

Shehiyah, Chazarah, Hatmanah

Shehiyah

The Prohibition

- **Definition.** *Shehiyah* (lit. leaving) is the *issur d'Rabbanan* to leave not fully cooked food on a fire before Shabbos that will cook on Shabbos. Chazal forbade this out of concern that one might adjust the flame ("stoke the coals") to assist in the cooking process, thereby transgressing *issurei d'Oraisa*.¹
- **Which foods.** *Shehiyah* only applies to foods and liquids that are not fully cooked. Chazal weren't concerned about adjusting the flame when the food is already edible.² The parameters are as follows:
 - **Solids.** If a food is already half cooked (it was heated for half of its cooking time), *shehiyah* doesn't apply, and it therefore can be left to continue to cook over Shabbos.³ Nevertheless, ideally food should be fully cooked upon entering Shabbos.⁴
 - **Early Shabbos.** If you accept Shabbos early, uncooked food can be put on the fire as long as the food will be half cooked by *sheki'ah*.⁵
 - **Liquids.** If a liquid is hotter than *yad soledes bo* (160°)⁶ at the onset of Shabbos, it may be left on the fire over Shabbos.⁷

Leniencies

1. **Blech.** Chazal allowed certain things to be done before Shabbos to permit *shehiyah*. Demonstrating that you aren't interested in hastening the cooking process eliminates the concern of adjusting the flame. In the ovens in the times of Chazal this was accomplished by removing or covering the coals inside of the oven (*grifa* and *ketima*).⁸ Nowadays, a *blech* (lit. sheet of metal) can be used to cover the flame on the stove to enable you to leave food cooking on Shabbos. Multiple layers of aluminum foil are also sufficient to function as a *blech*.⁹
 - **Knobs.** A *blech* is only required to cover the actual flame on the stovetop. Nevertheless, it's preferable to cover the knobs of the stove as well.¹⁰
 - **Hot plate.** There is no *issur of shehiyah* on a hot plate. Since its temperature is not adjustable and it isn't made to cook on, the concerns of Chazal are not applicable.¹¹
 - **Crock-Pot.** The entire heating element of adjustable Crock-Pots must be lined with aluminum foil to serve as a *blech* to permit *shehiyah*. Ideally, the knob should also be covered.

- **Urn.** The *issur of shehiyah* applies to water in an urn as well. Therefore, the water must be heated (until it reaches *yad soledes bo*) before Shabbos begins.
 - **Oven.** To make an oven qualify as a *blech*, one would need a metal box insert, which isn't so practical.
2. **Raw meat.** Uncooked meat can be placed on the fire immediately before Shabbos (even without a *blech*) if it will not be ready in time for the Friday night meal. Since raw meat takes a long time to cook, there's no concern of adjusting the flame to speed up the process, since it wouldn't be ready anyway.¹² Nowadays, when cooking can be done more quickly than in the past, this would only apply to Crock-Pots, which cook slowly.
 - **Entire pot.** Raw meat exempts from *shehiyah* other uncooked foods that are in the same pot. Therefore, you can put up a cholent immediately before Shabbos if it has at least one piece of raw meat inside.

Chazarah

The Prohibition

- **Definition.** *Chazarah* (lit. returning) is the *issur d'Rabbanan* to return cooked food to a fire (after it was removed) unless certain conditions are fulfilled. Chazal were concerned that returning food to a fire resembles cooking, or it may lead you to "stoke the coals," and therefore could lead one to violate *issurei d'Oraisa*.¹³
 - **Fully cooked.** *Chazarah* is only applicable to foods that are completely cooked. Otherwise, placing uncooked food on a fire would violate the *issur d'Oraisa of bishul*.¹⁴ Regarding liquids, *chazarah* only applies if the liquid hasn't cooled off. A liquid that cooled off would be subject to *bishul*.¹⁵

Leniencies

- **Conditions.** *Chazarah* is permitted *l'chatchilah* if all of the following conditions are fulfilled.
 1. **Blech.** The heat source must be covered with a *blech*. You can place a *blech* over a fire on Shabbos. A hotplate (without knobs) doesn't require a *blech*.¹⁶
 2. **Intention.** When you take the food off the fire, you need to have in mind that you plan on returning it.¹⁷ This makes your action considered "returning" rather than placing food on the fire for the first time (which a *blech* wouldn't permit).¹⁸
 3. **In hand.** You need to keep the pot of food in your hand for the entire duration of time that it's off the *blech*.¹⁹ This further enables your action to be

considered an act of returning (not placing for the first time).²⁰

- **B'dieved.** The first condition (the *blech*) is absolutely necessary to permit *chazarah*. However, if only one of the other two conditions are met (intention or in hand), *b'dieved* you may return the food to the heat source.²¹ In extenuating circumstances (e.g., a pot of essential food) you can be lenient and return the food as long as there is a *blech*.
- **Transferring.** When you properly fulfill the conditions to permit *chazarah*, you can even “return” the food to a different heat source.
 - **Pot to pot.** Additionally, you can even transfer food from one pot on the fire to another.²³ Therefore, you can take boiled water from an urn (even via a cup)²⁴ and pour it into cholent on the fire. To avoid the prohibition of stirring a pot on the fire (which can occur inevitably by the water that’s being poured),²⁵ you can either lift the pot off the *blech* while pouring,²⁶ or pour very slowly.²⁷

