

Volume

1

PIRCHEI SHOSHANIM

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Shulchan Aruch Learning Project

# Hilchos Shabbos

PIRCHEI SHOSHANIM SHULCHAN ARUCH LEARNING PROJECT

# Hilchos Shabbos Volume I

## Shiur 1

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## SH'HIYA: POTS ON THE FIRE

*Simon 253:1*

*Part I*

*The Laws for Kiroh and Tanur:*

*Placing Pots on the Fire on Erev Shabbos*

**1** A kiroh is one which is constructed in the shape of a kettle. Pots are placed on top of it, where it has its mouth, and there is room for placing two pots. If this kiroh was fired by means of gefes, which is the refuse of olives, or with wood, one may not place food on it for cooking before sunset, (on Erev Shabbos), with the intention of leaving it there (until after Shabbos arrives) – unless the food has already been fully cooked and **1** is condensing (*i.e., due to the continuous shrinkage that will result from the cooking*) to its detriment, in which case it need not be feared that the coals in the stove will be stirred. It is also permitted to place the pot on the stove if the food **2** is raw, *i.e.,* **(1)** it has not been cooked at all. For since it is raw, one will not pay attention to it until the next morning, while it is possible for it to finish cooking during the night without any raking of the coals.

However, if the food is only partially, but not fully, cooked, or even if it is fully cooked but condensing through cooking will improve it, we are concerned that the coals may be raked. Therefore placing it on the stove is forbidden unless the stove is raked *i.e.,* all the coals are removed from it or it is spread with ashes *i.e.,* the coals are **3** covered with ashes, so as to lessen their heat intensity.

If a **4** **(2)** raw piece (of meat) is put into the pot, it is muter just as if it would consist entirely of raw (meat), **(3)** since one will not pay attention to the entire pot.

But even if the stove was not raked nor spread with ashes it is muter to place a pot **5)** next to it at its outside.

If it was fired with straw or stubble, it is muter to allow a pot to stay on it even if it was not g'rufo or k'tumo. <sup>1</sup>

*RAMA If two kiroh – stoves are coupled, one beside the other, with an earthenware partition between them: if one is g'rufo or k'tumo and the second is not g'rufo or k'tumo, **6) (4)** it is muter to allow a pot to stay on the one which is g'rufo or k'tumo, even though the one which is not g'rufo or k'tumo will add to its heat.*

However, as for a **7) (5)** tanur-stove even if it was fired with straw or stubble, it is forbidden to place even adjacent to it- **8)** even if it is goruf v'kotum RAMA as long as it is of **9)** yad soledes bo. <sup>2</sup> It goes without saying that it is forbidden to let a pot stay within it or on it.

As for a **(6)** kupach-stove which has room for placing one pot on it, where it was fired with straw or stubble, it has the status of a kiroh; where it was fired with gefes or wood, it has the status of a tanur. **10)** *(Our types of ovens have the status of a kiroh).*

**(7)** If one forgets and leaves a pot of food standing on a stove, 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 **11)** forbidden to be eaten until the night after Shabbos. Where one deliberately leaves a pot of food on the stove, it is forbidden in both cases RAMA until a time period has elapsed (after Shabbos) during which the cooking done on Shabbos could be done. **(8)** Where a non-Jew **9)** returns it to a stove on Shabbos **13)** the same law applies as for one who unintentionally leaves it. Where a **14)** Jew **(10)** returns it, the same law applies as for one who deliberately leaves it standing. If, however, it continued cooking to its detriment, it may be eaten since no gain was derived from transgressing the prohibition. <sup>3</sup>

**15)** Some hold that where it has already been cooked to the degree of **16)** ma'achal Ben-Derosai (i.e. the name of a thief who ate his food semi cooked) or it has been completely cooked and continued cooking will improve it, it is muter to leave it

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<sup>1</sup> G'rufo – coals are raked from the stove; K'tumo – coals are covered with ashes

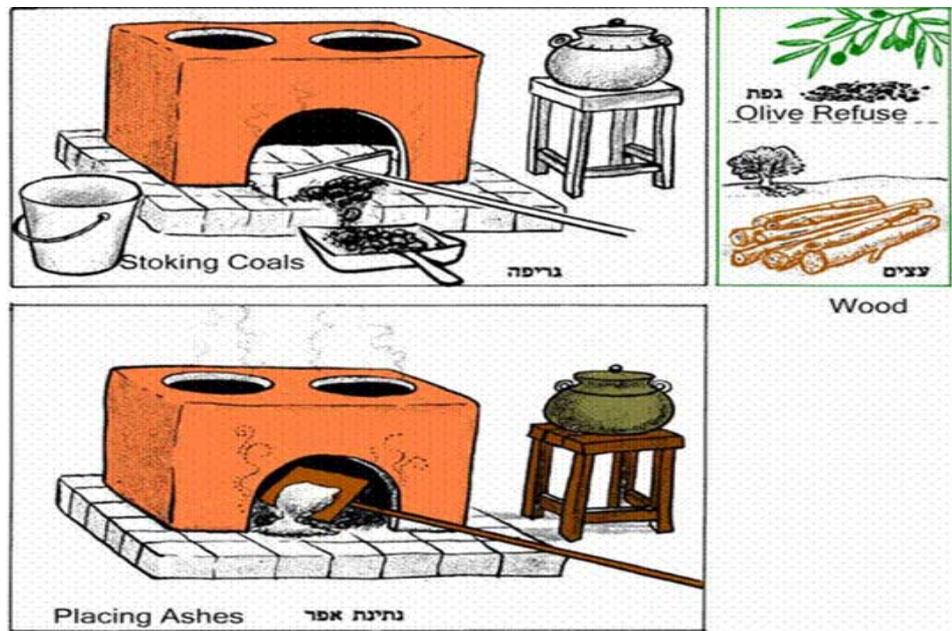
<sup>2</sup> A degree of heat at which food begins to cook.

