

HALOCHOSCOPE ^{TOI} OPE

Someone will be on a camping trip over Shabbos. He will be the only Jew in a group. There will be one communal camp fire for food. There will be no enclosure or *Eruv*. Usually, the group strings up a clothesline around the tents. How should he conduct himself with regard to eating hot food on Shabbos morning?

The issues:

- (A) The correct construction of an *Eruv*
 - (B) Eating hot food on Shabbos; Keeping food warm on a fire on Shabbos
 - (C) *Basar Shenisalem Min Haayin*, kosher meat that has been left unattended
 - (D) Eating over cultivatable ground
 - (E) *Amira Leakum*, a gentile doing something forbidden to a Jew on Shabbos
- (A) *An Eruv*

It is Scripturally forbidden to carry on Shabbos from a public domain into a private domain, or vice-versa, or more than four cubits within a public domain. A public domain is an area frequented by the public (according to some, six hundred thousand people) sixteen cubits wide and not enclosed by walls. If it has three or more walls but is still public, or if it is not enclosed but is not frequented by a large number of people, or if it is enclosed but is very large and not attached to a residence or used as a quasi-residence, it is considered neither public nor private domain. Such areas are given the stringencies of both public and private domains. It is forbidden Rabbinically to carry from them into public domains or into private domains, and to carry more than four cubits within them. [With the exception of an area enclosed by three walls and used by the public. This is Scripturally (according to most Poskim) a private domain. It is forbidden Scripturally to carry from it to a public domain or vice-versa.] The woods in our question are in this category.

Scripturally any area bounded on all four sides is a private domain. Rabbinically, private ownership divides domains as well. Thus, one may not carry from one residence into an adjoining residence, even if they are both enclosed together. One may also not carry into a jointly owned area from the privately owned adjoining properties. Some say this is due to the ownership of the others, while some consider it a Rabbinical public domain. To rectify this situation, an *Eruv Chatzeros* is made. All residents combine their residencies by pooling their food and placing it in one of the properties. The owner of the property chosen is now considered the nominal owner

of the entire enclosure. All others are like members of his household. they may thus carry all through the enclosure.

If one resident is not included in the Eruv, the entire ploy falls apart. It is now as though there are only two residents, the group and the excluded individual, but each still poses problems for the other. If a gentile shares the area, he can not become a part of the Eruv process. Instead, his rights must be nominally rented from him or his agent. However, if a single Jew shares property with one or more gentiles, he need not make an Eruv at all. Provided the area is properly enclosed, he may carry throughout it, considering it all part of his own property.

To qualify as an enclosure the area must be bound by walls on all sides. There may be openings, but these may not exceed ten cubits. The openings may not add up to more space than that taken up by the solid walls. The walls must be permanent enough to last the duration of Shabbos, and may be constructed of anything. They must be a minimum height of ten fistwidths (about 36-40 in.). They must reach to within three fistwidths off the ground, and may not have gaps in the middle of more than this width. Thus, a row of stakes, large items of luggage etc., would suffice to encircle the camp. Even cars would do the job, if they reach close enough to the ground and are tall enough.

Often a Tzuraz Hapesach, frame of a doorway, is utilized for this purpose. Walls need openings to pass through. A doorway could be as wide and tall as the wall itself. Accordingly, if two side "posts" (strong enough to hold a straw door) and a horizontal "lintel" are constructed it is considered as though the wall exists with a large doorway through it. However, though it may be made of string, the top lintel must be vertically over the tops of the side posts, and may not swing away from the straight line going across the two posts. If the clothesline can be strung to fulfill these conditions, it would satisfy the requirements of a Tzuraz Pesach. However, this is unlikely, and its permanence for Shabbos is unreliable. In addition, it might be lowered and raised to hang clothes, and would also hang low when clothes are pegged on it. [See Eruvin esp. 11a-b 15b-16a Perek 6, Poskim. Tur Shulchan Aruch Orach Chaim 397-398, commentaries.]

(B) Hot food on Shabbos; Keeping foods warm

The Torah refers to a prohibition against burning a fire in one's home on Shabbos. There was a time when the Rabbinical interpretations of the Torah, based on the Oral Transmission, was challenged by those unwilling to follow it. To support their claims, they rejected practices based on Oral Transmission in favor of their own literal interpretation of the Written Torah. They maintained that it is forbidden to have any type of fire alight in the home. Therefore, not only did they not cook, but they did not have candles and fires, or keep food warm. To firmly show our support for the Rabbinical teachings, we therefore make a point of eating hot food on Shabbos by day. One may

fulfill this by having a hot drink, but the custom is to eat a "chulent." This is food stewed overnight, usually including an ingredient of seeds (such as beans or barley). [See Rema O.C. 257:8, commentaries.]

