To facilitate review, with a focus on practical conclusions, we have partnered with Halachipedia in preparing this concise but thorough presentation of relevant *halachos* which were discussed during the first half of our semester.

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*Yebi Ratzon milifanecha, Hashem, that we all continue to grow in limud ha'Torah and yiras shamayim.*

## *Out of the Fire and Into the Frying Pan: Heating Food on Shabbos*

### *What is Bishul?*

The prohibition of *bishul*, cooking on Shabbat, is a general classification which includes heating up any substance, food or non-food, until a property of the substance changes. The methods by which cooking can be violated include cooking, baking, roasting, broiling, frying, and microwaving. Similarly, *bishul* is violated by cooking with any heating element that reaches 113 degrees Fahrenheit including gas or electric stove, hotplate, steamer, gas or electric oven.<sup>1</sup>

### *Is Reheating Considered Cooking?*

Chazal developed a principle that once something is cooked it cannot be halachically cooked any further. There is a debate among the *Rishonim* concerning the point at which a food is considered to be “cooked” in this sense, whether it is a third cooked, half cooked, or fully cooked.<sup>2</sup> The halacha is that one may only reheat an item that was fully cooked.<sup>3</sup>

Liquids, however, according to many *Rishonim* are subject to cooking even once they are fully cooked.<sup>4</sup> According to Ashkenazim, it's permitted to reheat a fully cooked liquid as long as the liquid is still warm from when it was heated.<sup>5</sup>

Note, that even though there is no violation of *bishul* on a Torah level when reheating fully cooked food it can nonetheless be a rabbinic issue of *hachzara*<sup>6</sup>

### Definition of Liquids

There is a discussion in the *poskim* as to which foods are considered solid and which are liquid for the purpose of reheating. Everyone agrees that a moist food with a drop of liquid on it is still considered solid. Some *poskim* hold that any accumulation of liquid is considered liquid.<sup>7</sup> However, other *poskim* define a solid by a food that is edible even when cold. A liquid is something that is only edible when heated up.<sup>8</sup> For example, there is a dispute whether ketchup is considered a solid or liquid. On the one hand, it pours (first opinion). On the other hand, it is edible cold and so it is considered a solid (second opinion).<sup>9</sup> Soupy cholent is considered a liquid and dry cholent is considered a solid.<sup>10</sup>

<sup>1</sup> Shabbos 73a, Rambam Shabbos 9:5-6, Igrot Moshe 3:52, Shemirat Shabbos Kehilchata 1:1

<sup>2</sup> C.f. Rashba Shabbos 39a, Rashi Shabbos 20a, Rambam Shabbos 9:5

<sup>3</sup> Shulchan Aruch 318:4. C.f. Biur Halacha s.v. “afilu who discusses relying on the Rashba after the fact.

<sup>4</sup> Rosh Shabbos 3:11, Shulchan Aruch 318:4

<sup>5</sup> Rama 318:15, Mishna Brurah 318:24, Shemirat Shabbos Kehilchata. 1:7,15, Shabbos Kitchen pp. 41-3

<sup>6</sup> Shulchan Aruch 253:2

<sup>7</sup> Rav Moshe (Igrot Moshe 4:74:7), 39 Melachos (Rabbi Ribiat v. 2 p. 594)

<sup>8</sup> Rav Shlomo Zalman and Rav Elyashiv cited in Orchot Shabbos p. 14, Rav Mordechai Willig in The Laws of Cooking and Warming Food on Shabbos p. 27

<sup>9</sup> *ibid.*

<sup>10</sup> 39 Melachos v. 2 p. 645

## Judging a Stove by its Cover: The Concept of שחייה and Its Practical Implications

### What is שחייה?

There is a Rabbinic prohibition of *shehiya* to leave a pot of uncooked food on a stove or oven on Friday afternoon before Shabbat because one might come to stoke the coals on Shabbat.<sup>11</sup> To avoid this, one could either ensure that the food is already halfway cooked and in extenuating circumstances even a third cooked or cover the fire.<sup>12</sup>

### *Covering the Fire Kitchen Appliances*



#### Blech

One is permitted to leave food on a fire if there is a metal sheet (blech) to cover the fire of a stove. It is preferable to also cover the knobs.<sup>13</sup> Some think that the primary way to cover the fire nowadays is by covering the knobs.<sup>14</sup>