<sup>3</sup> See the beginning of Simon 257.

on a *kiroh* RAMA or even on a *tanur* even one fired with gefes or with wood, and even if it was not *g'rufo* or *k'tumo*. In this opinion, *goruf v'kotum* and firing with straw and stubble were mentioned only when the cooking process has begun but has not reached the stage of *ma'achal B"D*; or, where one has removed the pot from the stove and desires to return it on Shabbos. Where one forgets and leaves a pot of food, which has begun to cook, but has not yet reached the stage of *ma'achal B"D*, it is forbidden to eat it. It goes without saying where one intentionally leaves it standing there that it is forbidden to eat. RAMA *The people's minbag is to be lenient and follow this last opinion.*

All of these laws regarding leaving a pot apply to where the pot rests on an iron base or upon stones and it does not touch the coals. But *hatmana* <sup>4</sup> on coals is forbidden according to all opinions. RAMA *But some hold that even where the pot rests directly on the fire as long as its 17) upper part is not covered this is not considered hatmana and is muter, and so is the minbag. It is, however, heedful to raise it away from the fire slightly before Shabbos, so that a Jew will be allowed to remove it. If it was not raised away from the fire and it is still on the fire on Shabbos, then it should be removed by a non-Jew. If no non-Jew is available a 18) Jew may remove it, but he should be careful to remove it gently so as not to move the coals, and then even if he moves them slightly this will be a *davar she'eino miskavein* <sup>5</sup> which is permitted.*

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<sup>4</sup> *Hatmana* – the wrapping up of a pot to retain its heat

<sup>5</sup> A prohibited act that is done unintentionally.

## Topics Discussed in this Se'if

1. The word '*nosnim*' – *to place*, in the *Mishna*.
2. *Sh'hija* – leaving on the fire from before Shabbos.
3. *Mitstamek v'ra lo* and *mitstamek v'tov lo*.
4. *G'rufo* and *K'tumo*.
5. The difference between *a tanur*, *kiroh* and *kupach*.
6. Placing *next to* the fire.
7. If *sh'hija* was done deliberately or unintentionally.

Since this is a long *se'if*, we need to break it down and deal with each section separately.

The source for this *halacha* is the *Mishna* in *Shabbos* 36b and the majority of the following *Gemora* ending on 38a.

Let us view the *Mishna*:

Shabbos 36b

*A kiroh-stove that was fired with straw and stubble – “nosnim:” one may put a pot on it, if fired with ‘gefes’ (refuse of olives) or wood one may not “put” a pot on it, unless one raked the coals or spread ashes over them.*

## What Does the Mishna Mean by Nosnim?

The *Mishna* uses the word *nosnim* – to put or place, pots on the *kiroh* (stove). What does *nosnim* mean? The *Gemora* explains *nosnim* and *put* in two ways:

1. To *return* to the stove; the opinion of *Chanania*.
2. *Sh'hija*, to *place* on the stove; the opinion of the *Chachamim*.

What is Sh'hiya?

*Sh'hiya*<sup>6</sup> means to leave a pot of food on the fire from before the onset of Shabbos and it remains there even after Shabbos has arrived.

What Is Wrong With Sh'hiya?

*Rashi*<sup>7</sup> says that the problem with *sh'hiya* is that one might come to<sup>8</sup> stir the coals, thereby transgressing a Torah prohibition. In other words, one might see that the food is not heating to one's satisfaction and one might stir the coals to raise the heat.

We see in the *Mishna* that if the stove is fired with straw and stubble, then – *nosnim*, which according to *Chachamim* means *sh'hiya*, one may place a pot of food on the stove without having to do *g'rufo* and *ke'tumo* – raking the coals or covering them. Since straw and stubble burn very quickly, there are no coals that might be stoked to raise the fire.

However, when the stove is fired with *gefes* (refuse of olives) or wood, there exists the problem of stoking the fire, as these “fires” become coals. According to *Chanania*, even in this second case one may do *sh'hiya*.