Due to the Melachos forbidding cooking and kindling fires, there are Rabbinical restrictions on keeping food warm on Shabbos. Thus, though it must be done, as explained in section B, it must be done in an acceptable manner. The concerns are mainly about the temptation to stoke the fire, and the confusion between warming food and cooking it. Therefore *Shehiya* is forbidden. This means that one may not leave food on the heat source to finish the cooking process as Shabbos begins. The food will be eaten that night. If it is not ready in time, there will be a temptation to help it on its way. This could involve adjusting the heat source. If the food will not be ready to be eaten that night this temptation will never arise. By the next day it will certainly be ready. Thus, if a totally raw piece of meat is added to the pot immediately before Shabbos, it may be left to finish cooking on Shabbos. The raw meat will not be ready for the night meal. To avoid Shehiya, the heat source must be removed from sight. Coals may be removed or covered with ash. Modern day stove tops are covered by a 'blech', tin sheet.

Hatmana, insulating fully cooked food, is also forbidden. Two means of insulation work. One increases the heat of the food. This is forbidden, even when done before Shabbos. It is part of a class of insulating materials that includes hot ash. Some ashes are really live coals, raising the risk of stoking the flame. Therefore, the entire class is forbidden. Material that only maintains the heat may be used before Shabbos, but not on Shabbos, since it also resembles the other type of insulation in some ways.

Chazara is the act of placing a pot to a heat source on Shabbos. Even if the flame is concealed and the food is fully cooked and still hot, the act looks like cooking. If there is no blech, it is forbidden on all accounts. Thus, if food on the 'blech' must be removed but returned again, one should take care not to put it down in between. *Hagasa* means stirring food on the heat source. This is considered part of the cooking process, and some class it as a separate *Tolda*, subcategory of the Scriptural Melacha of *Bishul*. Most Poskim do not consider it Scripturally forbidden after the food has finished cooking. Nevertheless, one may not do it to such food, even on a 'blech.' Accordingly, one may also not remove food with a spoon while a pot is on the stove. This will involve stirring the rest of the food. The camper has no way of covering the flames. To properly avoid any problems, the camper must place a raw item into his pot of chulent right before Shabbos. When he is ready to eat it, he must remove it totally and may not return it. [See Halochoscope II:41 III:23, references.]

(C) Basar Shenisalem Min Ha'ayin

Meat that has been left unattended may not be eaten. There is concern that it was

switched for unkosher meat. If the owner is able to recognize distinguishing features it might be permissible. A seal must be placed on the package. Actually, if a gentile is being asked to transport the meat two seals are required, though if only one was used the meat may be eaten. In our case, the pot would require a seal of some sort. In addition, it is accessible to other campers to sample with their own utensils. Tape should be tied around it, with a scribble that would have to be broken to open the pot. Lettering could not be used. On Shabbos, breaking such a seal would inevitably involve the Melacha of erasing. [See Chulin 95a Avoda Zara 39a-b, Poskim. Tur sh. Ar. Yoreh Deah 63, 118-119, commentaries.]

(D) Eating over cultivatable ground.

It is Scripturally forbidden to water plants, or to soften earth to prepare it for cultivation. The former is a subcategory of planting, the latter of ploughing. Consequently, the Rabbis forbid eating and drinking in places where one might spill or pour liquids on cultivatable soil, or drop seeds of fruit there. In our case this would mean eating inside a tent on a ground sheet. This means taking the pot of chulent away from the fire, probably a distance of more than four cubits. The campers could spread a sheet or towel on a spot close by the fire. This would still involve moving the pot for a small distance, which will be discussed in the next section. [See Tur Sh. Ar. O.C. 336:3-4 13, commentaries.]

(F) Amira Le'akum

The Rabbis forbid having a Melacha done by a gentile. One reason is that the gentile is Rabbinically considered the Jew's agent. (Scripturally, a gentile cannot be an agent for a Jew. Furthermore, an agent's act of transgression can not be attributed to the person who engaged him.) It is linked to the verse "No *Melacha* shall be done (passively)". The reason for the ordinance is that the practice could lead to laxity in the observance. When the activity being done is Rabbinically forbidden and is done for the purpose of a Mitzvah, it is permitted, under certain conditions. [See Shabbos 150a Avoda Zara 21a-b Eruvin 67b Sh. Ar. O.C. 243-244 253 276 307, etc.]

In our case, the Jews need their chulent for their hot food on Shabbos. Moving it from the fire to the tent involves carrying in a Rabbinical public domain. If the area close to the fire is covered by a sheet and is closer than four cubits (seven feet) the violation is almost removed. In this case, one may ask a gentile to take it off the fire and bring it to him. If he does not move around, he may eat it on the same spot.

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