

THE SHABBOS WEEKLY

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Parshas Ki Seitzei 5767

What have we learned so far with regards to chazora (returning food to a heat source)?

In the previous shiur we learned that if one wishes to return food to the heat source three rules must be complied with.

#1 – The food or liquid (soup etc.) must be fully cooked.

#2 – The food or liquid must be *yad soledes bo*, according to the *Mechaber* and warm according to the *Rama*.

#3 – The heat source must be covered.

Consequently, food or liquid may be returned to a Shabbos hotplate or to a heat source that is covered with a blech.

The reason for the first two rules is to avoid the prohibition of *bishul* (cooking), because if the food is not fully cooked, when returned to the heat source it will cook further. In addition, liquid that has cooled down is subject to *bishul*.

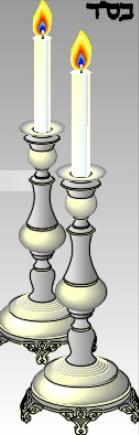
Cold soup may not be returned to the heat source, but what about returning cold solids?

The rule is that *apropos* the prohibition of *bishul*, (cooking) liquids that have cooled down are subject to *bishul*, whereas fully cooked solids that have cooled down are not.¹ It would therefore seem that one may return cold solids to a hotplate or *blech* (provided that the other conditions of *chazora* are met). Yet we do find a *machlokes* in the matter.

The *Magen Avraham* holds² that one may not return anything that has cooled down, including

¹ *Simon* 318:8.

² *Simon* 253:36, cited in *M"B* 253:68.



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solids. This position is supported by Rav Moshe Feinstein.³

However, the *Bi'ur Halacha* cites the *Vilna Ga'on* who holds that one may **return** a cold solid and he seems to support this position.⁴

One should ask one's rav as to the correct conduct on Shabbos.

What are the other rules for chazora?

It is evident from the *Shulchan Aruch* that one may not place food directly onto a blech unless it is being **returned**. The reason is to avoid the problem of *mechzi kimvashel* – it appears as if one is **cooking** and not **returning**.

Consequently, if the pot of food was removed from the heat source and placed on the floor, were one to return it to the heat source (a blech or hotplate) it would appear as if it is being placed there for the first time on Shabbos.

Placing on the floor demonstrates that one has disassociated the pot from the fire and it may not be returned.⁵

We can compare this to placing food in the refrigerator. The host removed the chicken from the blech, served it and placed the dish containing the remainder in the refrigerator. This obviously shows that there is no intention to return the dish to the fire. Subsequently regretting this action, the host wishes to return the food to the fire. *Chazal* tell us that this is analogous to placing it on the blech or hotplate for the first time and is *osur*.

³ *Iggros Moshe Orach Chaim* IV simon 74-31.

⁴ The problem is that the *M"B* 253:68 cites the opinion of the *M"A* totally omitting the *Vilna Ga'on*, which lends us to believe that he supports the position of the *Vilna Ga'on*.

⁵ *Simon* 253:2.

The *Mechaber* therefore holds that if the food or liquid was placed on the floor (or in the refrigerator) it may not be returned to the fire even if the other conditions are met.⁶

What if the food was placed on the counter?

The *Mechaber* holds that if food was placed on the floor it may not be returned but when placed on a chair or counter, since it is not a total *siluk* (removal from the fire) it may be returned to the fire.⁷

The *Rama* however holds that one must continue holding the pot of food or liquids until returned to the fire. This demonstrates that it was never disassociated from the fire and there was continual intent to return it.⁸

How can I serve food from the pot if I must continuously hold it?

You need not hold it in the air, rather you may place it on a counter or table, making sure to continuously hold it with one hand and serve with the other. When you are done serving you may return it to the blech or hotplate.⁹

Rule #4 – According to the *Mechaber* one must not place the pot of food onto the floor (or in the refrigerator) and according to the *Rama* one should continuously hold the pot until returned.

And the last rule?

The *Rama* adds that one must **intend** returning the food to the fire. This rule is not associated with the prohibition of *bishul*, because intending or not will not alter the status of the food, but

⁶ See the *Bi'ur Halacha* 'r'lo hinicha al that even if one intended on returning it to the fire, if it was placed on the floor the *Mechaber* agrees that it may not be returned.

⁷ See the *Bi'ur Halacha* ibid, which is based on the *Beis Yosef*.

⁸ This opinion is based on certain *Amora'im* in the *gemora*. The *Mechaber* follows other opinions in the *gemora*.

⁹ See the *SS"K* 1:18-2 and footnote 53.

intention will determine whether one is returning food to the fire or placing it there for the first time. We want to avoid the problem of *mechzi kimvashel*.

The *Mechaber* omitted this requirement.

Rule #5 – One must have intention to return the pot of food or liquid to the fire.

Summary:

- #1 – Food fully cooked.
- #2 – Food not cooled down.
- #3 – Fire covered with a blech or a Shabbos hotplate.
- #4 – Pot of food continuously held.
- #5 – Intention to return.

Vort on the Parsha

Es levavcha v'es levav zar'acha has the acronym elul. I heard from Rav Ezriel Auerbach *shlita* that *Hashem* opens our hearts in Elul, which enables us to proceed with *ani l'dodi v'dodi li* – love *Hashem* and turn to him with prayer and He will turn to you.

The Slonimer Rebbe, the "Nesivos Sholom", writes repeatedly that we are *Hashem*'s children, regardless of our spiritual state and He awaits any type of return or awakening, no matter how small.

The Tchernobil Rebbe heard a Yid sigh (*krechitz*) and said that if a person does not believe that *Hashem* "listens" to a Yid's *krechitz* (referring to a *krechitz* one utters when contemplating one's shortcomings in *avodas Hashem*) he is an *apikores* (a disbeliever). He means to say that *Hashem* awaits any type of *teshura*, as small as a *krechitz*. This offers much hope and prospect of being able to get closer to *Hashem* during this time.

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Note: The purpose of this series is intended solely for the clarification of the topics discussed and not to render halachic decisions. It is intended to heighten everyone's awareness of important practical questions which do arise on this topic. One must consult with a proper halachic authority in order to receive *p'sak*.