One of the most beautiful scenes in Yiddishkeit is the family gathered around the table for Kiddush, a special moment for which we wait all week. On Yom Tov, the beautiful melody1 ushers in each of the Shalosh Regalim with much excitement. Although we are quite familiar with how to recite Kiddush, it is important to review the halachos related to this mitzvah.

A. OBLIGATION

In the Aseres Hadibros (Ten Commandments), we are commanded to “Remember the Shabbos day to sanctify it.” One fulfills this Torah obligation by simply reciting Kiddush on Shabbos.2 Chazal (the Rabbis) instituted the recitation of Kiddush over a cup of wine.3 This Kiddush consists of Yom Hashishi-Vayechulu, Savri-Borai Pri Hagafen, and the brocha of Kiddush as found in the Siddur.4 Both men and women are equally obligated in this mitzvah.5

B. THE WINE AND KIDDUSH CUP

1. Wine

Kiddush may be recited on any kosher wine6 upon which the brocha of Borei Pri Hagafen is recited. If one cannot drink wine, one may recite Kiddush on the wine and the cup of wine is d’Rabonon (from the Rabbis). However, some also use this tune during the Hagaddah for “Lefochash” and the brocha of “Asher Ga’alama.”

2. The Rambam (Hilchos Shabbos 29:1) writes that the obligation to remember Shabbos is both at the beginning and the end of Shabbos. Technically, Havdalah is also a “Kiddush” for the end of Shabbos.

3. See Tosefot Nitziv 4a, “my hee.” Tosefot Pesachim 16a “yecholochu” states two opinions: 1) the cup of wine is d’Rabonon; 2) the cup of wine is d’Oraysa, but the drinking of it is d’Rabonon.

4. There are slight differences between nuschos (i.e. whether certain words are said). One should follow his family custom.

5. There is a dispute as to whether women are obligated to recite Kiddush on Yom Tov. The custom is to follow those who rule that they are obligated. For a full discussion, see Shemos Shabbos Echukas (5.5.K) Ch. 47 footnote 26.

6. The wine cup should also not be pogum (i.e. this wine should not have been drunk from). For a full discussion, see 5.5.K 47:15. There is a halakha (best way to perform the mitzvah) to use non-mevushal (uncorked) wine; however, mevushal wine may also be used. When using non-mevushal wine, one must be careful that an Aino Mihud does not come into contact with the wine. Similar halachos apply with a non-shomer Shabbos Yid. One should preferably not use wine which was left uncovered for several hours (megudal) - see Nitza Shushan Aruch 77:5. Some are meluhal to recite Kiddush on red wine - see Moishe Braun (M.B) 272:10. See also Rama 175:2 and M.B 175:13 regarding white wine.
grape juice. One must be careful to purchase only wine that has a reliable kosher certification.

2. Kiddush Cup

The cup must hold at least a revi’is (3.8 fl. oz.; 112 ml). It is mehudar (best) to recite Kiddush using a silver becher. The cup should be clean and intact, without any cracks or holes. One may also use a glass or any other non-disposable cup. Bisha’as hadechah (in a difficult situation), if the cups listed above are not available (e.g., one is traveling), one can recite Kiddush on the wine while it is still in a bottle or in a paper, plastic or styrofoam cup. It is best to fill the cup to the top. However, if one does not have enough wine to fill the cup he need not fill it, provided that the cup contains a revi’is of wine.

3. Amount to Drink

Upon completing Kiddush, the one who recites it should drink a “m’lo lugmav,” the amount of wine that fills one of his cheeks. For an average adult male, this is between 1.5 and 2 fl. oz. (44-59 ml). This amount should be drunk within a 30 second time span. B’deved, one is yotzai (has fulfilled his obligation) if it is drunk within four minutes. Ideally, anyone being yotzai Kiddush through listening should also drink some of the wine; however, the listener is still yotzai without drinking any wine.

If it is too difficult for the one who recites Kiddush to drink a m’lo lugmav, someone else may drink the entire m’lo lugmav. If this is not possible, he may share the wine with others so that they collectively drink 2 fl. oz. (59 ml). Either way, the mekadesh should at least drink a little of the wine. If he cannot drink any of the wine or grape juice (e.g. he is ill), others who heard Kiddush may drink the entire 2 fl. oz.

