



Parshas Shemos 5762

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### Definitions

Before we can deal with the following questions, these terms must be defined:

A *k'li rishon* (the first *k'li*) – the cooking pot, whether on the fire or off, if it is of *yad soledes bo* it cooks whatever is placed inside.

A *k'li shaini* – the utensil into which the contents of the *k'li rishon* were poured.

A *k'li shlishi* – the utensil into which the contents of the *k'li shaini* were poured.

*Is one permitted to put chalah or matza into a bowl of soup?*

The problem involved is *bishul achar afiya* – cooking after baking or roasting. The *Shulchan Aruch*<sup>1</sup> mentions two opinions as to whether it is permitted to cook<sup>2</sup> a baked food and concludes that there are those who permit it. Does the *Mechaber* mean that it is permitted even in a *k'li rishon* (which is off the fire) or only in a *k'li shaini*? It is a *machlokes* and one's *Rav* should be asked. As for the *Rama*, he says that the *minhag* is to be stringent and bread should not be placed even inside a *k'li shaini*.

<sup>1</sup> *Siman* 318:5

<sup>2</sup> Whatever happens it is forbidden to place the baked item into a pot that is on the blech or hotplate.

The *M"b* 45 says that even though a ladle is classified *l'chumra*<sup>3</sup> as a *k'li rishon*, if the soup was served from the *k'li rishon* with a ladle,<sup>4</sup> there is room for leniency and one may put bread and *matza* into the plate.

**Therefore the answer is:** Sephardim should ask their *Rav* if bread may be put into a *k'li rishon* or only into a *k'li shaini*. Ashkenazim may only place bread in a *k'li shlishi*,<sup>5</sup> and in this instance a ladle is classified as a *k'li shaini*, rendering the plate a *k'li shlishi*. Accordingly, a biscuit may not be dunked into tea made in a *k'li shaini*.

*I like putting soup nuts (soup almonds) in my soup, is there anything I must be aware of?*

Soup nuts, unlike bread, are fried, which is equivalent to cooking. Since the *halacha* is that *ein bishul achar bishul* – once a food has been cooked it is permitted to place it again in a *k'li rishon* (that is off the fire), one may add soup nuts to one's soup. One may also put cooked *lokshen* into a pot of boiling soup (that is off the fire). Croutons however, are baked, and will have the same rule as bread mentioned in the question above.

<sup>3</sup> The status of a ladle dipped into a *k'li rishon* is in dispute, and it is regarded *l'chumra* (being stringent) as a *k'li rishon*.

<sup>4</sup> This is on condition that the ladle was not left to stand inside the soup pot, because then it might attain a status of a *k'li rishon* (*M"b* 87).

<sup>5</sup> According to *M"b* 45.

*Is one permitted to make Nescafe in a k'li shaini?*

Nescafe, or instant coffee, is first brewed and then either freeze dried or spray dried. It should therefore be permitted to be put even into a *k'li rishon* (off the fire) following the abovementioned rule that it is permitted to cook a cooked food. However, some *poskim* say a cooked soluble has a status of a liquid and as such it is forbidden to recook it. The *M"b*<sup>6</sup> concludes that therefore it should only be put into a *k'li shaini* (although there are others who will only make it in a *k'li shlishi*, for various reasons).

*What about ground coffee?*

Ground coffee is not brewed, only roasted, and therefore the same rule applies to ground coffee as is applied to bread; it should only be prepared in a *k'li shlishi*.

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## A Vort on the Parsha

When Aharon HaCohen saw his younger brother Moshe, after being told that Moshe would lead the exodus of Bnei Yisrael from Egypt, he was **"happy in his heart"**. The Midrash says that had Aharon known that the Torah was to publicize the fact that he was happy for Moshe, he would have greeted him with drums and dancing. The question is, is it possible that the holy Aharon would do something as a publicity stunt? Harav Moshe Sternbuch, Shlita, explains that Aharon would never have done a publicity stunt as the Torah attests to his genuine happiness for his younger brother; the main delight for another's success being

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<sup>6</sup> *Siman* 318:71

what one feels in one's heart. However, had Aharon known that his feelings would be publicized; he would have arranged an orchestral show to demonstrate his love, not as a stunt, but rather as a lesson on how one is supposed to feel and think about another person's success.

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## Food For Thought

*On the exterior of an electric urn is a small transparent pipe which gets filled with water. When opening the tap the water in that pipe enters the urn, is there anything to be aware of?*

*If a light was unintentionally turned on, may one benefit from it?*

*Is there a difference between turning a light on without thinking and turning it on without noticing (i.e. by leaning on the light switch)?*

*The stone on my porch becomes very hot from the sun, am I permitted to warm food on it?*

Answers coming next week.

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## Iggeres HaGra - (part 5)

Winged beings attach themselves to everyone, recording all they say. "For a bird of the skies may carry the sound, and some winged creature may tell the matter" (Koheles 10:20). "Let not your mouth cause your flesh to sin, and do not tell the messenger that it was an error. Why should G-d be angered by your speech and destroy the work of your hands?" (ib. 5:5).

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In memory of HaRav HaGoan Avigdor Miller zt'l

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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.