#### Hot Plate

An electric hotplate whose temperature cannot be adjusted is considered a covered fire for *shehiya* purposes.<sup>15</sup>



#### Warming Drawer

One may leave cooked food or even half cooked food in a warming drawer from before Shabbat. If one wants to leave food that is not yet half cooked one should line the drawer with aluminum foil so it is visible on the outside and cover the knobs with multiple pieces of tape.<sup>16</sup>



#### Oven

An oven is considered an uncovered fire unless one

places a metal box into the oven to interpose between the walls and the pot of food and some forbid this as well.<sup>17</sup> Some Ashkenazic *poskim* allow leaving uncooked food in an oven before Shabbat if the buttons or knobs used to raise the temperature are covered with a piece of tape.<sup>18</sup>



#### Sous Vide

Using a sous vide to cook food from before Shabbat is made permissible by placing raw meat in immediately before candle lighting or by cooking the food halfway before Shabbat.<sup>19</sup>



#### Hot Water Urn

The only way to leave water in a hot water urn from before Shabbat is by turning it on several minutes before Shabbat so that the water reaches at least 113 degrees before Shabbat. Otherwise the leniencies of covering the fire or using raw meat are inapplicable.<sup>20</sup>

<sup>11</sup> Shulchan Aruch 253:1

<sup>12</sup> Mishna Brurah 253:38

<sup>13</sup> Igrot Moshe O"C 1:93, Tzitz Eliezer 7:17(3), Orchot Shabbos (vol 1 2:9, pg 65) quoting Rav Shlomo Zalman Auerbach and Rav Elyashiv

<sup>14</sup> Rav Schachter in The Laws of Cooking and Warming Food on Shabbos p. 181 quoting Rav Soloveitchik

<sup>15</sup> Shemirat Shabbos KeHilchata 1:25, Igrot Moshe 4:74:35, Chazon Ovadyah (Shabbos 1 pg 52)

<sup>16</sup> [Rabbi Zahtz quoting Rav Willig](#)

<sup>17</sup> Sh"t Igrot Moshe 4:74:27

<sup>18</sup> Orchot Shabbos 2:15

<sup>19</sup> [Article by Rabbi Levi Schapiro](#)

<sup>20</sup> Igrot Moshe 4:74:23 requires that it have time to boil, while 39 Melachos fnt. 183 quotes Chazon Ish and Rav Shlomo Zalman Auerbach who





### Slow Cooker on Base

A crock pot that does not fit into a heating element and just sits upon a heating element doesn't have the question of *hatmana* and one only needs to cover the

heating element with aluminum foil and preferably the knob as well.<sup>21</sup>



### Crock Pot

To alleviate both issues of *shehiya* and *hatmana* when leaving food in a

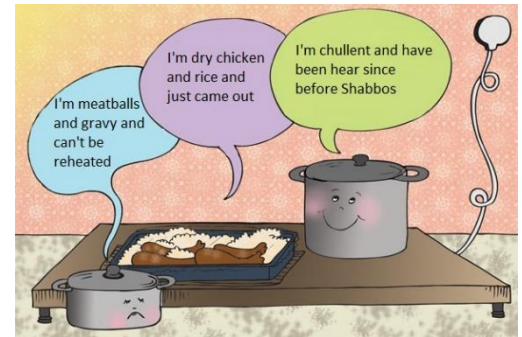
crock pot, according to some *poskim* all you need to do is cover the knob as long as it is cooking for Shabbat day.<sup>22</sup> However, some forbid it unless there is an aluminum foil lining between the insert and the heating element and the knob is covered. Furthermore, some take this further and insist that there be a significant space between the heating element and the crock pot insert. This can

be accomplished by placing a few balls of tin foil under the crock pot insert.<sup>23</sup>



## The Point of No Return: The Concept of *החזרה*

There is a rabbinic prohibition to return cooked food to a fire on Shabbat even if the food is fully cooked. Some say that the reason for the prohibition is that it looks like cooking and some that it is because one may come to stoke the coals.<sup>24</sup> It is forbidden to return a pot of food to a covered fire unless the following conditions are met: (1) the food is cooked, (2) food remained hot since it was removed from the fire, (3) still in one's hand, (4) not put down on the floor or counter, and (5) removed with the intention to be returned.<sup>25</sup>



## If It Looks Like Bishul and It Smells Like Bishul... Reheating on Blechs and Platas

Since it is never permitted to reheat cold food from a refrigerator on Shabbat to an open or even covered fire, how can you heat up food Shabbat morning?