C. KIDDUSH B’MAKOM SEUDAH

Eating Immediately After Kiddush In The Same Location

One is yotzai Kiddush only if a “seudah” (meal) is eaten immediately after Kiddush in the same location. This is known as Kiddush B’Makom Seudah.

1. Location

B’Makom seudah means eating in the same room in which Kiddush was heard. It is acceptable if one heard Kiddush while on one side of the dining room or social hall, and then moved to the other side of the room to eat. However, one may not leave the building to eat the meal. For example, one is not yotzai Kiddush if he heard Kiddush in shul and then went home to eat.

If one hears Kiddush in one room, and intends to eat in a different room in the same building, he may eat in the other room. This may be done l’chatchilah only if he can see the other room while saying Kiddush. If he cannot see the other room, he is only yotzai b’dieved.

2. Seudah

a. Ideally, the seudah consists of bread. Typically, following Kiddush one washes and recites Hamotzi on lechem mishehe (two loaves). This constitutes Kiddush B’Makom Seudah, as the seudah follows Kiddush.

b. If one does not eat bread (e.g. at a simcha in shul after davenei), one may eat a food containing chamatihsim meinei dugan (five special grains including wheat, oats, etc.) upon which the brocha of Mezamos is recited. Ideally, the food should be pas haba’a b’hisin (e.g., cake, cookies or crackers). However, the “seudah” may consist of other Mezamos products, such as Yerushalmi kugel or pasta salad. In these cases, a regular seudas Shabbos with lechem mishehe must be eaten later.

c. Bisha’as hadechah, if one is ill and cannot eat grain products for Kiddush B’Makom Seudah, one can drink a revi’is of wine or grape juice to fulfill this condition.

3. Amount of Food

a. In the above cases (as addressed previously in 2a and 2b), one must eat a k’zayis. A k’zayis is 1.27 fl. oz. (38 ml). It is important to note that a brocha acharonah after eating cake and/or wine should be recited while sitting.

b. If one does not eat a k’zayis, he has not fulfilled his obligation of Kiddush. For example, if one heard Kiddush on Shabbos morning in shul and did not eat (or did not eat the

17 Without da’as, one may not switch rooms.
19 This is very common on Shabbos day in shul. If food products constitute Kiddush B’Makom Seudah on Friday night, it is preferable. See S.S.K. 54:22.
20 M.B. 273:25. Matzoh meal cake is also B’Makom Seudah. However, potato starch cakes and rice products, such as ‘Rice Krispies Treats,’ cannot be used for Kiddush B’Makom Seudah.
21 When hearing Kiddush, drink a revi’is. When reciting Kiddush, drink a revi’is and a half (S.S.K. 54:23). If one becomes ill from grain and wine products, he should eat fruits in order to have Kiddush B’Makom Seudah (Shulay Giborim as quoted in M.B. 273:26). It is preferable that the fruit be cooked (see Kitzur Shulchan Aruch 77:16). One should rely on this only if it is a major she’as hadechah.
22 About the size of a golf ball or roll of quarters.
23 Friday night in shul, one is not yotzai Kiddush recited during Ma‘ariv. This Kiddush is an old minhag (custom) that was established when guests ate in the shul. The custom is to give this wine to children under the age of Bar Mitzvah. At least one child should be a “bar chamuk,” over 6 or 7 years old.
prescribed amount), one is not yotzai Kiddush and he must recite it again and then say a seudah.

c. Although the “seudah” one eats following Kiddush (for Kiddush B’Makom Seudah) can be a k’zayis of cake, it should be noted that to be yotzai the three seudos of Shabbos (Shabbos meals), one is required to eat a Hamotzi product (e.g. challah, bread or matzah); a Mezounos product does not suffice. Ideally, at each seudah, one should eat more than two k’zayims of bread (i.e. “yosar m’kebaya” – at least 2.7 fl. oz., 80 ml); b’levre, a k’zayis of bread will suffice.22

D. SHOMAYA K’ONA

Hearing Kiddush Recited By Someone Else

Everyone has an obligation to recite and hear Kiddush. One may fulfill his obligation to recite Kiddush by hearing someone else (the “mekadesh”) recite it. This is known as “Shomaya K’ona,” (literally, “listening is like answering”).23 Shomaya K’ona works only if all of the following conditions are met:

1. One must hear the entire Kiddush - One should not speak while listening and should not say “Baruch Hu U’Varuch Sh’mo.” If one spoke, b’levre, the following halachos apply: If while speaking one failed to hear a word that is integral to Kiddush (e.g. “Baruch” or “Hashem Eloheinu” after “Baruch Atot”), one is not yotzai Kiddush. If one did not hear a word that is not integral (e.g. “Atot”24 or “Kee hu yom”), he need not repeat Kiddush. The same halachos apply if the one reciting Kiddush skips, slurs or mumbles the words and the listener is unable to hear what words were said. It is proper to answer “Amen” when being yotzai; however, if one did not do so he is still yotzai. One should also not speak between Kiddush and drinking. If the mekadesh (or one who is listening) spoke, he is yotzai Kiddush but must recite another Borai Pri Hagafen before drinking.25

2. “Da’as Shomaya U’Shinashma” - It is necessary for the one reciting Kiddush to have in mind that he wishes to be motzei26 those listening. One may have in mind specific individuals (e.g. “my family”),27 or everyone listening (e.g. when a Rav recites Kiddush for everyone present). Furthermore, the one listening to Kiddush must have in mind to be yotzai Kiddush (fulfill the obligation by listening). An example where one is not yotzai is the following scenario: Someone was at a “shul Kiddush” on Shabbos morning but was not planning to eat. When the Rav recited Kiddush, the listener did not plan to be yotzai with the Rav (i.e. he was thinking he will recite Kiddush at home). If he later changes his mind and decides to eat, he must recite (or hear) Kiddush again. Although he “heard” Kiddush from the Rav, he did not have in mind to be yotzai at that time.

3. High Enough Level of Obligation - The person reciting Kiddush must have either the same or higher level of obligation (chiyuv) as the listener.28 This means that a child under Bar Mitzvah29 may not recite Kiddush for an adult, since the child is obligated only because of chinuch (teaching the child to learn how to perform mitzvos) and the adult has a direct obligation in the performance of this mitzvah. If a husband is ill, his wife may recite Kiddush for him on Shabbos because both men and women are equally obligated to perform this mitzvah. Similarly, a woman may be motzei a man in any mitzvah that she is equally obligated to perform (e.g. Chanukah candles, the brocha on food that she is also eating). However, she may not be motzei him in mitzvos from which she is exempt (e.g. Shofar, brocha on Sukkah), or mitzvos from which she is possibly exempt (e.g. Havdalah, Kiddush on Yom Tov).30

E. DIFFERENCES BETWEEN KIDDUSH ON FRIDAY NIGHT AND SHABBOS DAY

1. If one does not have (or is unable to drink) wine or grape juice, the following halachos apply:

a. – One may recite Kiddush on challah. The procedure is as follows: Wash and recite “Al Netillas Yada’im.” Recite the entire Kiddush on the lechem mishne, replacing the brocha of “Borai Pri Hagafen” with “Hamotzi Lechim Min Ha’aretz.” After Kiddush, cut and eat the challah. If one does not have full challah, one may recite Kiddush on regular bread (even slices).

b. Kiddush Day – Kiddush may not be recited on challah or bread. One may recite Kiddush on a revi’is of chamar medina, ideally an alcoholic beverage including schnapps31 or beer. If these are not available, one may use coffee or iced tea32 and must drink at least a m’lo lugnav. The brocha of Shehakol is recited when using chamar medina.

2. Time

a. Friday Night - Ideally, Kiddush should be recited as soon as one comes home from shul on Friday night.33 The earliest time to recite Kiddush on Friday afternoon

22 Men and women must have lechem mishne at the three Shabbos meals. See Sha’chun Aruch O.C. 274:1. Additional guidelines regarding Shabbos Shlokos are addressed in Rama O.C. 291:4.

23 Shomaya K’ona is not unique to Kiddush. When one hears Shofar or Megillah, one is yotzai with the principle of Shomaya K’ona. For a thorough discussion of this topic, see Sefor Shuarei Shmya by HaRav Mordechai Shluchowitz, ibid.

