

COOKING (BISHUL)

**Cooking**

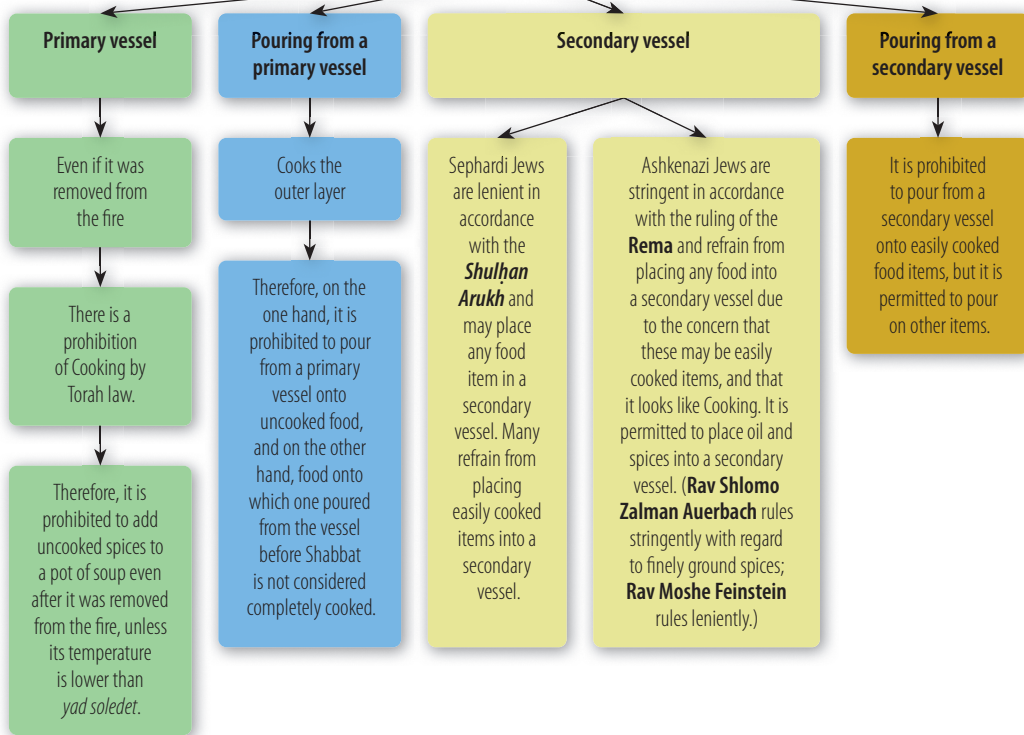
**Definition of the labor: Preparation of an item for consumption or another use by softening or hardening it by means of heat.**

