

HALOCHOSCOPE ^{TOI}

A slow cooker with chulent inside became unplugged. The food seems to have cooled down, when a small child plugged it in again. Assuming this was done with adult supervision or encouragement, may the hot chulent be eaten on Shabbos?

To answer this we will review much material from Halochoscope Vol. V:37, in the next two issues. References will appear on much of it in the next issue.

The issues:

(A) Bishul, cooking on Shabbos; Bishul Achar Bishul, recooking cooked food

(B) Chazara, putting cooked food on to warm

(C) Children doing Melachos; when these are done for adults

(D) Maasei Shabbos, benefitting from Melacha done on Shabbos

(A) Bishul; Bishul Achar Bishul

On Shabbos it is Scripturally forbidden both to cook and to light a fire. Not only is kindling the fire forbidden, but also stoking or fanning it to help it burn. Completing an electric circuit also involves an ignition-type restriction. Some consider it Scriptural every time, but most consider it Rabbinical unless a flame is produced.

Cooking includes placing the pot on the stove, stirring it, and lighting or adjusting the fire under the pot. Cooking is defined as bringing about a change in the raw material through high temperature changes. Some say it must either harden something soft or vice-versa. water does not change when boiled. the Talmud gives the temperature it heats up to to be considered cooking it as *Yad Soledes Bo*, when the hand would jerk from it. This is a more tasteful way of saying the lowest temperature that the water would itself be able to effect a physical change, by scalding the skin of a baby's stomach. Though not permanently changed it is fully cooked. It is also used differently hot than cold, which is considered a physical change.

In our case, the food is already sufficiently cooked. However, some opinions consider the finishing touches of cooking as part of the Scriptural Melacha. Some maintain that once the food has reached the point of *Maachal Ben Drusai*, edible but rare, furthering its cooking is not forbidden Scripturally. [In real terms, this is taken to mean a third cooked by some Poskim, and a half-cooked by others. For bread the Talmud assumes the earliest edible point to be when the dough first begins to form a crusty membrane.] Yet others maintain that furthering it to the point of fully cooked is included. Within this view, it appears that both turning it from raw to

Maachal Ben Drusai, and turning it from there to fully cooked, are independently considered cooking. If they were both done, by different people, each would be in violation of the Scriptural prohibition. A minority view considers stirring fully cooked food part of the Scriptural violation. At least one commentary explains this to mean that stirring is to be considered a separate *Tolda*, sub-category, of *Bishul*, cooking. It is another Melacha done during the Bishul process. Whereas the earlier stages of the Melacha require a more obvious *Tikun Ochel*, productive improvement in the food, making it edible, this Tolda is done at later stages to refine it.

If the change of Bishul has already come about, it can not happen again. Thus, reheating cooked food is not considered Bishul. Boiled water that cooled off has reverted to its unchanged state, and can undergo Bishul again. The Poskim debate reheating solid foods with liquid gravy. Some say that the gravy is fully cooked, or that the food as a whole is considered cooked. Others say any liquid is treated like water. However, even water may be rewarmd if it did not yet cool down. This warmth need not be Yad Soledes Bo, but warm enough to be drunk as a warm beverage.

(B) Chazara

A stove used in Talmudic times was usually fueled by wooden embers. It was either a *Kira*, straight sided, double topped, stove, or a conical *Tanur*. The *Kira* channelled the direct fire at its bottom to cook food. The normal method was to place the pots over the top of the *Kira*, which had space for two pots, side by side. The *Tanur* acted in much the same way thermostatically controlled ovens do. It was heated up, then items were baked or cooked inside. The coals need not have been present, provided the heat level was maintained. The heat baked the food.

A *Kira* retained its heat for some time after the fire went out. During this time one could cook a pot, or at least finish cooking a pot on top. One could also keep fully-cooked food warm for a long time. However, its main function was to be used with live coals inside. A *Tanur* was made to be used with few or no live coals. Thus, in the Talmudic model, one could cook food before Shabbos, then keep it warm on the stove. One could also begin the cooking process before Shabbos, then let it finish on Shabbos. This avoids all problems of Bishul. However, due to pitfalls involved with using stoves and with partially cooked foods, Rabbinic precautionary regulations were instituted. Leaving partially cooked food on an open flamed *Kira*, or in a *Tanur* even after raking it out, involves *Shehiya*. According to many Poskim this is an issue even when fully cooked food is thickening and improving. *Shehiya* literally means leaving. Leaving the food to finish cooking on Shabbos is forbidden Rabbinically. With an open flame underneath, the concern is that this food, which is to be consumed by night, might not cook quickly enough. Those standing by might be tempted to stoke the coals to hasten

the cooking. In a *Tanur* is no coals are used. In addition, a *Tanur* is anyhow hotter. It is hard to remove all the embers. Therefore, *Shehiya* is always forbidden on a *Tanur*.