24 M.B. 214:3.

25 If he said something that pertains to Kiddush (e.g. when necessary, he may say “We need little cups to give everyone Kiddush”), he need not repeat Borai Pri Hagafen.

26 This means that he recites Kiddush with the intent that others should be yotzai.

27 In this case, if someone recited Kiddush for “his family” only, and someone else was listening, the other listener would not be yotzai.

28 One can be motzei others, even if he has been yotzai Kiddush already. For example, one who was yotzai at a “shul Kiddush” may recite Kiddush for his family at home, even though he was already yotzai. For an extensive discussion, see Biur Halachah 271:1, meyad.

29 It should be noted that a bochor who recently became Bar Mitzvah should not be motzei adults in mitzvos that have a Torah obligation (e.g. Kiddush on Friday night). It is for this reason that Bar Mitzvah boys do not eat Parshas Zachor or blow shofar on Rosh Hashanah for others. Under normal circumstances, they may be motzei adults only in mitzvos d’habanin (regular fasting, charity, havatzelet, etc.) The reason for this is beyond the scope of this discussion.

30 Although women are accustomed to hear Kiddush on Rosh Hashanah and Yom Tov, they may not be motzei others, even if he has been yotzai Kiddush already. For example, one who was yotzai at a “shul Kiddush” may recite Kiddush for his family at home, even though he was already yotzai. For an extensive discussion, see Biur Halachah 271:1, meyad.

31 The same halachos apply to Yom Tov night.

32 The method of holding the challah in this case is discussed in M.B. 271:41.

33 The same halachos apply to Yom Tov during the day.

34 When reciting Kiddush on schnapps, one should use a cup that holds a revi’is and drink a m’lo lugnav (as discussed above, Section B-3). One who wishes to recite Kiddush using a shot glass (i.e. 1 fl. oz. cup) should consult his Rav.

35 See Igros Moshe O.C. 2:73 and Aruch Hashulchan O.C. 298:18. The advantage of iced tea over hot tea is that one can easily drink a m’lo lugnav quickly enough (kavur shiyon revi’is) (see Minha Kedusha-Peuch 47:3). When necessary, chamur medina may also be used for Havdalah.

36 Regarding when it is necessary to repeat Shema and count Sefarim Ha’omer before Kiddush, see S.K.R. 47:22 and Z.R.5.
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is Plag Hamincha, which is one and a quarter halachic hours before sunset. The latest time to say the entire Kiddush is dawn on Shabbos morning. If one was unable to recite Kiddush at night, one may say Kiddush during the day. He should daven Shachris (after sunrise or, if necessary, after dawn) and then recite Kiddush without Vayechulu (i.e. begin Kiddush with Savri ... Borai Pri Hagafen). If necessary, one may recite Kiddush without "Vayechulu") until sunset on Shabbos afternoon and immediately eat the seudah. If one recited the night Kiddush during the day, he does not have to recite Kiddusha Rabba.

b. Kiddusha Rabba - This is Kiddush recited during the day (when regular Kiddush was recited at night). It may be said from any time after Shachris until sunset. This Kiddush consists of pesukim (e.g. V'shamru, Al Kain Bayrach), Savri, and Borai Pri Hagafen. One should follow his family’s custom regarding which pesukim to say.

3. Position - There are various customs regarding how Kiddush is recited. One should follow his family’s custom. The reasons for standing or sitting on Friday night are as follows:
   a. Standing – "Vayechulu" is aidus (testimony) that Hashem created the world and rested on Shabbos. Just as witnesses stand before Bais Din when testifying, similarly some stand for this "aidus" and remain standing while reciting the entire Kiddush.

b. Sitting – When being motzei others, everyone is joined together for that moment. This is known as a "kviius." When everyone sits together, there is a stronger sense of unity of purpose and kvius.

c. Some stand for Vayechulu because of aidus and then sit down for the rest of Kiddush for kvius.

During the day, there are two customs. Some people have a custom to stand when reciting Kiddusha Rabba, while others have a custom to sit. One should follow his family’s custom.

4. Eating Before Kiddush - On Friday night, once Shabbos begins, one may not eat or drink before Kiddush. On Shabbos morning, men may drink water, tea or coffee before Shachris (after brochos), but may not eat and may not drink "chashuva beverages" (e.g. alcoholic beverages) unless they are required for health purposes. After Shachris, one may not eat or drink until after Kiddush.