**“Near Fire” Solution:** It is permissible to place completely cooked cold solid food near a fire to warm it up. Completely cooked liquids which are slightly warm from when they were last cooked are the same as cold solid foods.<sup>26</sup>



### **“Pot On Top of Pot” or “Inverted Pan” Solution:**

It's forbidden to place a pot of fully cooked food on a *blech* (a metal tray) over a fire even if one's intent is just to remove its chill.<sup>27</sup> However, one may place cold fully cooked solid food on top of a pot that is on the fire on Shabbat because that does not look like cooking.<sup>28</sup> Note that this leniency only applies if the bottom pot is filled with food and not if it is empty.<sup>29</sup> Some are lenient even if the pot is empty.<sup>30</sup>



disagreed as long as the water is *Yad Soledet Bo*.

<sup>21</sup> 39 Melachos v. 2 p. 663

<sup>22</sup> Shevet HaLevi 9:52, Rav Moshe (quoted), Chazon Ovadia 1:64.

<sup>23</sup> Rav Shlomo Zalman Auerbach in Shulchan Shlomo 257:13

<sup>24</sup> Ran 17b, Mishna Brurah 253:55, Sefer hayashar 237, Shaar Hatziyun 253:37

<sup>25</sup> Rama 253:2, Shemirat Shabbos Kehilchata 1:20

<sup>26</sup> Ran 19a, S”A 318:15

<sup>27</sup> Shemirat Shabbos Kehilchata 1:25, Sh”t Igrot Moshe 1:94, Shabbos Kitchen (pg 44), 39 Melachos (vol 2 pg 564)

<sup>28</sup> S”A 318:8, Mishna Brurah 318:60, Shemirat Shabbos Kehilchata 1:36

<sup>29</sup> Bei'ur Halacha 253:3 s.v. Veyezaher, Chazon Ish 37, Shabbos Kitchen (Rabbi Simcha Bunim Kohen; pg 42)

<sup>30</sup> Orchot Shabbos (p. 100), Halacha Brurah 318:100



**“Kedeirah Blech” Solution:** “Some say that placing food on a “Kedeirah Blech,” a rectangular box filled with water placed on top of the fire before Shabbat, is the same as placing food on top of a pot on the fire, while others say that it merely like a covered fire, to which one may not return food without fulfilling certain conditions.<sup>31</sup>

**Electric Hotplate:** Many authorities permit placing food on an electric hotplate which does not have an adjustable temperature setting, even without fulfilling the conditions of *hachzara*, since it is not a



usual way of cooking. However, others say that it is considered like a covered fire, upon which one may not return food without fulfilling the conditions of *hachzara* or by placing inverted pans on the hotplate and the food on top of the pans.<sup>32</sup>

**Warming Drawer Solution:** Most *poskim* permit placing fully cooked solid food in a warming drawer if the knob to adjust the temperature is covered.<sup>33</sup>



**Crockpot:** In order to return food to a crockpot or the crockpot insert back into the heating element the conditions of insulating (*hatmana*) and returning (*hachzara*) must be met: 1) If the insert pot is raised such as with aluminum balls then there's no issue of *hatmana* 2) The food must be cooked. 3) The heating element must be covered and is seen, preferably the knob is covered. 4) At the time it was removed with intent to return it. 5) The pot remained in one's hands. 6) The food remained slightly warm.<sup>34</sup>

**Shabbos Mode Non-Solution:** Placing food in an oven even if it is in Shabbos Mode is forbidden since it appears like cooking, even if the screen or buttons are covered.<sup>35</sup>

### My Cup Runneth Over: Kli Rishon, Kli Shlishi, and Everything in Between

It's forbidden to put any or non-cooked, hot or cold, *rishon*) even if one intends *kli rishon* is a pot that was continues to have the status from the fire as long as it is



