In these classes, we are going to learn and discuss Kashrut from an Orthodox perspective and we will be discussing kashrut in terms of CBT’s congregational standards. In developing this course, I have met with Rabbi Allouche and asked him about where CBT as a community holds. I will take any questions regarding community standards to Rabbi and bring an answer back to the class.

Cooking for Shabbat v’Yom Tov

**Shabbat**
- Shehiya
- Hatmanah
- Permissible cases of Leaving, Returning, and Placing

**The Blech**
- Additional Concerns
- Yom Tov

**Shabbat**

Shemot (Exodus) 31: 12-17

And the LORD said to Moses: Speak to the Israelite people and say: Nevertheless, you must keep My Sabbaths, for this is a sign between Me and you throughout the ages, that you may know that I the LORD have consecrated you. You shall keep the Sabbath, for it is holy for you. He who profanes it shall be put to death: whoever does work on it, that person shall be cut off from among his kin. Six days may work be done, but on the seventh day there shall be a Sabbath of complete rest, holy to the LORD; whoever does work on the Sabbath day shall be put to death. The Israelite people shall keep the Sabbath, observing the Sabbath throughout the ages as a covenant for all time: it shall be a sign for all time between Me and the people of Israel. For in six days the LORD made heaven and earth, and on the seventh day He ceased from work and was refreshed.

The word "Shabbat" comes from the root Shin-Bet-Tav, meaning to cease, to end, or to rest. The word for work, melakha—מְלָאכָה, used in the Torah section above is the same word used in Bereishiet (Genesis) 2:1-3 when Hashem was ceased from the work of creating the world. Melakah is the word used to describe creative work in the Torah.
And just preceding the commandments for Shabbat, Shemot 31: 1-11 are the description of the work to be done for the completion of the Mishakan. It is from here that the Sages derived the 39 Categories of Prohibited Work.

1. Plowing
2. Sowing
3. Reaping
4. Binding sheaves
5. Threshing
6. Winnowing
7. Selecting
8. Grinding
9. Sifting
10. Kneading
11. Cooking/Baking
12. Shearing (of wool)
13. Washing (of wool)
14. Separating fibers (of wool)
15. Dyeing
16. Spinning
17. Making loops
18. Setting up a loom
19. Weaving threads
20. Separating threads
21. Tying
22. Untying
23. Sewing
24. Tearing
25. Building
26. Tearing down a building
27. Hitting with a hammer
28. Trapping
29. Slaughtering
30. Skinning
31. Tanning a hide
32. Scraping a hide
33. Cutting up a hide
34. Writing
35. Erasing
36. Drawing lines
37. Kindling a fire
38. Extinguishing a fire
39. Taking an object from the private domain to the public domain, or transporting an object in the public domain.

Cooking Concerns: Mivasheyl is the word normally used to describe prohibition of cooking on Shabbat. There are four concerns that the Sages had regarding cooking on Shabbat they are: if it looks like cooking, is insulating (such that the food cooks), actual cooking, and stirring the coals (to speed the process of cooking).

Chazara and Shehiya:

Putting and Leaving foods on the fire Erev Shabbat (found in Shulchan Aruch Orach Heim 253 & 254 and in the Kitzar Shulchan Aruch Chapter 72:18-19)

Shabbat 19B – 20A

Mishnah. Meat, onion[s], and egg[s] may not be roasted unless they can be roasted while it is yet day. Bread may not be put into an oven just before nightfall, nor a cake upon coals, unless its surface can form a crust while it is yet day; R. Eleazar said: There must be time for the bottom [surface] thereof to form a crust. The Passover sacrifice may be lowered into the oven just before nightfall; and the fire may be lighted with chips in the pile in the chamber of the hearth; but in the country there must be time.
FOR THE FIRE TO TAKE HOLD OF ITS GREATER PART. R. JUDAH SAID: IN THE CASE OF CHARCOAL, JUST A LITTLE [SUFFICES].