A woman who normally davenes may eat or drink before davening after reciting morning brochos. According to some Poskim, on Shabbos if she needs to eat before davening, she is not required to recite Kiddush at that time. Once she has completed davening Shachris, she must hear Kiddush before eating or drinking.

F. YOM TOV KIDDUSH

Generally, the halachos of Kiddush on Yom Tov are similar to those of Shabbos. One follows the special nusach for Yom Tov as found in the Siddur or Machzor. “Shehecheyanu” is said following Kiddush, with the exception of the last two nights of Pesach.

When Yom Tov occurs on Shabbos, the Yom Tov Kiddush with “Vayechulu” and the special Shabbos additions are recited. When Yom Tov occurs on Motzai Shabbos, Kiddush and Havdalah are recited on the same cup of wine. The acronym used to remember the order is YaKNeHa: Yadayim (wine) - the brocha of Borai Pri Hagafen; Kiddush - the regular nusach of Yom Tov Kiddush; Ner - Borei M’orai Ha’achis; Havdalah - A special brocha of Havdalah for Motzai Shabbos going into Yom Tov; Z’man - the brocha of Shehecheyanu. There are no bramiun.

Whenever the word “Kiddush” or “kudsh” is used, it indicates holiness and separation. For example, the place of the “Kodesh Hakadoshim” in the Bais Hamikdash remains the holiest of sites that is set apart from all other places on earth. When we, as Yidden, recite Kiddush every Shabbos we reflect upon the holiness of the day, as well as how the Jewish people have remained sanctified and separated from the other nations of the world.

In our modern world filled with ATMs, cell phones, instant messaging and MP3s, it is Klal Yisroel who emulates the Ribono Shel Olam when we stop all of our work for Shabbos. The cup of Kiddush wine symbolizes our responsibility to sanctify everything around us. That is what Shabbos is all about.

37 When Asura B’Tevos (or any private fast) occurs on Friday, one must wait until Tzquis Hahochom to recite Kiddush. This case, and Tannos B’eiror for those who fast all day on Erev Pesach, are the only regular fasts that come to an end with the recitation of Kiddush.

38 This time is based on the length of the day when 43:46 of the time between sunrise and sunset has elapsed. In the United States in the winter, this is often less than one clock hour before sunset, in the summer it is 1 ½ - 2 hours before sunset.

39 The night Kiddush of Yom Tov may also be said after plag hamoncha, the chachmah, on the following two Tesivos. 1) The seventh night of Pesach, 2) When the last night of Pesach occurs on Shabbos and 3) When the second night of Shavuos occurs on Shabbos. The minhag is not to recite Kiddush before Tzquis Hahochom (before it is dark and three stars are visible) on any other night of Yom To.

40 This should only be done l’hoo ha’adoth. If one was unable to recite Kiddush until after sunset on Shabbos afternoon, one should still say it until Tzquis Hahochom without Shakam U’Malchus (i.e. say Borai Asher Kiddusha v’atzu ba’amu ... Borai melukd Hiddash). See M.B. 271:39.

41 Shabbos begins either because the sun has set, or because an individual has been madeh Shabbos by lighting candles or during davening (e.g. by saying Baruch Elokim Shalosh of Lchu Dodi). A woman who is thirsty may drink water after lighting candles if it is still before sunset (Sh.K. 43:46). Before Shabbos, one may not begin a Hametz meal from the beginning of the 10th hour of the day (5 halachic hours before sunset) in order to not suppress one’s appetite. One may, however, eat cake or other Mezumos on Erev Pesach, one may not even eat Mezumos after the beginning of the 19th hour. Similarly, men may not eat Mezumos after the beginning of the 15th hour on Erev Shabbos.

42 For the various details regarding this halacha, see M.Zayde Elulaya 13:3.

43 However, on the Sadur night the Shudah does not immediately follow Kiddush (due to Maggid, etc.).

44 On the second night of Rosh Hashana, one should eat a new fruit immediately after Kiddush or wear a new garment. On the first night of Shabbos, Shehecheyanu is recited after the brocha of “Laybayes Basalunik” and on the second night before “Laybayes Basalunik.” When the second night of Shabbos occurs on Motzai Shabbos, the longest possible Kiddush is recited.