**In the Tabernacle –**  
Herbs were cooked to produce dyes.

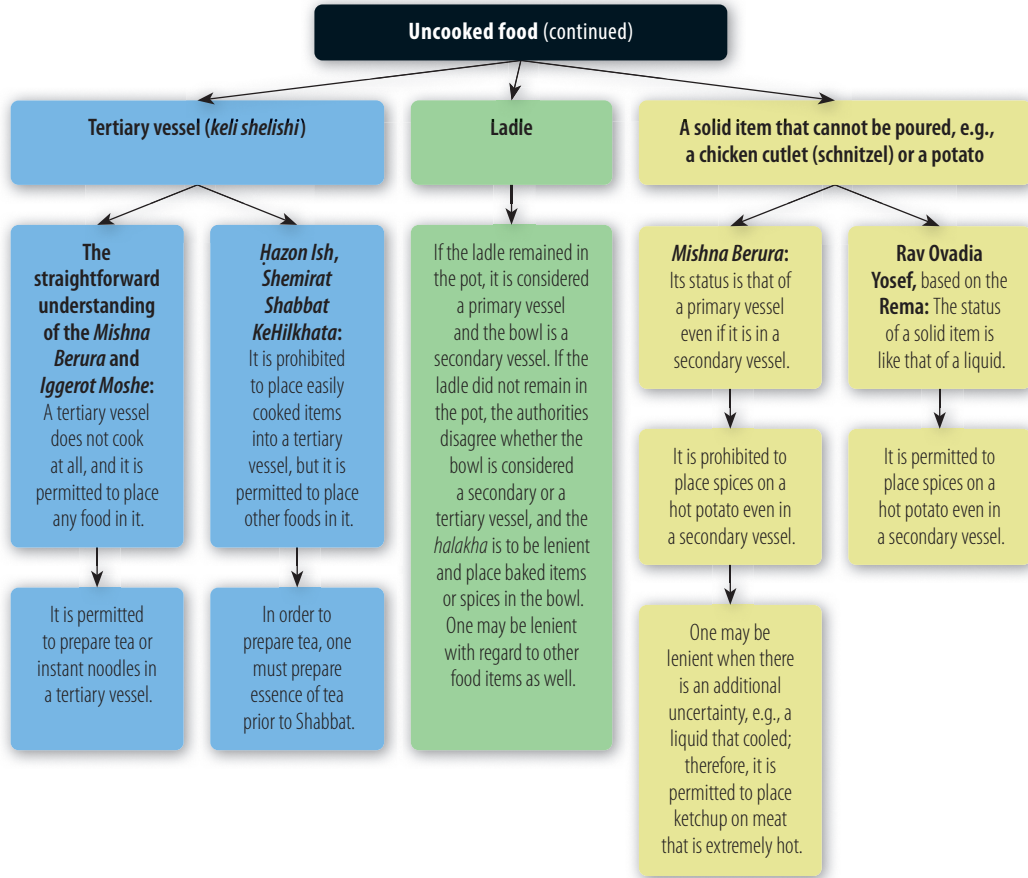
**Primary category of labor:** Preparing food for consumption with heat: cooking, baking, roasting, frying, boiling water

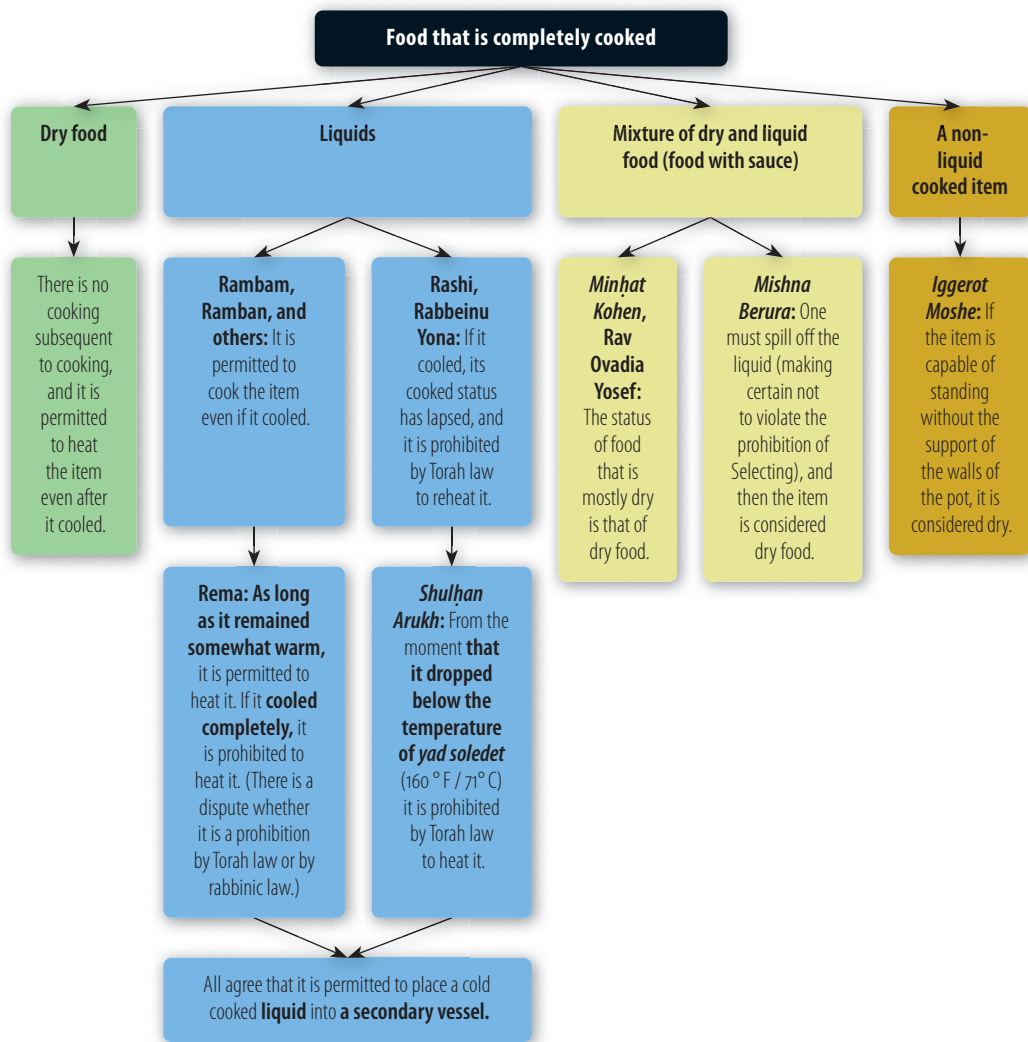
**Subcategory:**  
Melting metals, melting tar or wax

