



Parshas Vo'eschanan 5765

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*This shiur is sponsored by a reader in NY and an anonymous.*

### ***When does the concept of 'raw meat' come into play?***

We have learned in previous shiurim that leaving food on an open flame causes problems. *Chazal* were concerned that one might stoke the coals on Shabbos in order to hasten the cooking and unless the food is cooked to a certain degree before Shabbos, or the flames are covered with a blech, one may not leave food on a stove before Shabbos. A hot plate also remedies the problem. The *gemora* provides another solution – raw meat.

One may place a pot of raw meat on open flames just before Shabbos and/or one may add a sizeable portion of meat to a pot of food just before Shabbos.

### ***Why is raw meat different?***

*Chazal's* concern was that people might stoke the fire to ready the food for the night meal. Raw meat placed on the fire just before Shabbos cannot be cooked in time for the night meal. Consequently there is no reason for concern that one might stoke the fire to hurry the process. *Chazal* called this action a *היסח דעת* – not thinking about the food.

### ***Why must it be placed on or in the stove right before Shabbos?***

If food is not placed on the fire close to Shabbos, it will cook somewhat before Shabbos and stoking coals (raising heat) on Shabbos will complete the cooking process. The raw meat must be placed immediately before sunset. Rav Vozner *shlita* is of the opinion that it is halachically acceptable if one **accepts Shabbos**

immediately after placing raw meat on the fire.<sup>1</sup> This is not a simple matter, because there might be ample time for it to cook before Shabbos and *Chazal's* concern becomes relevant again.<sup>2</sup>

### ***Why the preference for raw meat - are raw vegetables not the same?***

Raw meat takes a relatively long time to cook as opposed to most other food items.<sup>3</sup>

### ***Is this option applicable nowadays?***

Rav Vozner *shlita*, based on the *Chazon Ish*, holds that this *beter* is applicable even with contemporary super-hot ovens and stoves and even though one is able to cook even meat in a relatively short time, the *beter* remains.<sup>4</sup>

Rav Eliashiv *shlita* however holds that since one is able to cook meat in a relatively short time, one may not use this *beter*. Even if one leaves raw meat on a low flame, since it is possible to raise the heat and quickly cook the meat, it is prohibited.<sup>5</sup>

One should therefore *l'chatchila* resort to the other possibilities, i.e. a blech or hotplate and only use this option after consulting a halachic authority.

### ***How does a crock-pot fit into all this?***

Many are accustomed to cook cholent in a crock pot and this involves several issues. *Hatmana*

<sup>1</sup> *Otsros haShabbos* 2:23.

<sup>2</sup> As explained in footnote 68 *ibid*. See *M"B* 253:10 where he says "very close to sunset".

<sup>3</sup> *M"B* 253:9.

<sup>4</sup> *Otsros haShabbos* 2:24 and footnote 69.

<sup>5</sup> *Otsros haShabbos* 2:24 and footnote 70.

(storing) is a serious issue and we will *be"H* deal with it later.

As far as *sh'hiya* is concerned, there are two issues - the status of the outer shell and the food.

The crock pot cannot be considered *goruf v'kotum* (a covered flame equivalent to a blech or hotplate) because one actually cooks inside the crock pot and nothing is done to alter this.

Accordingly, food may only be placed inside, according to the *Mechaber*, if it is fully cooked and hardening to its detriment, which is not usually the case with cholent. A possible solution would be to add raw meat very close to Shabbos, as explained above. Everyone would agree that raw meat in a crock pot is permitted because it cannot be ready for the night meal.<sup>6</sup>

However according to the *Rama* there is much more leeway once the food is more than half cooked.<sup>7</sup>

**Briefly:** A crock pot may be used (with respect to *sh'hiya*) in one of the following instances.

- A sizeable portion of raw meat is placed inside the cholent right before Shabbos.
- The cholent is more than half cooked before Shabbos. According to the *Mishna Berura* it should *l'chatchila* be fully cooked.

One may not return cholent to a crock pot nor may one return the inner pot to the outer shell once removed. This is because it is considered an open flame.

As for *batmana* (in brief): We will learn *be"H* that some *poskim* require the inner pot to be raised a bit, which is acceptable to all opinions.

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## Vort on the Parsha

Moshe Rabeinu requested Hashem to allow him passage into Eretz Yisrael and he will see Eretz Yisrael. This seems superfluous

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<sup>6</sup> Even according to Rav Eliashiv, as mentioned above.

<sup>7</sup> As mentioned before, according to the *Chazon Ish* it is *l'chatchila* when more than half cooked.

because if he passes into Eretz Yisrael obviously he will see the Land.

The Kotzker Rebbe says that one is able to travel the breadth and length of Eretz Yisrael and not **see** it. Moshe Rabeni did not wish to sightsee; he wanted to behold the *kedusha* and spirituality of Eretz Yisrael, which is not easily achieved. It is something that must be prayed for as it is not accessed in an offhand manner.

The *Bach* writes that even the fruit of *Eretz Yisrael* is full of *kedusha* as a result of *Hashem's* presence in the land. Eating this fruit can fill one with spirituality and holiness.

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## Food For Thought

*When may I return a pot of food to the blech or hotplate?*

*May I ever return a pot of food to an oven?*

*If the fire on my stove went out, may I place the food on my neighbor's blech or hotplate?*

*If someone accidentally removed the wrong pot from the hotplate, may it be returned?*

Answers coming *be"H* next week.

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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.