One should recite Borai Morei ha’achis using the Yom Tov candles, putting them together side by side while upright. They should not be tilted to touch each other. Alternatively, one may recite the brocha using a non-frasted incandescent light bulb which was turned on before Shabbos (or was turned on by a timer which was set before Shabbos).

45 When the last night of Pesach occurs on Motzai Shabbos, the acronym of “YaKNeHa” would be applied as Shehecheyanu (‘z’man) is not said. It should be noted that this case (i.e. when the last night of Pesach occurs on Motzai Shabbos) is the only time that Kiddush ends with “Kodesh” (Hamarsal Vickdash K’Kodesh).
Q: I would like to buy a warming tray that has been manufactured for the Shomer Shabbos community. It is a glass covered warming tray and has a variable temperature dial with a removable knob. It can be set at a minimum temperature of 110°F and a maximum temperature of 230°F. It has a sticker on it stating that it is intended solely for the reheating of cooked foods and is not intended to be used for cooking. How may this tray be used on Shabbos?

A: In order to answer this question, one must have an understanding of the Rabbinic prohibitions of shehiyah and chazarah. The parameters of these two prohibitions differ for Ashkenazim and Sefardim. This response will explain the halachah as it applies to Ashkenazim.

Shehiyah: Shehiyah is the act of placing food on an open flame before the onset of Shabbos so as to allow it to remain there when Shabbos begins. The Torah permits one to do this, even though the food will cook on Shabbos, because the person has placed the food on the flame before Shabbos and no action is being performed by him during Shabbos itself. However, the Rabbonim forbade this unless a number of conditions are met. In certain circumstances Chazal necessitate covering an open flame. Due to the complexity of hilchos shehiyah, and the difficulty of assessing whether or not this ruling applies, it is customary always to cover an open flame. Regarding our stovetops where the flame is controlled by knobs, Rav Ahron Kotler, zt”l, paskened that covering the knobs is equivalent to the classical covering of the flame, although he advised covering the flame as well. However, Rav Moshe Feinstein, zt”l, took the opposite position. He paskened that the flame itself must be covered, and he encouraged covering the knobs.

For this reason, it is customary to place a blech on the stovetop which serves as a covering for the flame. The food to be heated is then placed on the blech before Shabbos. If the food is not fully cooked, any action taken on Shabbos which speeds up the cooking process would be considered bishul. For example, one would not be allowed to remove and then replace the lid of a pot, since replacing the lid causes the food to cook faster. In order to avoid this issue, it is customary to cook all food fully before the onset of Shabbos.

Therefore, it is ideal that all food placed on a warming tray be fully cooked at the onset of Shabbos, and that the knob be covered or removed. It is not advisable to cover the flame of a glass covered warming tray, as such a covering traps the heat and may cause the glass to crack. Consequently, the custom to cover the flame would not be applied, and the fully cooked food may be placed directly on the warming tray before Shabbos.

Chazarah: Chazarah is the act of replacing fully cooked food onto a flame during Shabbos. The Torah permits the reheating of fully cooked solid food, as the melacha of bishul is limited to cooking raw food. The Rishonim debate whether or not the Torah permits the reheating of fully cooked liquids. However, the Rabbonim forbade the reheating of fully cooked food unless all of the following conditions are met: (i) the food had already been on a flame during Shabbos and was temporarily removed, with the intention of returning it to the flame; (ii) the pot containing the food was in one’s hand the entire time that the food was off the flame; (iii) the food did not cool down completely; (iv) the food is not being returned into an oven; and (v) the flame to which the food is being returned is covered.

Therefore, it would be halachically acceptable to reheat food on a warming tray on Shabbos if the food had been temporarily removed from the tray, and the flame had been covered. However, as previously mentioned, it would not be advisable to cover the glass tray, as this may trap the heat and cause the glass to crack. Although the heating element in the warming tray is not visible (as it is covered by the metal of the tray), this is not considered a sufficient covering for Shabbos, as the metal is part of the unit and the flame has not been covered specifically for Shabbos. It would, therefore, seem that food cannot be reheated on this warming tray during Shabbos.

