The Laws of Bishul (Unit #12)

Food That May Be Left on the Flame as Shabbat Begins

Unit #25

In the previous unit we learned about the gezera prohibiting leaving food on the flame as Shabbat begins. In this unit we will learn the limits of this gezera.

The Gemara defines the limits of the gezera:
The concern is that one might stoke the coals in order to quicken the cooking.
There is no such concern in the extreme cases – if the food is already cooked, there is no need to hasten the cooking. If it isn’t cooked at all (kdera chayta), and will not get cooked that evening, a person will not be interested in rushing the cooking either. The problematic range is where it is somewhat cooked, but not fully.
The Gemara adds that even so, if an uncooked piece is added, leaving it on the open flame is permissible as well.
The Rambam rules the Gemara:

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In unit #10 we learned that Beit Hillel and Shammai argued whether one’s appliances may work on Shabbat. The Gemara (Shabbat 17-19) discusses this at length, and brings several examples in which Beit Hillel agree with Beit Shammai’s stringency, for various reasons:

The berayta says that עססיות ותורמוסין may not be left on the flame when Shabbat begins. The Gemara says that Beit Hillel accept this ruling, in accordance with our gezera.

But this beraita is referring to raw vegetables. If they are raw, we learned that the gezera should not apply!

In the Rishonim we find three answers:

Rashi says that these vegetables take so long to cook, that the night and day may not be sufficient. Therefore a person may be tempted to stoke the coals.

The Rambam explains the exact opposite:

The idea of the leniency is that the food will not be ready in the evening, and therefore one will not be tempted to stoke the coals. The Rambam says that these vegetables cook so fast that the concern applies to them, even if they were placed on the flame raw right before Shabbat.

The Beur Halacha defines the relevant timeframe:

It seems that Rashi and the Rambam are arguing about the what עססיות ותורמוסין are, but not about the application of kdera chayta.

Rashi teaches us that the uncooked food must get cooked by morning.

The Rambam teaches us that uncooked food that can be ready during the evening is prohibited as well.

How “uncooked” does the food need to be?

The Rashba quotes Rav Hai Gaon who proposes a third answer:
Rav Hai Gaon explains that that the uncooked food needs to be hot when Shabbat begins. The Rosh Yosef (Pri Megadim’s commentary on the Gemara) explains:

One may not be worried that the food will not cook if it sits on the fire all night. But if the food is cold, a person may be worried that the initial heating will take too long and it won’t cook. Therefore Rav Hai says that the *kdera chyta* may be left on the flame only if it is hot when Shabbat begins.

The Rashba disagrees, and le’Halacha we hold like him.

But this raises the opposite concern – can hot uncooked food be considered *kdera chyta*, or must it be cold for this leniency to apply?

The Mishna Berurah says that as long as the food is uncooked, the leniency applies, even if it is hot. The Chazon Ish says that the line between “hot” and “uncooked” is problematic:

The Chazon Ish says that once the food reaches *yad soledet*, it has started cooking. Considering the need to begin Shabbat well before sunset (that we will study in unit 27), the food will surely warm up before Shabbat begins. Therefore he concludes: the food must be cold when placed on the flame, that way it will be warm (but not *yad soledet*) when Shabbat actually begins.

Rav Karelitz disagrees with his assumption:

Summary:
The Gemara (Shabbat 18b) says that one may leave uncooked food (*kdera chayta*) on the flame as Shabbat begins, despite the *gezera*, since a person assumes that it will not be ready that evening, there is no concern that he will be tempted to stoke the flames.

Despite this, the Gemara says that uncooked *עססיות ותורמוסין* may not be left on the flame. Why does the *kdera chyta* leniency not apply to them?

Rashi: they may not be ready on Shabbat day either. We learn here that it is not enough that the food cannot be ready on Friday night for the leniency to apply. It needs to be food that *will* get cooked by Shabbat day.
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**Rambam:** they cook too fast, and can be ready for eating Friday night. The Biur Halacha explains that anything that can feasibly be ready at hours in which people may eat them Friday night cannot be considered *kdera chayta.*

**Rav Hai Gaon:** *kdera chayta* must be warm when Shabbat begins, otherwise one might be concerned that the warming will take too long and it won't cook.

*Chazon Ish* says that the food may be warm, but not *yad soledet,* since that is already somewhat cooked. He adds that the food must be actually cold when placed on the fire, otherwise it will be too hot by the time Shabbat actually begins!

**Rav Karelitz** disagrees, positing that the *kdera chayta* is defined by whether it is cooked when the person accepts Shabbat, not when Shabbat objectively begins.

**Distraction, or reality?**

Rashi and the Rambam defined *kdera chayta* by the way the food cooks – food that cooks too fast or too slow may not be included in this leniency. The Tur follows suit:

The gemara and Rishonim say that the reason is that the person's mind is not on this food, therefore allaying any temptation of stoking the coals.