Michael Ben Derusi and Derech Bishel

Mas. Shabbat 20A

GEMARA. And how much? - R. Eleazar said in Rab's name: That it may be roasted before sunset as the food of the son of Derusai. It was stated likewise: R. Assi said in R. Johanan's name: Whatever is as the food of the son of Derusai's not subject to [the interdict of] the cooking of Gentiles. It was taught: Hanina said: Whatever is as the food of the son of Derusai may be kept on the stove, though it is not swept [clear of the cinders] and besprinkled with ashes.

Mishna Berurah 254:4

It is forbidden to roast onions, eggs or meat on the coals on Erev Shabbos unless there is enough time left in the day for them to become roasted on both their sides, to the degree known as ma'achal Ben Derosa'iy, which means half-cooked to it completion. This is even if the meat is kid. The reason is that since one places them on the coals, one's principal concern is that the roasting be quickly done – even if the meat be scorched; and we therefore fear that the coals will be stirred.

However, if it has already been roasted to the degree of Ma'achal Ben Deroas'iy, then even in the case of beef, we do not fear that the coals might be stirred; for since it is already edible, there is no reason why anyone should want to stir up the coals and ruin it.

Shulchan Aruch Ha Rav Orich Heim 253:13

The measurement of [cooking for] the food of Ben Drusaiy, some opinions say is about a third cooked from the amount of cooking which is common for everyone...

Note: Elsewhere in the Shulchan Aruch Ma'achal Ben Deroas'iy is defined as one half cooked. It is better to be machmer and use the one half cooked definition.

Mishna Berurah 318:3

Just as it is prohibited to cook with a fire on Shabbos it is also forbidden to cook with a fire heated object. For example, it is forbidden to place an egg next to a pot or to break it over a cloth in order to roast it, if the pot and the cloth are heated by fire.

It is even prohibited to cook with a sun heated object, such as a cloth to prevent one coming to cook with fire heated objects.

Mishna Berurah 253:1

...If one forgets and leaves a pot of food standing on the stove from Erev Shabbos, if it is food that has been already fully cooked it may be eaten, even though continued cooking improves it. But if it is food which has begun to cook but which is not yet fully cooked, it is forbidden to be eaten until the night after Shabbos...
Yad Soldet Bo

Mishna Berurah 318:4

If one cooks cooked food that is fully cooked one’s action will nonetheless involve a transgression of the prohibition against (23) cooking if the food has cooled. REMA: There are authorities who say that this is only so if the lessening of the food that will be brought about by continued cooking is to one’s advantage,…

Note 23

Cooking. It is therefore forbidden by Torah law to put the cooked food on Shabbos in a warm place which is sufficient to heat it to a temperature of yad soledes (so hot that the hand recoils when it touches an object having this temperature). However, one may be lenient and mix such food with a steaming hot dish that is in a second utensil.

Additional Notes: If food is intentionally cooked on Shabbat, it is forbidden even after Shabbat by the person who cooked the food, and the pot in which the food was cooked (Magan Avraham) is forbidden to cook in. If it was accidentally cooked on Shabbat it is forbidden after Shabbat for the amount of time it would have taken to cook the food. If food is cooked for a person who is ill on Shabbat it, may be eaten by others immediately after Shabbat, however on Yom Tov one would have to wait one day to eat it.

Permissible cases of Leaving, Returning, and Placing

Mishna Berurah 253:2

...if one removes a pot from it [a kirah-stove] as long as it is still boiling hot, (Rema) it is still in his hand...and he has not placed it on the ground (Rema) and his intention is to return it... But, this is only where he wants to return it to the top of the stove. It is, forbidden to return it to within the stove. (put inside the oven)...

...Rema: This refers only to where the food has already been fully cooked... It is then permitted to return it, even to another kira-stove. But where it has not yet been fully cooked it is forbidden to return it even to the same stove...