However, some Poskim do allow the reheating of food on a warming tray during Shabbos. This is due to the fact that there is a situation where chazarah is permitted. One is allowed to place a fully cooked solid on a heat source which is not normally used for cooking. For example, one may reheat fully cooked solid food by placing it on top of other food which is on a flame, as food is not normally cooked in this manner. Similarly, one may reheat fully cooked solid food by placing it on a radiator, which is not normally used for cooking. It could be argued that the same principle would apply to a warming tray, as it is intended to be used for reheating food and not for cooking it. If so, chazarah would be permitted on a warming tray, and the prohibition of shehiyah would also not apply. Contemporary Poskim debate this issue.
Rav Shlomo Zalman Auerbach, zt”l, was of the opinion that a stovetop and a warming tray may be considered as two halachically distinct items, and he therefore allowed the use of warming trays for both shehiyah and chazarah on Shabbos.26 He limits this to returning food which had originally been on the tray from the onset of Shabbos and was merely temporarily removed. He does not allow the reheating of food which had not been on the tray during Shabbos, and would not allow one to take a fully cooked food out of the refrigerator and place it on a warming tray during Shabbos.27

However Rav Elyashiv, shlit”a, paskens that the same halachos would apply to both a stovetop and a warming tray.28 Even though a warming tray is designed for reheating, it reaches a high temperature which could be used for cooking; it should not be considered different from any other cooking surface. Therefore, chazarah would be permitted only if all of the previously mentioned conditions set by the Rabbonon are met. The warming tray would need to be covered with heavy duty foil before Shabbos so that the flame would be considered covered.29

Rav Moshe Feinstein, zt”l, paskens that chazarah would be permitted on a warming tray that cannot be used for cooking.30

The implication is that the rules of chazarah would apply to a warming tray which is hot enough to be used for cooking.31 The glass topped warming tray in question reaches a temperature of 230°F which is hot enough to cook food. However, it has been claimed that since the heat emanating from the warming tray is not confined to an enclosed area, the ambient heat of the food would not be high enough to fully cook it. Rav Heinemann, shlit”a, does not accept this claim and paskens that the rules of chazarah would apply to this type of warming tray. He adds that the sticker on the warming tray stating that it is not intended for use in cooking does not change the fact that it could be used for cooking. Therefore, Rav Heinemann paskens that the rules of chazarah would apply.32

There is another exception stated by Chazal. One may place uncooked food in an oven before Shabbos if the oven is then sealed shut. The prohibition of shehiyah would not apply, due to the fact that the oven has been sealed before Shabbos.33 It could be argued that removing the knob of the warming tray is equivalent to sealing the oven.34 Rav Shlomo Zalman Auerbach, zt”l, states that it is not clear as to whether shehiyah is permitted after the knob has been removed. Furthermore, he adds that chazarah would certainly not be permitted.35 Rav Elyashiv, shlit”a, has been quoted as saying that one should not rely on removing the knob in order to permit shehiyah.36

Therefore, a person who would like to use this warming tray in a manner that all Poskim would accept should ensure that all food placed on the warming tray be fully cooked before the onset of Shabbos and cover or remove the knob.37

Halachic queries regarding all topics may be presented to The Institute of Halachah at the Star-K by calling 410-484-4110 ext. 238 or emailing halachah@star-k.org.

Leadership in Kashrus Education

RABBI MOSHE HEINEMANN
STAR-K RABBINIC ADMINISTRATOR

Shamos Guidelines

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commentary of the Tanach, Mishna, Gemara, Rishonim and Acharonim. This also includes a medrash of Chazal which is intended to explain a posuk or to teach us how to conduct ourselves in meshach or hashkafa.

2. A paper on which three consecutive words of a posuk from Tanach have been written in one line, with the intention of quoting the Tanach (as opposed to a melitzah, which is not shamos). Invitations from organizations and individuals that contain parts of pesukim are shamos. However, the sentence Od Yishama, as frequently included on wedding invitations, is considered a melitzah and is not intended to explain the posuk.

3. Any paper or material on which is written one of the names of HaShem. The Hebrew letters Y”H, BE”H, and B”H may be discarded according to the halacha and Jewish custom; however, it is regarded an act of piety to tear off those words and place them into shamos. The Hebrew letters BS”D definitely may be put into the trash.