Hatmanah

The Prohibition

- **Definition.** *Hatmanah* (lit. insulating) is the *issur d'Rabbanan* to cover a cooked food in another material in order to retain its heat. You can wrap food in order to contain it or prevent it from drying out, but a second layer whose sole purpose is for insulation is forbidden.²⁸ The prohibition applies whether the food or liquid is partially or completely cooked.²⁹
 - **Partial covering.** *Hatmanah* only applies to a wrapping that completely surrounds the pot (the top and all sides). If a significant part of the pot isn’t covered, the wrapping is permitted.³⁰ Similarly, if the covering doesn’t touch the pot, there is no *issur* of *hatmanah*.³¹
- **Erev Shabbos.** There is a type of *hatmanah* that’s forbidden even on *erev Shabbos*, and that is insulating food directly on a heat source.³² The covering combined with the heat source upgrades the action of *hatmanah* from “retaining heat” to “increasing the heat” (*davar hamosif hevel*). However, this too would be permitted if the covering was only partial.³³
 - **Crock-Pot.** The *poskim* debate whether to consider a Crock-Pot insert insulated in a manner that increases the heat (which would forbid its use even on *erev Shabbos*).³⁴ Therefore, one should ideally place something under the insert to raise it slightly (e.g., balls of tinfoil or an empty tuna can). This makes the insert only partially covered and therefore permitted.³⁵
 - **Enhancing flavor.** Completely submerging a container inside hot food is considered insulating in a heat-increasing material and therefore forbidden even on

erev Shabbos. However, if your intention is for it to absorb the flavor of the surrounding food (e.g., wrapped *kugel* or *kishka* in a *cholent*), then it’s permitted.³⁶

Leniencies

- **Reinsulating.** If a pot was insulated to retain its heat before *Shabbos*, you can unwrap it and reinsulate it on *Shabbos*. Furthermore, you can add an extra layer of insulation to a pot that was insulated before *Shabbos*.³⁷
- **Kli Sheini.** It’s permitted to insulate a liquid or solid that was transferred to a *kli sheini* (e.g., a bowl that was filled from a pot that soup was cooked in). Therefore, you can transfer a food from its original pot (*kli rishon*) into another container and then insulate that container to retain the heat.³⁸
 - **Kli rishon.** In a case of necessity, a food that has cooled below *yad soledes bo* (110°F) can be insulated even while it’s still in the pot that it was cooked in (*kli rishon*).³⁹

1. שו"ע (רנג:א) 2. מ"ב (רנג:סק"ג) 3. שו"ע (רנד:ב) 4. ביה"ל (רנג:א ד"ה ונהגו) 5. מנחת שלמה ח"ב ס' לך אות ט' 6. אג"מ או"ח ח"ד ס' עד אות ג' 7. אג"מ או"ח ח"ד ס' עד אות כד 8. שו"ע (רנג:א) 9. גרשז"א (מאור השבת לבב) 10. אג"מ או"ח ח"א ס' צב 11. מג"א (תקנא:מב) 12. שו"ע (רנג:א) 13. מ"ב (רנג:סקל"ז) שעה"צ (רנג:סק"ל"ז) 14. רמ"א (רנג:ב) 15. עיין רמ"א (שיח:טו) 16. שו"ע (רנג:ב) 17. רמ"א (רנג:ב) 18. מ"ב (רנג:סקנ"ו) 19. רמ"א (רנג:ב) 20. מ"ב (רנג:סקנ"ה) 21. ביה"ל (רנג:ב ד"ה ודעתו) 22. חזו"א (לז:יב) 23. עיין אורחות שבת עמ' צה 24. עיין שש"כ פ"א הערה מט' 25. כלבו הובא בב"י ס' רנג עיין הל' שבת במטבח עמ' 69 27. שש"כ פ"ה הערה מב 28. הל' שבת במטבח עמ' 70 29. שו"ע (רנד:ז) 30. רמ"א (רנג:א) 31. שו"ע (רנד:ח) 32. שו"ע (רנד:ח) 33. רמ"א (רנג:א) 34. עיין אג"מ או"ח ח"ד ס' עד 35. אורחות שבת עמ' 542 36. הל' שבת במטבח עמ' 76 37. שו"ע (רנד:ד) 38. שו"ע (רנד:ה) 39. מ"ב (רנד:סק"ח)