



Parshas Va'era 5762

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Can I spread mayonnaise or butter inside a boiling hot potato?

A concept, borrowed from *Issur v'Heter*,¹ which says that a hot solid remains a *k'li rishon* even after being placed in a *k'li shaini* or *shlishi*. Accordingly, the rules of cooking inside a *k'li rishon* apply themselves to a potato as well. Since mayonnaise has not been cooked, it may not be put inside a hot potato. Butter on the other hand is made from pasteurized milk, which some *poskim* recognize as being cooked. Rav Moshe Feinstein² *Ztz"l* says that it is permitted to put butter inside a hot potato, but Rav Shlomo Zalman Auerbach³ *Ztz"l* says that it is not permitted, as butter has not been cooked in its present state.

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 and mixes with the boiling water, is there anything to be aware of?

The problem is that the water in the pipe is not fully cooked. Although it is close to or above *yad soledes bo*, but it has not boiled, by admitting the water into the urn, it will probably boil, thereby being liable for the

issur of cooking.⁴ However, before using it, one should refer to a competent Rav for guidance.

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

It is prohibited from the Torah to switch on a light on Shabbos due to the filament inside the light bulb. The *Chazon Ish* also added that one is also liable of “*Boneh* – constructing”. Therefore, when a light is switched on, a Torah prohibition has been transgressed, and the *halacha* is as follows: The *Shulchan Aruch*⁵ prohibits deriving any benefit from the *issur* until after Shabbos. The *Vilna Gaon*, however, holds like the opinion that one may derive benefit from the *issur* on Shabbos itself. (This only applies to an **unintentional** transgression of an *issur*). The *Mishna Berura* rules in accordance with the *Shulchan Aruch* but adds that in special cases, the lenient opinion can be relied upon.

Rav Shlomo Zalman Auerbach *Ztz"l* held that “necessary” means that there is no other option available. In other words, it is not to be taken lightly and a Rav should be consulted!

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)?

¹ In *Yore Deah* we find a *machlokes* between the *poskim* as to whether it has a status of a *k'li rishon* or *shaini*. The *M"b* is stringent in this aspect.

² *Iggros Moshe Orach chaim* 4, 74-6.

³ *Sh'miras Shabbos Kehilchasa* 1:55

⁴ *Minchas Yitschak* part 10-28.

⁵ *Siman* 318:1

Without thinking is called *b'shogeig* – unintentional, and without noticing is called *misaseik*. There is a big difference between the two. For the former one is required to bring a sacrifice (if a Torah prohibition was transgressed), for the latter there is a *possibility* that one is required to do *teshuvah* – repent.

If when walking into a room on Shabbos, one 'forgets' what he is doing and turns on the light, it is a *shogaig*, and one is required to bring a sacrifice to the *Beis HaMikdash*. If one leans on a wall and accidentally turns on the light, it is a *misaseik*; some say repentance is required, although it is not the same as a *shogeig*.

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

The *halacha* is that food may be warmed from direct sunlight, but is forbidden to be warmed from the sun's derivatives. Therefore it is forbidden to warm an egg by placing it on the stone, but heating it in direct sunlight, is permitted.

A Vort on the Parsha

The *possuk* says (8-2) that the frog came out and covered the land of Egypt. *Rashi* brings the *Midrash* saying that only one frog came out of the water and the Egyptians beat it, which subsequently spewed forth swarms of frogs.

Rav Ya'akov Yisroel Kanievski Ztz"l (The Steipler) points out that had the Egyptians had any sense, they should have stopped beating the frog and the entire vicious plague would have been avoided. The reason they continued is because of human temperament; just as two people get into an

argument, and as the *possuk* in *Mishlei* (15-1) says "replying softly will arrest anger", if one of them will talk softly the argument will end, but nevertheless human nature says: "fight, show him!", so too the Egyptians would not stop and think that they are bringing a catastrophe upon themselves.

Food For Thought

If one did hatmana b'issur (enwrapped in a forbidden manner) is the food forbidden? For example, if I completely enwrapped the chalah while it was on the urn, am I permitted to eat it?

If food on the blech or hot plate is beginning to burn, may I stir the food?

Is there a difference between stirring food when it is on the fire and when it is off the fire?

Answers coming next week.

Iggeres HaGra - (part 6)

Purchase all your needs through a messenger, even if this would cost two or three times as much. "Is there a limit to what G-d can provide?" (Bamidbar 11:23). Hashem feeds all creatures, from the greatest to the smallest (see A.Z. 3), and provides all their needs. And on Shabbos and Yom Tov do not speak at all about things that are not urgent, and be brief even with what is important, for the Shabbos is very holy and our Sages barely permitted the exchange of greetings on it (Yerushalmi Shabbos, and Tosfos Shab. 113).

In memory of HaRav Chaim Kreiswirth 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.