In the above cases, the shamos or divrei Torah may be cut away from the paper and buried, if so desired. Pieces of paper that fell out of a sefer, even if there is no writing or print on them, qualify as shamos. Letters or printed matter in the Hebrew language are not deemed shamos if they do not conform with one of these specifications. Letters or printed matter in English, or any other non-Hebrew language, are regarded as shamos if they conform with the above stipulations.

Newspapers and magazines which contain secular information should not be put into shamos. They degrade the real shamos that are buried with them, especially if the advertisements and pictures are not within the spirit of the Torah. The pages that contain Torah may be removed and put into shamos, or the whole publication may be wrapped in paper and then placed in a plastic cover, khi besoch khi, and placed into the garbage. It is permissible to place newspapers into recycling bins if they are double wrapped.

If a sefer was covered with a book cover which was removed, the cover should be put into shamos. Homework and test papers in Limudei Kodesh may be considered shamos if they fall into one of the above categories. One may dispose of a yarmulka in the garbage. It is also permissible to delete computer files that are stored on one’s computer which may contain divrei Torah.
The Reviews are In:

STAR-K’s Mashgicha Enrichment Program is a Big Hit

By: Margie Pensak

The eighteen mashichos who attended STAR-K’s Mashgicha Enrichment Program, November 2-3 in Baltimore, Maryland, had only one complaint — it wasn’t long enough. Although it lacked nothing in the way of organization or detailing of comprehensible and practical information, the women would have appreciated even more face time with the STAR-K experts. The experience of meeting fellow mashichos from so many communities, being able to ask questions throughout the presentations, and the camaraderie felt by the program’s end, made it worth the trip.

Veteran mashgicha Alizah Hochstead travelled the farthest to attend the STAR-K program—all the way from Efrat, Israel. “For forty years, I have been active in various aspects of kashrus—as a secretary, teacher, and mashgicha, both in Eretz Yisroel and in the States,” says Mrs. Hochstead. “The learning opportunities for women to keep up with the changes and advances in the kashrus industry are limited. Lists that kashrus organizations put out are wonderful, but a mashgicha needs more training than that … The interaction with the rabbeinim, in a course such as this, where you go into the details and discuss the changes in food science and in the industry, is very important. Kashrus is not what it was in the past.”

Other STAR-K Mashgicha Kashrus Enrichment Program participants hailed from Baltimore and beyond — California, Washington, Texas, Ohio, Pennsylvania, New Jersey, and Massachusetts. Rabbi Meyer Kurkfeld, with his nearly thirty years of experience in kashrus, delivered the majority of the lectures and led a tour of Star-K’s kosher kitchen at the Hyatt Regency hotel, in addition to a meat and dairy restaurant. The women also benefited from the hands-on opportunity to check fruits and vegetables, viewing STAR-K’s Chicken Kashrus Video Tutorial, and learning about STAR-K certified Sabbath Mode appliances from administrative assistant, Mrs. Rivka Leah Goldman.

As noted by Rabbi Zvi Goldberg, director of the Mashgicha Enrichment Program, “We were impressed with the caliber of the women who came. They were extremely motivated to learn more about kashrus. We stressed them to that based on Rav Moshe teshuva (Igros Moshe Y.D. 2:44), they are permitted to be mashichos since they are working under the authority of a Rav Hamachshir. They are the most important link between their Rav Hamachshir and what is happening in their facility.”

“It was absolutely worth the trip,” says Rebhhizin Doris Fine of Scranton, Pennsylvania. “I gained a tremendous amount of knowledge on a practical and general level. The presentations were extremely organized and pleasant. It was inspiring to see other ladies who are taking their responsibility so seriously and with such integrity. These experienced women have the common goal of doing their jobs better. The STAR-K office and its warm, inviting manner is a true Kiddish Hashem.”

Star-K’s ongoing TeleKosher Conference Series for consumers is scheduled for the last Wednesday of each month at 12 Noon EST, hosted by Rabbi Zvi Goldberg.

To join the conference, call 1-218-895-1203 (if you have unlimited long distance there is no charge), and enter 2020#. Now also accessible online — go to www.star-k.org/telekosher for details.