Hot liquid poured from a *kli* same extent as a *kli rishon* substance it hits.<sup>37</sup>

pour from a *kli rishon* onto cold liquid or non-fully cooked solids.<sup>38</sup>

food, liquid or solid, cooked in a pot on the fire (*kli* to remove it right away. A on a fire or heat source. It of *kli rishon* when removed 113 degrees.<sup>36</sup>

*rishon* (*iruy*) cooks to the on the outer layer of the Therefore, it is forbidden to

A *kli sheni* is a vessel into which a hot liquid or solid was poured.<sup>39</sup> It is forbidden to put any non-cooked food into a *kli sheni* which has the temperature of 113 degrees or greater.<sup>40</sup> Fully cooked liquid, such as tea essence or pasteurized milk (whether it is warm or cold) may be placed in a *kli sheni*.<sup>41</sup>

A *kli shlishi* is a utensil in which food from a *kli sheni* was poured. There is a dispute whether a *kli shlishi* cooks at all. Therefore, some *poskim* permit making tea in a *kli shlishi*, while others forbid it. According to those who forbid, one should make tea essence before Shabbat and pour it into hot water of a *kli sheni* on Shabbat.<sup>42</sup>

<sup>31</sup> Rav Hershel Schachter allows it, while Rav Belsky (cited by 39 Melachos fnt. 211) and Rav Willig forbid.

<sup>32</sup> Igrot Moshe 4:74:35, Rav Willig in Am Mordechai p. 48, Shabbos Kitchen p. 43 are lenient, while Shemirat Shabbos Kehilchata 1:30 is strict. See fnt. 126 for inverted pan solution.

<sup>33</sup> Rav Gedalia Dov Schwartz and others

<sup>34</sup> The Laws of Cooking and Warming Food on Shabbos p. 124-6

<sup>35</sup> Igrot Moshe 1:94

<sup>36</sup> Shemirat Shabbos KeHilchata 1:2, 12, 39 Melachos (vol 2 pg 572)

<sup>37</sup> 39 Melachos (vol 2 pg 575)

<sup>38</sup> Shemirat Shabbos KeHilchata 1:46, 39 Melachos (vol 2 pg 575)

<sup>39</sup> 39 Melachos (vol 2 pg 577)

<sup>40</sup> Shemirat Shabbos KeHilchata 1:53

<sup>41</sup> Shemirat Shabbos KeHilchata. 1:8(2), 1:55, Mishna Brurah 318:39

<sup>42</sup> Chazon Ish 52:19, Aruch HaShulchan 318:28, Shabbos Kitchen (Rabbi Simcha Bunim Kohen; pg 32) are strict on a *kli shlishi*, while Igrot Moshe 4:74 bishul #15 is lenient even to make tea in a *kli shlishi*.



## The Grounds for Coffee (and Tea): If and How to Make Hot Drinks on Shabbos

### Coffee



It is permitted to make instant coffee in a *kli sheni* and then to add milk and sugar to the *kli sheni* since the ingredients were cooked in their production.<sup>43</sup> It is a stringency to make instant coffee in a *kli shlishi*.<sup>44</sup>

Making Starbucks VIA coffee is permitted specifically in a *kli shlishi* and not a *kli rishon* or *kli sheni* since it has finely ground roasted kernels that were not pre-cooked.<sup>45</sup>

It is permitted to use a coffee filter on Shabbat, by placing the coffee grinds on the filter, and pouring water upon them from a *kli shlishi* (according to those who permit *kli shlishi*).<sup>46</sup> It is forbidden to use a French press on Shabbat. However, on Yom Tov it is permitted to use a French press or a coffee filter to make coffee.<sup>47</sup>

### Tea

According to many *poskim*, tea leaves cook easily even in a *kli sheni*. Therefore, it is forbidden to put a tea bag in a *kli sheni*, a cup with water directly from the urn, or even to put the tea bag in a cup and pour boiling water from the urn upon it (*iruy*).<sup>48</sup>

**1** The preferable method is to prepare "tea essence" by cooking a tea bag before Shabbat, saving the flavored liquid, and putting it into a *kli sheni*.<sup>49</sup> When making tea essence, the bags should be removed before Shabbat to avoid the issue of *borer*, separating. If one did not remove them, one can pour off tea essence as long as the liquid in the tea essence covers the bags of tea.<sup>50</sup>

