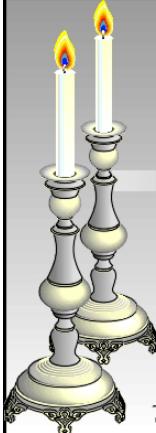


THE SHABBOS WEEKLY

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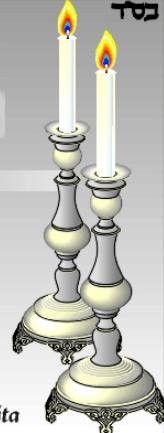


A Project of
The Shema Yisrael Torah Network

based on the shiurim given by

RABBI DOVID
OSTROFF shlita

developed from the Chabura of the
Shulchan Aruch Project



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

Parshas Vayera 5766

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What may be placed in a *k'li sheini*?

Ideally food or liquid in a *k'li sheini* cannot cook, which means that hot water or oil in a *k'li sheini* (poured from a *k'li rishon* – the vessel directly on the heat source) cannot cook and uncooked food items may be placed within.

There are opinions who hold that scalding water in a *k'li sheini* retains the status of a *k'li rishon*.¹

The *Chazon Ish*² was of the opinion that water poured directly from a *k'li rishon* into a *k'li sheini* also retains the status of a *k'li rishon*.

If possible, it is advisable to be stringent.³ However, the *poskim* introduced a concept called *kalei habishul* – items that cook easily⁴ even in a *k'li sheini*. As a result, any uncooked item may not be placed into a *k'li sheini* lest it cooks.⁵

Are there any exceptions to the rule?

Indeed there are. The *gemora* enumerates items that may be placed into a *k'li sheini* thereby eliminating any doubt as to whether they can cook therein.

Water (some say all beverages),⁶ olive oil and whole spices are listed as items that will not cook in a *k'li sheini*. Rav Shlomo Zalman Auerbach writes⁷ that ground spices will

cook easily and may not be placed in a *k'li sheini*.

Some *poskim* state that one may place baked items in a *k'li sheini*, but we learned in the previous shiur that one must be stringent and avoid this.

Even those who learn that beverages other than water may not be placed in a *k'li sheini*, agree that cold cooked liquids may be placed therein.⁸

Some examples?

A slice of lemon may not be placed into tea prepared in a *k'li sheini*. Tea bags, tealeaves, cocoa and ground coffee are included in this prohibited category.⁹ (*K'li sh'lisi* is a different issue and *be''H* will be discussed elsewhere).

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

Some have the notion that one must not place a hot piece of kugel on or near a pickle, or that cholent must not touch lettuce on a plate.

This is based on a number of factors, namely a *davar gush* (hot solid) and non-cooked items.

What is a *davar gush*?

A *davar gush* is a hot solid placed into a *k'li sheini* or *sh'lisi*. Several major *poskim* are of the opinion that a hot solid item placed in a *k'li sheini* retains its potential to cook. (This

¹ *Chayei Adam*, cited in *M''B simon* 318:48.

² See *SS''K* chapter 1 footnote 122.

³ HaRav Sternbuch *shlita*.

⁴ See *simon* 318:4-5.

⁵ *M''B simon* 318:42, *SS''K* 1:53.

⁶ See *SS''K* 1:54 and footnote 151.

⁷ *SS''K* 1 footnote 152.

⁸ *SS''K* 1:55.

⁹ *SS''K* 1:53.

is despite saying that items in a *k'li sheini* cannot cook, all the more so when we are concerned that a *k'li sheini* can cook *kalei habishul*).

As a result, one may not place uncooked items on a *gush*, even when placed in a *k'li sheini*.

Unprocessed salt, such as sea salt and mayonnaise may not be placed on hot cholent even in a *k'li sheini* or *sh'yishi*.

Chrain (horse radish) and mustard may not be placed on a hot piece of meat, because the meat is a *gush* and *chrain* and mustard are not cooked.

Spring onion may not be sprinkled over hot chicken pieces.

So you agree that one may not place cholent near lettuce?

No, not entirely. Even though cholent and kugel might be a *gush*, nevertheless in order for the lettuce or pickle to cook they must reach a temperature of *yad soledes bo*, which is very highly unlikely. Another factor is that one does not want it to cook or even get hot. This combination is called a *safeik p'sik reisha d'lo nicha lei*, which means that since one is not sure that it will cook and one does not want it to cook, one need not take care that the two do not touch.

If the heat is such that it will cook, such as sea salt on hot cholent, it would be prohibited to add one to the other.

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

A healthy person may use and derive benefit from that light, because it was switched on for a permitted cause.

May a healthy person eat the leftovers cooked for an ill person by a gentile?

Aside from the issue of *bishul akum* – food cooked by a gentile,¹⁰ the food is forbidden to a healthy person. The difference between the previous case and this one is that *Chazal* were concerned that the healthy person might ask the gentile to cook more food for him, whereas one light benefits many and there is no concern that the healthy person will ask the gentile to turn on additional lights.¹¹

Vort on the Parsha

Rashi explains that Lot was appointed judge over S'dom and it was on that day that the people of S'dom were assigned for destruction. Rav Yitzchok Elchonon points out that a Jewish judge is more particular than a gentile judge in enforcing the laws in a non-Jewish country and it was Lot, by being holier than the pope, who brought about their downfall by strictly enforcing S'dom's atrocious laws.

Food For Thought

May one eat food cooked by a gentile on Shabbos for an ill person after Shabbos?

If a gentile is driving an ill person to hospital, may a healthy person join the drive?

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

May an adult benefit from a light if a child turned on the light for himself?

Answers coming be" H next week.

¹⁰ Which might be permitted in this instance, but it is not the subject matter.

¹¹ See *simon* 318:2 and *M"B ad loco*.