We are dealing with the second half of the *Mishna* where there are coals.

So it seems, according to the way the *Chachamim* explain the *Mishna*, *sh'hiya* is always forbidden, and according to *Chanania*, *sh'hiya* is always permitted (as he explains the *Mishna* to mean return, not *sh'hiya*).

However, the *Gemora* explains the following:

Sh'hiya is muter, allowed:

1. According to *Chanania*, if the food is cooked to a degree of<sup>9</sup> *ma'achal Ben Derosai*.<sup>10</sup>

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<sup>6</sup> From the word *shaha* to stay.

<sup>7</sup> *ud sheyigrof* in the *Mishna*

<sup>8</sup> We find a *machlokes* as to what issue is involved: *Rashi* says on *Shabbos* 34b (*gezeira* – 4 lines down) That by stirring the coals he will cook the food – *bishul*, and the *Rambam* (chapter 4 paragraph 3) says that there might be some sparks and he will cause more fire which is *hav'ara* – making fire.

<sup>9</sup> See *Mishna Berura* 38 *machlokes* (argument) between *Rashi* and *Rambam* as to the degree of *ma'achal Ben Derosai*.

<sup>10</sup> Ben Derosai is the name of a thief who ate his food semi cooked. Less than this degree *sh'hiya* is forbidden.

2. According to the *Chachamim*, when the food is *mitstamek v'ra lo*, hardening to its detriment.<sup>11</sup>
3. According to both *Chanania* and the *Chachamim*, when there is a raw piece in the pot.

What these terms mean?

*Mitstamek v'ra lo* – Food condensing through more cooking to its detriment. There is no reason to stoke the fire as the food will only get worse.

*Mitstamek v'tov lo* – Food that improves as it condenses. The *Chachamim* hold one might stoke the coals to improve the food.

*Ma'achal Ben Derosai* – A certain degree of cooking. *Chanania* holds that if the food is cooked as such, one will not stoke the coals, as the food is edible.

In the third explanation above we mentioned that if there is a raw piece in the pot, *sh'hija* is *muter*. The reason being that a raw piece takes a long time to cook, and it will not be ready for the night meal even if the fire was stoked. The source is the *Gemora* on *Shabbos* 18b.<sup>12</sup>

Raw What?

*Rambam* – even raw vegetables.

*Bais Yosef*<sup>13</sup> – only raw meat.

The *Bais Yosef* argues saying that since the reason is that something raw takes a long time to cook, only raw **meat** fits the bill. The *Rambam* learns that since one had to put a raw piece of anything in the pot in order to allow him to do *sh'hija*, he will remember that it is forbidden to stoke the fire.

The *Magen Avrohom* (*M"A*) 4 and *Mishna Berura* (*M"B*) 9 rule like the *Bais Yosef* that only raw meat qualifies.

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<sup>11</sup> Shabbos 37b

<sup>12</sup> 18 lines down.

<sup>13</sup> *v'im nossum*

## Summary

One may leave food on a stove fueled with coals if:

*Chanania*: If the food is cooked more than *ma'achal Ben Derosai* or there is raw meat in the pot.

*Chachamim*: If the food is *mitstamek v'ra lo* or there is raw meat in the pot.

If the food is not in this category the stove must then be *goruf v'kotum*, which we will learn about in the next *shiur*.

## Review Questions

1. If *nosnim* according to Chanania means **returning**, does that mean that he permits *sh'hya*?
2. What is the reason for the answer to 1?
3. What can be the problem with leaving food on the fire **before** *Shabbos*?
4. Why the distinction between a wood fire and a straw fire?
5. What does *mitstamek v'ra lo* mean and how does it help?
6. What does *mitstamek v'tov lo* mean?
7. Why is it a problem according to the Chachamim and not a problem according to Chanania?
8. How does placing a raw piece of meat in the pot help to permit *sh'hya*?

## Review Answers

1. In essence it means that he permits *sb'hiya*, but when complying with certain conditions.
2. If the *Mishna* is referring to *chazora* then there is no *issur* to place it there before *Shabbos*, so why should it be *ossur*.
3. The problem is that one might stoke the fire to heat the food.
4. Straw burns quickly and after a short while there is nothing to stoke, whereas wood produces coals which can be stoked.
5. *Mitstamek v'ra lo* means that the food or liquid is hardening to its detriment. Water, once boiled, is always *mitstamek v'ra lo* because it merely evaporates and does not improve in taste.
6. It means that the food is fully cooked but it is improving in taste.
7. The Chachamim hold that since there is benefit from added heat there is room to suspect that one might stoke the coals. Chanania holds that since the food is already passed *ma'achal ben Derosai* there is no reason to suspect that one might stoke the coals.
8. Since raw meat takes a long time to cook there is no reason to suspect that one will stoke the coals, as stoking will not cook the meat for night meal. In essence one removes one's thoughts from the cooking food.