**2** Alternatively, one can use instant tea which may be placed in a *kli sheni* or, better yet, in a *kli shlishi*.<sup>51</sup>

**3** Lastly, if one didn't prepare tea essence before Shabbat some *poskim* are lenient to make tea using a *kli shlishi* by pouring boiling water from an urn to a cup (*kli sheni*) and from that cup to another cup (*kli shlishi*) and putting the tea bag in there.<sup>52</sup>

**Cold Droplets:** Some *poskim* permit pouring hot water from a *kli rishon* onto cold droplets in a cup that is still wet. Yet, one should first shake it off to remove as much moisture as possible.<sup>53</sup> Other *poskim* forbid it and recommend that one should use a new dry cup or dry out the first one.<sup>54</sup>



<sup>43</sup> Shemirat Shabbat Kehilchata 1:49, 54. Igrot Moshe O.C. 4:74:16, Orchot Shabbat 1:83, 86

<sup>44</sup> Orchot Shabbat 1 fnt. 178 quotes the Shevet Halevi who is concerned that since the instant coffee was cooked and then baked it is like it was never cooked.

<sup>45</sup> [Rabbi Aryeh Lebowitz](#), [Rabbi Yona Reiss](#)

<sup>46</sup> [Eretz Chemda](#), [Rabbi Aryeh Lebowitz](#)  
<sup>47</sup> [Rabbi Aryeh Lebowitz](#)

<sup>48</sup> Mishna Brurah 318:39, Aruch Hashulchan 318:28

<sup>49</sup> Mishna Brurah 318:39, Orchot Shabbat 1:74

<sup>50</sup> Orchot Shabbat 1:78

<sup>51</sup> Halacha Brurah 318:121

<sup>52</sup> Igrot Moshe 4:74:15. C.f. Shemirat Shabbat Kehilchata 1:63

<sup>53</sup> Orchot Shabbat ch. 1 fnt. 156 citing Rav Shlomo Zalman Auerbach

<sup>54</sup> Igrot Moshe OC 1:93

## *Filling the Half-Full/Half-Empty Glass: Mixing Hot and Cold Liquids and Saving the Burning Cholent*



### ***Cholent***

If one noticed a cholent that is burning or dried up on Shabbat morning, there are several solutions:

**1-2** One may bring the cholent pot under the spigot of the urn or bring the urn to the cholent pot and pour hot water directly into the cholent. One should be careful to pour in the water slowly so that the movement doesn't stir the cholent. Also, for reasons of *kashrut*, one should make sure that the steam isn't close to the spigot of the urn. If one is taking the cholent pot insert out of the crock pot in order to bring it to the urn one should make sure that the cholent pot can be returned to a covered fire, such as a *blech* or a crock pot that is lined with tin foil and the insert is raised up with tin foil balls.<sup>55</sup>

**3** If necessary, it is permitted to fill a cup from the urn and immediately pour it into the cholent. Again, one should be careful to pour in the water slowly. These solutions are not considered cooking since the water was already hot. It isn't an issue of *hachzara*, either, since it was in one's hand with the intention to be put into another food on the fire.<sup>56</sup>

### ***Mixing Hot and Cold Water***

One may not pour cold water into hot water in a *kli rishon*. However, it is permissible to pour a large amount of cold water into hot water in a *kli rishon* which is off the fire if the mixture will be less than 113 degrees and that the pouring is done in one swift action. Similarly, it is permissible to pour hot liquid from a *kli rishon* onto a cold liquid if the remaining mixture will remain cooler than 113 degrees. Otherwise it is forbidden.<sup>57</sup>

### ***Warming Baby Bottles***

It is permissible to warm a baby bottle by pouring from a *kli rishon* onto it, since pouring only cooks the outer layer and, in this case, it is the plastic bottle (which doesn't cook at this temperature). Furthermore, it is permissible to place a baby bottle in a *kli rishon* which is off the fire if there is a lot of milk in the bottle such that it is impossible that the milk will reach 113 degrees if left in that *kli rishon*. In either case, one should be careful that the bottle isn't completely covered by the hot water for concerns of *hatmana*.<sup>58</sup>



<sup>55</sup> Orchot Shabbat 1:2:73:1-2, 39 Melachos v. 2 p. 649, Rabbi Willig in The Laws of Cooking and Warming Food on Shabbos pp. 124-6

<sup>56</sup> Mishna Brurah (Shaar Hatziyun 243:47), Orchot Shabbat 1:2:73:3, 39

Melachos v. 2 p. 649. Rav Hershel Schachter (The Laws of Cooking and Warming Food on Shabbos p. 184) forbids this option and only allows bringing the urn to the cholent pot.