Mishna Berurah 253:5

It is permitted, on Shabbos, to place atop a pot of hot food, a dish of food which was already fully cooked as of Erev Shabbos (such as panades, or the like) in order to warm it, since this is not the usual manner through which cooking is done. However, it is definitely forbidden to place such food under the cloths that cover a water kettle in order to retain its heat.
The Blech

Mishna Berurah 253:1

Rema...It is, however, customary to be heedful to raise the pot away from the fire slightly before Shabbos, so that a Jew will then be permitted to remove it on Shabbos. If it was not raised away from the fire and it is still on the fire on Shabbos, then it should be removed from the fire by a non-Jew. If no non-Jew is available a Jew may remove it, but he should be careful to take hold of it gently so as not to move the coals, and then, since his intent is to keep from moving the coals, even if he moves them slightly this will be a davar she-eyno miskaveyn (an act performed without intention) which is permitted...

Additional Concerns:

Kli Rishon – Will cook, even off the fire, unless it has lost it’s heat.

Kli Sheni – Will cook kedi Klip and possibly more depending on the type of food.

Kli Shelishi – Cannot cook.

Foods to be concerned about – If pouring water onto a food or mixing a food into another food there is always a concern regarding mevasheyl. Soft dry foods such as teas, spices, instant coffee, instant oatmeal, and similar things should always be warmed in a kli shelishi. Anything prepared must be prepared for immediate use; you cannot prepare something in the evening for use in the morning.

Squeezing: Lemons and oranges cannot be squeezed for juice on Shabbat. If you want fresh squeezed OJ for Shabbat squeeze it before Shabbat.

Chopping: It is permissible to cut vegetables and fruits on Shabbat but they must be cut in chunks that are larger than normal. Must be done for immediate use.

Grinding: The use of salt, pepper, spice, and coffee grinders or any similar device is prohibited on Shabbat.

Tearing and cutting: The only type of tearing on Shabbat is, what would be considered, destructive tearing. Also, anything that has words or pictures, should be torn in such a way that the words and pictures are not torn. Cutting of paper and similar activities on Shabbat and Yom Tov is prohibited. Perforated paper towels and toilet paper when torn is considered to have been cut. Thus, these items should be torn and set aside before Shabbat. Alternatively, you can use Kleenex. Also, tin foil should be torn before Shabbat or use the foil that comes pre-cut.
Yom Tov

Mishna Berurah 495:1

Every labor that is forbidden to be done on Shabbos is also forbidden to be done on Yom Tov, except for labor which serves for the bodily consumption and except for the labors of Hotza’ah (taking out) and Mav’ir (kindling). Likewise, when other labors serve to enable bodily consumption they are also permitted to be done on Yom Tov when it was not possible to do them on the previous day. Rema: There are authorities who are stringent even as regards permitting on Yom Tov the performance of Shabbos labors which serve for bodily consumption itself, whenever the flavor of the food on Yom Tov is not impaired at all when the labor was done on Erev Yom Tov. However, if one did not do such labor on Erev Yom Tov and it is necessary to do it on Yom Tov for Yom Tov consumption, it is permitted for one to do it by employing a deviation from his normal manner.

Examples:

Cannot add cold water to an urn. Instead boil the water first and add the boiling water to the urn.

On Yom Tov, for electric stoves (or gas stoves) where the burners are controlled by a rheostat (not digital), it is permissible to cook by:

1) Leavening the burners on low.
2) When you want to cook with burner it is permissible to turn up the heat.
3) Since one cannot put out a fire or reduce the heat with cause, make sure what you’re cooking will be enhanced by simmering or being cooked at a lower heat after having used a high heat. This way the heat can be turned down.

Cooking on Yom Tov must be done for the day. Thus, if Yom Tov falls on Motzi Shabbat you can only start cooking after Shabbat has ended for the Yom Tov.
Do you have questions:

If you ever have a question about kashering, a hechsher, the status of a utensil or food because of a mistake or just a general question, contact the Rabbi. Also, remember, when the Rabbi gives you a decision regarding a situation, assume it is specific for your particular situation, unless you know his answer applies to the situation in general.

Hechsures

http://kosherquest.org/kosher-symbols/

http://www.cor.ca/

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