**Uncooked food**



HALAKHIC OVERVIEW

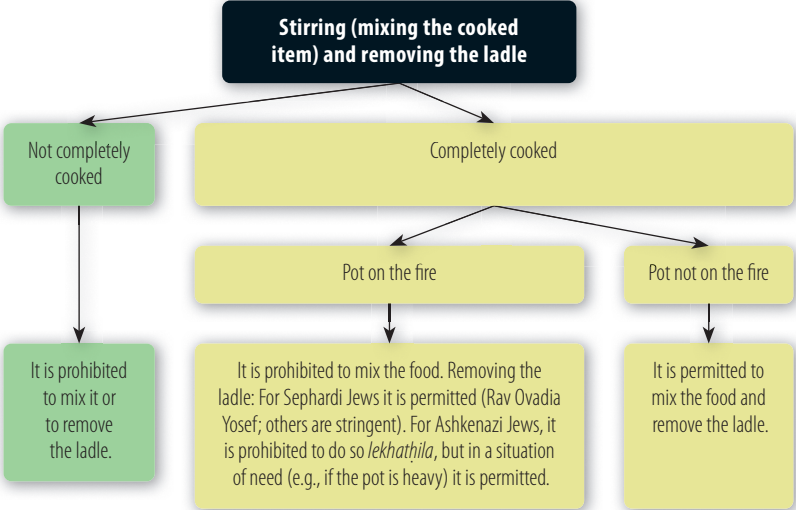




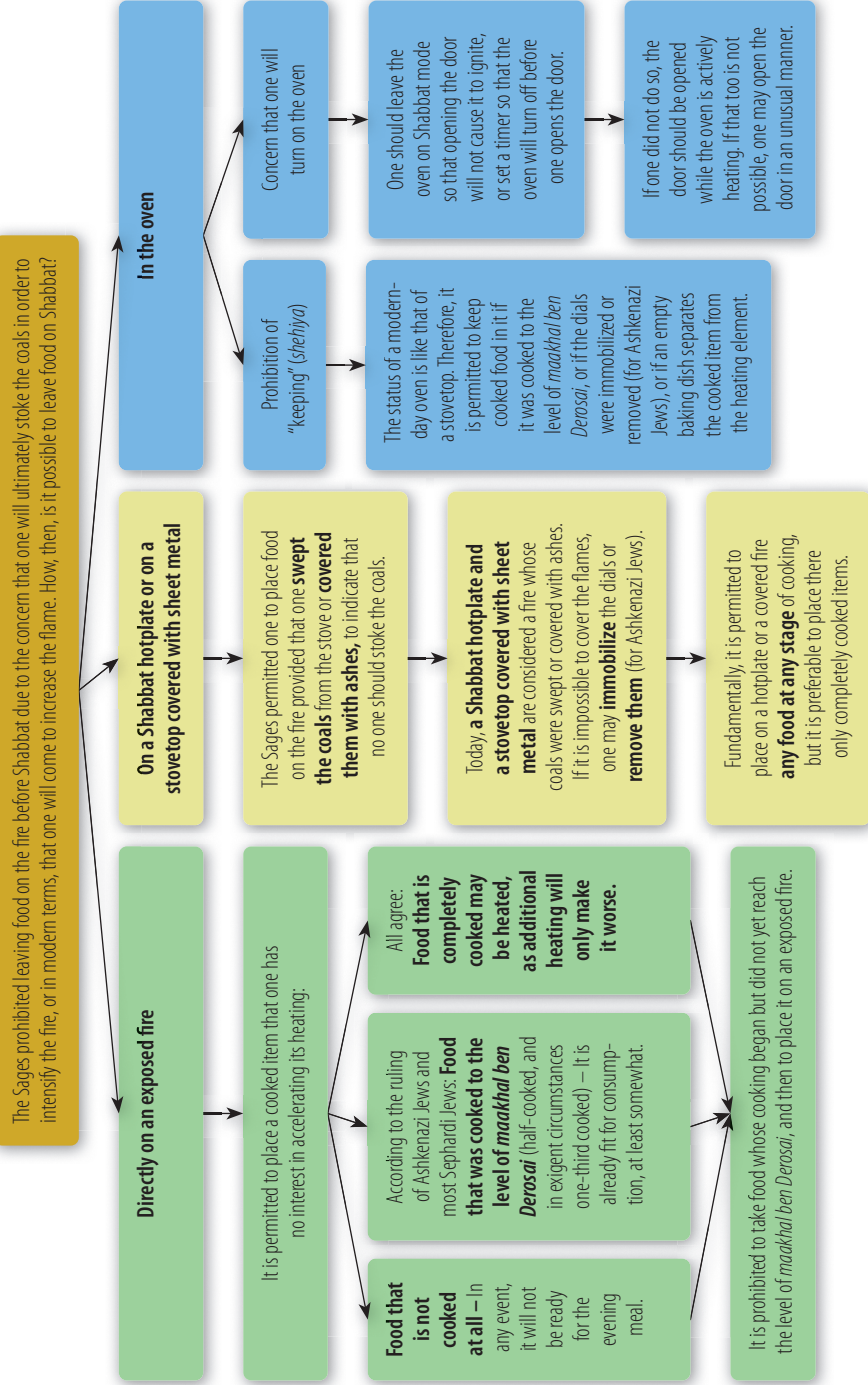
HALAKHIC OVERVIEW



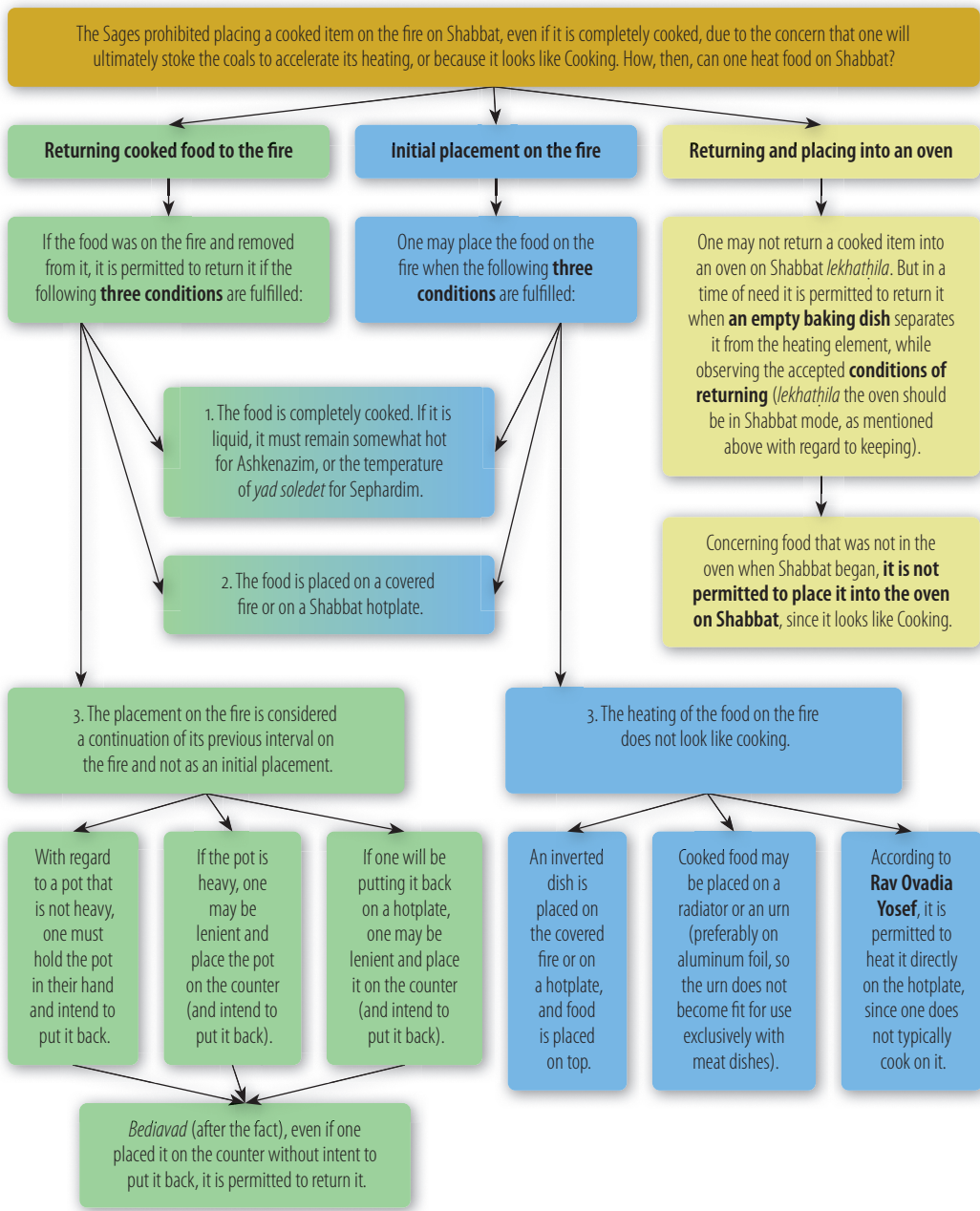




**The prohibition of keeping (*shehiya*) – Leaving cooked food before Shabbat**



**Heating cooked items on Shabbat itself**



## HALAKHIC OVERVIEW

### Insulating

The Sages prohibited covering a pot with material that adds heat even before Shabbat due to the concern that one will insulate in hot ashes with coals and ultimately stoke them on Shabbat. When the pot is on the fire, even blankets and the like are considered as material that adds heat. How, then, may one cover the food pots for Shabbat?

For **Ashkenazim**, it is permitted to cover a pot even on Shabbat itself, provided that one leaves **part of it exposed**.

All agree that it is permitted to cover a pot, even on Shabbat itself, in a manner **where the covering does not touch the sides of the pot**, e.g., if it only covers the top of the pot, or if it is placed on a cover that is wider than the pot so there is space between it