<sup>57</sup> Shemirat Shabbat Kehilchata 1:57-8, 39 Melachos (vol 2 pg 576)

<sup>58</sup> Mishna Brurah 258:2, Shemirat Shabbat Kehilchata 1:56



## *There's a Lid for Every Pot: Mixing, Serving, and Covering Dishes on Shabbos*

### *Mixing*

It is forbidden to stir not fully cooked foods while it is in a *kli rishon* and 113 degrees hot. Moreover, one cannot even remove a serving spoon because removing the spoon is like stirring.<sup>59</sup>

Fully cooked food theoretically could be stirred since doing so isn't cooking as it is cooked already. However, there is a rabbinic concern that it isn't cooked properly throughout the food, so it is forbidden to stir the food while it is on the fire. Once it is off the fire, one may stir it even in a *kli rishon* if necessary.<sup>60</sup> Otherwise, it is best to move it to a *kli sheni* before mixing.<sup>61</sup>

### *Serving*

Therefore, one may not serve a food from the pot even when the food is fully cooked while it is on the fire as that is like stirring. Once it is off the fire it is permitted.<sup>62</sup>

If someone wants to serve the cholent Friday night and serve it again Shabbat day one should remove the insert from the crock pot, serve it and then return it<sup>63</sup> while following the conditions of *hachzara*. If one

can't return it to the fire since the crock pot doesn't have aluminum foil lining and ideally tin foil balls, then some are lenient to ladle out cholent while on the fire if it is fully cooked,<sup>64</sup> nonetheless, one shouldn't ladle it from the bottom of the pot and one should certainly not stir it.<sup>65</sup> The same is true of serving soup Friday night. It should be removed, served, and returned to a covered fire.



### *Covering*

A pot that isn't fully cooked which was uncovered may not be covered on Shabbat since covering it makes it cook faster, thereby causing it to cook. If the food is fully cooked, preferably one should not cover it since it is like stirring it which is forbidden even though it is fully cooked

if it is on the fire. For example, if someone wants to check how the cholent is cooking, they should first remove it from the fire in order to pick up the lid. After they check they should replace the lid<sup>63</sup> and return it to a crock pot as long as the cholent is cooked and the crock pot is lined with aluminum foil and preferably with tin foil balls.<sup>66</sup>

## *That's a Wrap! The Challenge of הַטְּמָנָה and the Solutions*

### *What is הַטְּמָנָה?*

One is permitted to insulate food before Shabbat with material that preserves heat, but not with material that increases the heat, lest one insulate with hot ashes and coals and come to rake the coals on Shabbat.<sup>67</sup> On Shabbat itself, insulating is forbidden even with material that only preserves the heat, lest one heat up the food after discovering that the food is cold.<sup>68</sup>

### *Towels*

Practically, one may not completely wrap a pot with a blanket or towel if the pot is on top of a hot plate, blech, or another heating element. The cloth is considered material that increases heat in conjunction with the heating element. This may not be done even before Shabbat.<sup>69</sup> Someone who wants to wrap a pot can place a tray on top of the pot and then place the

<sup>59</sup> Shulchan Aruch 318:18

<sup>60</sup> Shemirat Shabbat Kehilchata 1:32, 39 Melachos (vol 2 pg 561)

<sup>61</sup> Mishna Brurah 318:117

<sup>62</sup> Rama 318:18, Mishna Brurah 318:117

<sup>63</sup> Shemirat Shabbat Kehilchata ch. 1 fnt. 108 adds that one should be careful to dry the lid from droplets

before replacing it in case the drops cooled.

<sup>64</sup> Shemirat Shabbat Kehilchata 1:32, Chazon Ish 37:15, 39 Melachos p. 647, R' Eider in Halachos of Shabbos p. 282. Note, Igrot Moshe 4:74:9 forbids. Also, Shemirat Shabbat Kehilchata ch. 1 fnt. 46 allows in case of need covering fully

cooked food while on fire, while Igrot Moshe 4:74:10 is strict as he compares it to stirring.