Shehiya on a *Kira* is permitted if either the coals were removed or covered with ash. This serves as a reminder not to touch the coals, or as a distinction between the normal method of cooking and the way to do it as Shabbos comes in. One view maintains that it cools down the heat. This view considers *Shehiya* a sub-division of *Hatmana*, insulating. One may not keep food warm for Shabbos by surrounding it totally with a heat source that gains heat. This view considers an open-flamed *Kira* a form of this *Hatmana*, and a raked out *Kira* as a non-heat producing insulator. Or, if the coals are not there, one can not come to violate the Melacha of stoking them. The raked stove is known as *Garuf* or *Gerufa*, ash covered coals, *Katum* or *Ketuma*. The modern equivalent of *Katum*, is the *Blech*, a piece of tin covering the low gas or electric burners.

If the food is fully cooked before Shabbos, it may be left on an open flame before Shabbos comes in. However, if it is removed from the flame it may not be returned there. This is the Rabbinic prohibition of *Chazara*. The explanation given by the commentaries for this decree is the same, one might stoke the coals.

Another type of *Chazara* applies to food that was legally left on a heat source with no open flame, such as a *Kirah Gerufa Uketuma*, or a modern stove covered with a *blech*. If it is removed before being fully cooked, returning it touches on the Scriptural violation of Bishul. If it was removed after being fully cooked it may be returned to the stove. This is actually the subject of a Talmudic debate. The stringent view, forbidding it, is explained by the commentaries as: *Mechzi Kimevashel*, it gives the appearance of cooking. In simple terms, the onlooker sees one place food on an open flame and assumes that the food is raw and is being cooked. This comes under the category of *Mar'is Ayin*, prohibitions based on the appearance of impropriety.

We follow the lenient view, permitting it. However, the Talmud places conditions on this. One scenario is when the food was not placed down on the ground. The other, when the person removing it always kept in mind the intention to return it. The Poskim assume that both conditions must be filled. The person removing it must hold on to it, and must intend to return it. Some Poskim maintain that either condition is sufficient. Their view is taken into consideration in cases of *Bide'eved*, after the fact. However, many Poskim rule leniently with regard to placing a pot down on a counter. Firstly, one view only forbids such *Chazara* if the pot was removed before Shabbos and is returned on Shabbos. If it was removed after Shabbos began, put down on the ground, and is still hot, it may be returned. Though this ruling is considered reliable, it is not recommended. Second, a table or counter is not the same as the ground. Apparently, in former times, placing a pot of food on the ground indicated the wish not to put it back on the

stove. Placing it on the counter does not make this indication. The pot was on a blech, over a flame. It is forbidden to serve from the pot in that situation, because it would involve stirring the food. Therefore, the pot must be moved off the flame. Placing it on a counter might be similar to holding it in one's hands.

The reasons given for this second type of Chazara vary. Some maintain that the lenient view does not consider Chazara with no flame Mechzi Kimevashel. However, a pot is taken from the floor and put on the flameless heat source looks like cooking. Therefore, for the same reason of Mechzi Kimevashel, it is forbidden. Others consider it a different manifestation of the reason to forbid Shehiya, *Shema Yechate*, one might stoke coals. Though there are no coals here, we find Hatmana is also forbidden for this reason. Hatmana involves insulating food in hay, where no coals are present. The concern is about confusion leading to the use, and the stoking of, live coals as well. Therefore, the Rabbinic decree was extended. Another view actually considers it a form of Hatmana. On Shabbos, one may not initiate Hatmana even in a substance that will not add to its heat. Others do not consider it Hatmana unless it is wrapped totally. [In our case, the slow cooker insert protrudes from the heating jacket. It is also somewhat suspended by its lip.] One view seems to consider it another type of Mechzi Kimevashel. *Mechzi*, the appearance, has two connotations. The first is that it simply looks like cooking to the onlooker. The second, the onlooker, and the person doing it, knows well that he is not really cooking. Nonetheless, he sees the logic and the result of this act as very similar to that of cooking. If this act is permitted, one might draw the wrong conclusion that cooking is also permitted. Returning a pot that was never put down does not lead to this confusion.

Accordingly, one may not take food that was not on a heat source before, and place it on a heat source, even if the source is covered. This is called *Chazara Batechila* by the Poskim. Even if the food is hot, this restriction applies, and certainly in our case. One might argue that in our case the food was never intended to be left off a heat source. However, this is not necessarily a redeeming factor. It is taken into account when the light under a pot went out by itself. If the food is still warm, there is a dispensation to allow one to move it to a different heat source. In our case, It is not known whether the plug was pulled deliberately, albeit inadvertently, or whether it came out by something falling on it or pulling the wire.

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