and the sides of the pot. Therefore, there is no problem of insulating when keeping the food in an oven, as the sides of the oven do not touch the sides of the pot.

**Sephardim** who tightly and completely cover the pot **before Shabbat** have a basis for their practice, especially when it is placed on an electric hotplate.

### Various situations with regard to insulation

#### Slow cooker

The authorities disagree whether there is a prohibition of insulating in this case. One who seeks to fulfill all the opinions should place something at the bottom, over the heating element, and place the insert on it. One who wishes to be more stringent should immobilize the dials.

#### Placing a baby bottle in hot water

The **Hazon Ish** permits one to do so, as in his opinion, insulation in food is permitted. The **Mishna Berura** prohibits insulating in food; therefore, one should ensure that the water does not cover the entire bottle.

#### Placing a bag with food in cholent or the like

All agree that it is permitted because placing it into the cooked food is not for the purpose of heating the food in the bag; rather, it is so that the food in the bag will absorb flavor from the food (Rav Shlomo Zalman Auerbach).

#### Placing water in a (non-electric) thermos/vacuum flask

The authorities permitted to do so for different reasons: insulating with a secondary vessel is not prohibited, placing food in a vessel is not considered insulating, and more.

### An electric urn

It is preferable to purchase an urn with certification that it may be used on Shabbat (so that removing water will not activate the heating system). It is permitted to be lenient and use even a standard urn, as when one removes the water the influence on activation of the heating is not definite and not immediate.

One must ensure that the water is heated **before Shabbat** at least to the level of *maakhal ben Derosai* (approximately 122° F / 50° C), and it is preferable to have the water reach its boiling point before Shabbat.

It is prohibited to remove water from the urn if the water in it did **not yet boil**, as closing the spigot will accelerate the cooking of the water remaining in the urn.