<sup>65</sup> Rav Elyashiv (Shvut Yitzchak 41:1:1)

<sup>66</sup> 39 Melachos v. 2 p. 648

<sup>67</sup> Shabbat 34a, Shulchan Aruch 257:1

<sup>68</sup> ibid.

<sup>69</sup> Shulchan Aruch 257:8





blanket or towel over the tray so that it isn't touching the pot.<sup>70</sup>

If one only covers the top of the pot, according to many *poskim*, it isn't considered insulation since it is only partially covered, and it is permitted even on

Shabbat. The exact definition of a partial covering is if the pot is only covered with a blanket on the top and the sides are recognizably exposed for a significant amount of the pot.<sup>71</sup>

### *Jin Foil*

It is permitted to cover a food with tin foil if it is just to prevent the food from getting dirty or dusty. One should not use multiple layers of foil to cover food.<sup>72</sup>

### *Sous Vide*

Using a sous vide to cook food from before Shabbat is not an issue of *hatmana*, however, *shehiya* must be solved either by placing raw meat in immediately before candle lighting or by cooking the food halfway before Shabbat.<sup>73</sup>

## *If All Else Fails: Why and When Food Becomes Prohibited on Shabbos*

### *Bishul*

If someone intentionally or accidentally cooks on Shabbat the food is forbidden; if it was intentional, it is forbidden forever. If it was unintentional, it is forbidden for the duration of Shabbat. In an extenuating circumstance – such as if one does not have other hot food – one could benefit from the food cooked accidentally.<sup>74</sup>

If one performed an act whose permissibility is subject to a dispute among the *poskim*, the food is not forbidden as a result, since there was an opinion to rely upon.<sup>75</sup> For example, if a person mistakenly heated up food on a blech without the conditions of *hachzara*, such as if they took food from the refrigerator Shabbat morning and put it on the blech, the food is permitted since it is a dispute if that's permitted initially.<sup>76</sup>

### *Shehiya*

If someone mistakenly did *shehiya* on uncooked food, one should remove it before it continues to cook further.<sup>77</sup> If it did cook, the food is forbidden for the duration of Shabbat.<sup>78</sup> If someone improperly did *shehiya* on food that one was planning on eating Shabbat day (as opposed to Friday night), the food is permitted after the fact.<sup>79</sup>

### *Hachzara*

If someone did *hachzara* improperly, it is forbidden unless the food worsened from being reheated, since in that case one didn't benefit from the violation.<sup>80</sup> After the fact if a person asked a non-Jew to reheat food for him the food is permitted.<sup>81</sup>

### *Hatmana*

If someone violated *hatmana* before Shabbat and the food was already cooked, it is permitted after the fact.<sup>82</sup> If someone violated *hatmana* on Shabbat and the food became hot it is forbidden to eat the food unless one waits until it got as cool as it was beforehand.<sup>83</sup>



<sup>70</sup> Orchot Shabbat 1:2:82

<sup>71</sup> Shemirat Shabbat Kehilchata 1:77-78, Orchot Shabbat v. 1 p. 110

<sup>72</sup> Igrot Moshe 4:74 Hatmana no. 3, Orchot Shabbat 2:77

<sup>73</sup> [OK Article](#)

<sup>74</sup> Shulchan Aruch 318:1, Mishna Brurah 318:7

<sup>75</sup> Mishna Brurah 318:2

<sup>76</sup> Orchot Shabbat 25:52:4, Torat Dovid 3:295

<sup>77</sup> Orchot Shabbat 1:2:24 citing Chazon Ish 37:27

<sup>78</sup> Shulchan Aruch 253:1

<sup>79</sup> Biur Halacha 253:1 s.v. lishoto

<sup>80</sup> Rama 253:1

<sup>81</sup> Rama 253:1, Mishna Brurah 253:34. Biur Halacha 253:5 s.v. lehachem writes that in a case of need some even allow this initially. Chazon Ish 37:21 forbids.

<sup>82</sup> Rama 257:1

<sup>83</sup> Biur Halacha 253:5 s.v. lhachem, Orchot Shabbat 1:2:106



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