

Food Preparation On Shabbos:

“Bishul” - Cooking - Part 1:

A - Description of the “Melacha” (prohibited activity):

1. This covers all methods of using heat to prepare food, including baking, frying, broiling, and roasting.
2. Definition: “using heat to **alter** the quality of an item.”
3. Foods subject to the prohibition: all solids and liquids foods; even foods which are edible in a raw state (e.g. fruits & vegetables) and liquids fit for drinking while cold (e.g. milk, water)
4. Sources of heat: 1) flame kindled before Shabbos, 2) any source of heat, 3) electric / gas range, 4) hot plate, 5) urn, 6) microwave, 7) immersing in hot water, 8) empty hot pot even off the flame

B - What Degree of Cooking is Prohibited?

1. Solid Foods - Minimal Amount is “**Ke’Ma’achal Ben Drusaiy**” - Debate - 1/2 or 1/3 of the cooking time from the raw state . We follow the stringent view of 1/3.
2. Solid Foods - Any increase of cooking after it has reached “Ke’ma’achal Ben Drusaiy.” (But is not yet fully cooked) is also prohibited.
3. Rabbinic Decree - Placing food in a hot area where it can eventually be cooked (even for short while) is also prohibited; even if you just want to take the chill off of a non-fully cooked item.
4. Liquid Foods - Once it is boiling, you have certainly transgressed.
5. Minimal amount - “**Yad Soledes Bo**” - hot enough from which the hand recoils on contact. 110° F (43° C) is the minimal amount to be concerned with. (160° F (71° C is definitely this amount)
6. Caf Hachayim: simple rule: “too hot to place in your mouth.”
7. Hot plates definitely warm foods (e.g. cold soup) beyond “*Yad Soledes Bo.*”
8. Liquid Foods - Any increase of cooking after it has reached “*Yad Soledes Bo.*” (But is not yet boiling) is also prohibited.
9. Rabbinic Decree - Placing liquids in a hot area where it can eventually be cooked (even for short while) is also prohibited; even if you just want to take the chill off of a non-fully cooked item.

C - Accelerating the Cooking Process: (in cases when food is not fully covered)

Note: Fully cooked is defined as *the food has been cooked to the point at which people would normally eat it without requiring that it cook further.*

1. Changing position of the pot over hot area
2. Reducing the amount of food or liquid in a pot (Friday night chulent pot raid)
3. Stirring (even if the pot has been removed from the stove, but it is still hot)
4. Covering a pot (even if it was momentarily taken off or fell off)
5. Closing an oven door (can not remove some food and leave not fully cooked in the stove)

D - Reheating Cooked Foods on a Biblical Level:

Note: This section refers only to fully cooked foods which cooled off, and only on a Biblical level.

1. Solid Foods - “**Ain Bishul Achar Bishul**” (e.g. dry chicken without a lot of gravy, kugel, etc.)
2. Baked Foods - “**Ain Afiah Achar Afiah**” (e.g. re-heating Challah) [prohibited to toast it]
3. Baking or Roasting a Cooked Item - “**Yeish Afiah / Tzli Achar Bishul**” [Sfardim are lenient in this]
4. Cooking a Baked or Roasted Item - “**Yeish Bishul Achar Afiah / Tzli**” (e.g. prohibited to put challah / chow mien noodles / croutons into the soup pot which is on the stove)
5. Liquids - “**Yeish Bishul Achar Bishul**” - There is a debate in Halacha whether you may reheat liquids. In practice, we are strict in this area. Therefore, there will be room for leniency in specific situations.
6. We are lenient to reheat a drink / soup that has cooled down below **Yad Soledes Bo**, but is still warm.

Note: If prohibited cooking occurred, either intentionally or inadvertently, in many instances, it may be prohibited to derive any benefit from the cooked food. Contact your Rabbi in these situations.