Rabbi Karelitz disagrees, positing that the *kdera chayta* is defined by whether it is cooked when the person accepts Shabbat, not when Shabbat objectively begins.

The Kesef Mishne proves from this addition that the leniency does not necessarily depend on whether the food cooks that evening, but on the person's mindset. If to his mind the food will not cook that evening, the leniency is applicable, even if it will cook.

This seems to contradict what the Rambam said about עססיות ותורמוסין! The Rambam said that one may not put a pot full of those since they cook too fast!

Even Ha'Ezel reminds us of the Gemara:

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He explains that these are two different levels of leniency:

In the second case, a person went out of his way to add something uncooked right before Shabbat. Why would anyone do that? Presumably the only reason is to make a point of it, reminding us not to touch the pot until morning.

In the first case, the entire pot is uncooked. Why? Well, either because they were being careful not to cook it until the last minute. Or because they didn’t get a chance earlier! The reason is not as clear in this case; therefore the leniency is applicable only if the food will actually not cook until morning.

Many Poskim did not accept the Kesef Mishne’s leniency:

The Taz says that the leniency only applies to meat. Though if we were to find legumes and grains that require the entire night to cook, obviously they would be included in this leniency. Context matters, as is clear from the Chazon Ish:

The Chazon Ish says that the leniency of kdera chayta would not normally apply to water, but it can apply to a large water tank, that needs to sit on the flame all night and will only reach a boil in the morning.

Context matters. Not all meat is the same, and not all vegetables are alike. We cannot compare chicken breast (that cooks very fast) with a brisket, nor can we compare peas, that require virtually no cooking, to beans, that can take hours to soften properly.

Designation

It seems that the Poskim say that distraction from the food is not enough to be considered kdera chayta. Maybe the reason for that is that the distraction is passive. Is a positive intention of using that dish only for the day meal sufficient to render it kdera chayta?

It sounds like these Rishonim base the leniency mainly on the intention of using the food on the following day! The Tur emphasizes throughout the siman that the gezera applies to food that may be eaten that evening:

The Beit Yosef raises the possibility that the Tur was hinting that if the food is clearly set aside for the daytime, the gezera does not apply:
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בית יוסף אורח חיים סימן רנג
ומלוהו וכתב רבי (הטור) "וכל זה בענין שהייתה לערוך הלילה", ומרחיב בהנהלה הספירה "אסור ליתן עליה תבשיל 무슨 לממש עלייה ובишь...".
א. שי פשיט "יילודו של הלילה", ולא דודה, בהנהלה מביעה לזרפד שלמה, אלא דומל דאילא דמלכט...
ב. האפשר דודו גם על פשיט הלילה, דהיינו עלייה על עלייהêt על עלייהêt על עלייהêt...
אני להמלכט די דודו, דכל לזרפד מתכונת שיחות ולא את הלוחテי.

Though he ends off saying that most Poskim did not accept this differentiation:

אכל לא ראייתי דבריו של פסק וולת ש_yellow.backgroundす ECB.

Therefore, the Tur probably did not mean it either

הרובוט – ה疝 כל כל מינוי לטעון ל摔ומט! הערת החזון איש על שליש הטבלה

Later Poskim say that if need be, this leniency may be used:

בירור הלכה סימן רנג ד"ה 'להשהותו עליה'

מדא אחר霧 מꡔ על זה, דודו דדיר ויחיה, שאになり לאכל, אבל שאר אשר לאכל חיישון שמיל跟不上 כלו ייחיה,
ואלא שביעדיב שיש למסים על זה, רוק שליה ייחונה כל.

Summary:
The Rambam gives an example of kdera chyta: adding vegetables to a stew right before Shabbat. The Beit Yosef says that this shows that despite the food being ready that evening, the leniency is still applicable.
This seems to contradict the Rambam's explanation of ṭפסים ותורמסים, that are prohibited because that they will probably cook that evening!
Even Ha'Ezel explains that if an entire pot of food is placed on the flame right before Shabbat, the leniency applies only if it will not cook at a relevant time that evening. But if something is added especially right before Shabbat, this action will remind us not to touch the pot until morning.
Most Poskim (Taz et al) do not accept this leniency. Though it seems like every food needs to be considered individually.

Colbo and Raavyah say that if the food is designated for the day, the leniency of kdera chayta may be applied. The Beit Yosef proposes to read the Tur this way. The Poskim generally rejected this leniency, but in dire need (for example: after the fact, when that is the main food they have for the Shabbat seuda) agree that it may be applied.

