

# THE SHABBOS WEEKLY

## HALACHA SERIES ON HILCHOS SHABBOS

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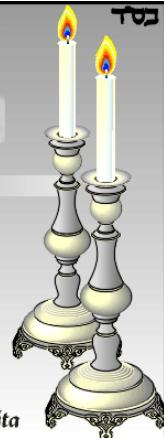
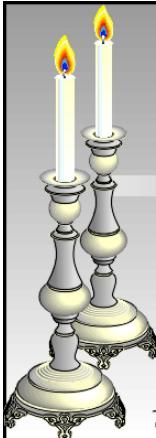


These halachos were shown by Rabbi Ostroff to HaGaon HaRav Moshe Sternbuch, shlita

based on the shiurim given by

RABBI DOVID  
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### Where may one place cooked items?

In the previous shiur we learned that it is permitted to reheat solid items that are fully cooked and void of liquid. Foods such as schnitzel, *kugel* and cooked chicken may be placed inside a *k'li rishon* **not on the hotplate or blech**. Furthermore, one may place cold *kneidelach* (dry) or *lokshen* in the soup pot that is off the fire. The pot may not be returned to the blech or hotplate, because the *kneidelach* and *lokshen* would then be placed on the heat source for the first time that Shabbos, which constitutes *chazora b'issur* – prohibited returning to the heat source.

One may all the more so place these items in a *k'li sheini*<sup>1</sup> etc. As stated previously, soup nuts (*שְׁקָדִי מַרְקָ*) are deep fried and may be placed in one's soup.

### What about putting matza or bread in soup?

We learned that *ein bishul achar bishul* – there is no cooking after cooking, but baked and roasted items are different. There is a major *machlokes Rishonim* as to whether there can be *afya* or *tz'liya* after cooking and vice versa.<sup>2</sup>

### What is their point of argument?

The *Bais Yosef* presents it as follows:

The *Yera'im* quotes Rabbi Yossi in the *Gemora Pesachim* 41a, who says that one does

not fulfill the *mitzvah* of *matzo* if the *matzo* was cooked after it was baked. Since we see that the cooking adds a new dimension to the *matzo*, it is therefore *osur* on Shabbos to cook food (even in a permitted manner) that was previously roasted or baked.

The *Ra'avia* counters with the *Gemora Berachos* 38b where the *p'sak* is according to Rabbi Yochanan who says that vegetables retain their status of *borei p'ri bo'adamah* even after being cooked. The difference between *berachos* and *matzo* is that with *matzo* the *taste* of *matzo* is a prerequisite for the *mitzvah* and is modified through cooking, not because a new dimension is added. That is the reason why the *gemora Pesachim* says that one does not fulfill the *mitzvah* with cooked *matzo*.

### What is the halacha?

For **Sephardim** – there is a *machlokes* as to the *Mechaber's* opinion. Some learn<sup>3</sup> that he permits placing a baked item into soup that is in a *k'li sheini*, while others learn<sup>4</sup> that he permits even in a *k'li rishon* (off the fire). The *Kaf haChaim*<sup>5</sup> cites the *Minchas Cohen* that it is customary to be stringent and not place bread in a *k'li rishon* but this is permitted in a *k'li sheini*.

For **Ashkenazim** – the *Rama*<sup>6</sup> writes that it is customary to be stringent and only place baked items in a *k'li sh'lishi* but not in a *k'li sheini*. This means that matzo, bread,

<sup>1</sup> The utensil that receives the liquid from the *k'li rishon*, e.g. soup poured from a pot into a plate. The plate is a *k'li sheini*. If a ladle is used the status is a different, as we will see *be'H*.

<sup>2</sup> *Simon* 318:5.

<sup>3</sup> *Rama*, *Taz* 7 *M'A* 19 and *M'B* 43.

<sup>4</sup> *Be'er haGolab*, *Minchas Cohen* and *K'nesses ha'Gadolah*.

<sup>5</sup> *Simon* 318:85.

<sup>6</sup> *Ibid.*

crackers and bread croutons may only be placed in a *k'li sh'lishi*, not in a *k'li sheini*. Accordingly, if soup was **poured** from the pot into a plate, the plate is a *k'li sheini* and the above items should not be dipped or placed inside. Using a ladle would render the plate a *k'li sh'lishi*<sup>7</sup> but if the ladle rested for a while in the pot it in all probability attains the status of the pot itself – a *k'li rishon* and the plate of soup will be a *k'li sheini*.

To summarize – one may place soup nuts (usually fried, not baked) into a *k'li sheini*. One may not place *matzo*, *challah* or bread croutons into a plate of soup that is a *k'li sheini*. If a ladle was used, the plate would be a *k'li sh'lishi* and the above items may be placed in the soup.

#### *May one place a wet soup ladle back into the soup pot?*

We learned that a liquid is susceptible to reheating and if completely cooled down it may not be reheated. Accordingly, a wet soup ladle that is left outside the pot and has cooled down may not be put back into the hot pot of soup! Practically speaking if someone wants a second portion of soup, there would be a problem returning the ladle to the pot.

The solution is to either keep the ladle inside the pot and thus avoid the entire issue, as it will not cool down, or dry it before returning it to the pot.

However, if the ladle ‘contains’ soup that has cooled down, it should not be returned to the pot. If the ladle is only moist, there are many *poskim* who permit returning the ladle to the pot without first drying.

#### *Is there a problem placing a cooked item onto an urn?*

<sup>7</sup> *M" B simon* 318:45.

The problem is that the cooked item will dry out and ‘bake’. The *Mishna Berura*<sup>8</sup> indeed writes that it is a problem and must be avoided. The *Chazon Ish*<sup>9</sup> however writes that the cooked item will not acquire a roasted taste and one may reheat it above a pot. HaRav Ezriel Auerbach *shlita* told me that custom is like the *Chazon Ish*.

#### **Vort on the Parsha**

The *possuk* says וירק את חניכיו – Avraham led forth his trained men, where the word **חניך** *Rashi* translates as **חינוך** – educate, Avraham educated Eliezer in the way of mitzvoth. The fantastic meaning of this is that Avraham and Eliezer waged battle against four mighty kings and their armies (who had just recently fought and won a major battle against five kings and their armies). Apparently Avraham understood that “Some trust in chariots, and some in horses; but we will make mention of the name of Hashem our G-d” (*Tehillim* 20) and that multitudes are unimportant (*Ta'am Veda'as*, Rav Sternbuch *shlita*).

#### **Food For Thought**

*What's the issue regarding a pickle on a hot kugel?*

*If a gentile turned on a light for an ill person, may a healthy person use it?*

*What if the gentile cooked for an ill person, may the healthy person eat the leftovers?*

*If a Jew accidentally cooked on Shabbos, may the food be eaten on Shabbos?*

Answers coming be" H next week.

<sup>8</sup> *M" B* 41, *M" A* 17.

<sup>9</sup> *Chazon Ish* chapter 37 – 14.