ב. Food that can be eaten raw

רא"ש מסכת שבת פרק ז סימן ב

רשב"ם היה מ讷 המותר לנות פירות סבבי הקדרה או על פי אפירס חמץ לעפר📈 קדרה והישנה דק"י החנוון אל כל שיאו הנככל בדו"רא ומי פיתונ intim דאילא חינמי ספי מאכלי בדו"רא ויはある הסיכול ביו בלשון כל.
כל מאכליך בדו"רא עד سواء.

Rashbam reasons as follows: Chananya says that the gezera does not apply to food that has surpassed ben deroasai. The reason is that there is no concern about one stoking the coals under food that is already edible. If so, this should apply to any food that is edible, even if not fully cooked. Therefore there should be no difference between food that is cooked to minimal edibility, and food that is edible in its raw state!
Is this leniency only relevant according to Chananya? We will see that the Poskim who rule like Chachamim accept this leniency as well.

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The Mishna and beraita seem to contradict this leniency:

An onion may be eaten raw!

The Rosh explains that this leniency applies only to food that is eaten in its raw state as commonly as in its cooked state (like an apple).

What about water?

People drink cold water just as commonly as they drink hot! Why is water prohibited as part of the gezera?

1. Rosh – the issue is the baker, not the water

The Berayta mentions the baker. The Rosh explains that this isn’t a mere example; it is a fundamental part of the berayta. The baker is more concerned about the water remaining hot until after Shabbat, and therefore might be tempted to stoke the coals. This does not apply to people who simply want to have hot water on Shabbat.

2. Tosafot – water requires a more delicate balance, therefore more attention

Water needs to be kept on a low flame, to avoid evaporation. Maintaining a consistent low flame (in a world that depends on coal to heat the food) is a tricky business. It requires more attention, and therefore one would be drawn to stoking the coals.

3. Rambam – water heats up fairly fast, and might be available in the evening, disqualifying it from being considered kdera chayta

4. Two proposals from the Magen Avraham

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The Magen Avraham proposes two answers:

1. Water is not as good as fruit: what he means is that an apple and a baked apple can both be dessert. But hot water is decidedly different from cold water. Cold water is not a substitute if you want to drink coffee or tea!

2. The water is needed for washing dishes: in that case, the difference is even greater. The cold water is uncomfortable and not as effective. The difference between the cold and the hot is greater in this second case, since the designation is different.

(Elya Raba points out that the Rishonim all mention that the water will be used for drinking. Note the Rambam – דעות לאוכלים לאורה – he intends on eating (drinking) them. So the second explanation might explain the Gemara, but does not comply to the Rishonim's interpretation).

Summary

The Gemara (Shabbat 18b) says that one may leave uncooked food (kdera chayta) on the flame as Shabbat begins, despite the gezera, since a person assumes that it will not be ready that evening, there is no concern that he will be tempted to stoke the flames.

Despite this, the Gemara says that uncooked עססיות ותורמוסין may not be left on the flame. Why does the kdera chayta leniency not apply to them?

Rashi: they may not be ready on Shabbat day either. We learn here that it is not enough that the food cannot be ready on Friday night for the leniency to apply. It needs to be food that will get cooked by Shabbat day.

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Mishna Berurah says that kdera chayta applies to any uncooked food that will not be ready Friday night, whether it is hot or cold when Shabbat begins.

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Rav Karelitz disagrees, positing that the kdera chayta is defined by whether it is cooked when the person accepts Shabbat, not when Shabbat objectively begins.
Mindset, reality and designation

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Is this leniency only relevant according to Chananya? We will see that the Poskim who rule like Chachamim accept this leniency as well (more on this in the הרבות).

Two seeming contradictions to this:
The berayta says that onions are within the gezera: The Rosh explains that the leniency applies only to food that is eaten in its raw state as commonly as in its cooked state (like an apple).
The berayta says that a baker may not put up water right before Shabbat, presumably placing the water within the gezera:

1. Rosh – the issue is the baker, not the water. The baker is more concerned about the water remaining hot until after Shabbat, and therefore might be tempted to stoke the coals. This does not apply to people who simply want to have hot water on Shabbat.
2. Tosafot – Water needs to be kept on a low flame, to avoid evaporation. Maintaining a consistent low flame (in a world that depends on coal to heat the food) is a tricky business. It requires more attention, and therefore one would be drawn to stoking the coals.
3. Rambam – water heats up fairly fast, and might be available in the evening, disqualifying it from being considered kdera chayta
4. Two proposals from the Magen Avraham: 1. Cold and hot water serve purposes that differ more broadly than fruit that is or is not cooked. 2. The water is needed for washing dishes – deepening the difference between the uses.

With this we have ended learning about the gezera prohibiting leaving the food on the flame as Shabbat begins. Next unit will deal with the gezera prohibiting enveloping the food, הסכסות, with which we will end the series on cooking on Shabbat!