

THE SHABBOS WEEKLY

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What is and what may be placed in a *k'li sh'lisi*?

A *k'li sh'lisi* is the *k'li* into which food or liquid is poured from a *k'li sheini*.

Items that may be placed or poured into a *k'li sheini* may be placed in a *k'li sh'lisi*.¹ There is a major *machlokes* (dispute) amongst the *poskim* as to whether items placed inside a *k'li sh'lisi* are able to cook or boil easily - such as tea leaves or herring. Certain *poskim* hold that contents in a *k'li sh'lisi* cannot cook or boil and one may place uncooked items therein.² Other *poskim* hold that if the *k'li sh'lisi* is *yad soledes bo*³ it can cook and one may not place items that cook easily therein.⁴

According to the stringent opinion, one may not prepare a cup of tea from tea leaves on Shabbos (unless the water is less than *yad soledes bo*).

Does that mean no tea on Shabbos?

No, not at all. There are several methods to prepare tea on Shabbos and the most common is as follows: boiling water is poured over tea leaves or tea bags in a teapot (the preferred method) before Shabbos. The contents should be stirred while pouring the boiling water⁵ to ensure that the boiling water reaches every tealeaf. This is now called *tamzit* (essence).

And then how does one prepare the tea?

If the teapot is on the blech or hotplate all Shabbos – one may pour water from the urn and add tea essence from the teapot into the cup. The cup is a *k'li sheini* and since the essence is hot, everyone agrees that it may be poured into a *k'li sheini*.⁶

If tea essence cools down and not on the blech – some say that one may pour water from the urn and add tea essence from the teapot into the cup, as in the previous case.

Although the cup is a *k'li sheini*, since the essence was cooked before Shabbos, it may be reheated in a *k'li sheini* on Shabbos.

Others learn that it should only be added to a *k'li sh'lisi*. It is done by pouring the essence into a cup, pouring boiling water into a clean dry cup and from there onto the essence – a *k'li sh'lisi*.

This method is universally accepted because the cup is a *k'li sh'lisi* and coloring⁷ the water is also avoided in that the water is added to the essence and not the essence to the water.

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

A gentile may cook food for an ill person on Shabbos, when it is needed for the patient's recuperation.⁷ This includes making tea, coffee, soup etc. If hot water is available the gentile may not heat water for the Jew.

A fellow Jew may not drink that hot water, soup etc. on Shabbos,⁸ because *Chazal* were

¹ See the previous shiur.

² *Iggros Moshe Orach Chaim* vol. IV simon 74-15.

³ Temp. above 40-45C.

⁴ See the *SS"K* 1:57 and footnotes 166-168**.

⁵ Based on *M"b* simon 318:39. See also *SS"K* 1:55.

⁶ There is an element of coloring involved, in this manner and being stringent means making the tea in a *k'li sh'lisi*, as follows.

⁷ *Simon* 328:17 and *M"b* 47.

⁸ *Simon* 318:2 and *M"b* 14.

concerned that one would ask the gentile to specifically heat water for the healthy person.

What about a light switched on for an ill person?

A gentile may switch on a light for an ill person, when necessary to do so for the patient's recuperation. A fellow, healthy Jew may benefit from this light on Shabbos without qualms. The difference between the two cases is that in the first case more water needs to be added to the kettle to satisfy everyone's needs and thus concern arises that the gentile will do so for the Jew. In the latter case, one light suffices for many people and there is no concern that the gentile will add light for the healthy person.⁹

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

A complicated question. We will merely express thoughts and a rav must be asked.

If the healthy person is accompanying the ill person it is definitely permitted (provided the ill person requires it) and in most cases it would be permitted to request a gentile to specifically drive the escort for the sake of the ill person.

If however the healthy person is traveling for his own needs, two problems arise. The first is that the gentile is not permitted to stop the car to allow the healthy person to disembark, because stepping on the brakes activates the brake lights. Secondly, the Jew adds weight to the vehicle and the driver must release more gasoline to drive the car. This means that more gasoline is being burned for the healthy Jew.

This question is also pertinent for people returning from hospital on Shabbos. In addition, *poskim* do not permit a Jew to ride on a bus or car on Shabbos, as this is considered the same as driving. This custom is accepted in these times.¹⁰ (Subways are a whole different subject and b"h we will discuss this in the future).

⁹ Based on *simon* 318:2 and *M"B* 9.

¹⁰ Rav Sternbuch *shlita*.

Vort on the Parsha

Rashi says that Avraham's camels would travel muzzled to prevent them from eating in other people's fields. The *Midrash* states that it seems strange that they would require muzzles when we know that Rav pinchas ben Ya'ir's donkey would eat food that was not *ma'asered*, all the more so stolen food.

Rav Sternbuch *shlita* explains that Avraham was the epitome of *chessed* and he wanted to teach other people proper conduct by demonstrating that one's animals must not graze in other people's property. Sometimes it is not enough to be righteous, one should also demonstrate righteousness to teach others.

Food For Thought

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

May an adult benefit from a light switched on by a child?

Does it make a difference if the child did it for himself?

May a Jew enter an electronic door opened by a mechalel Shabbos?

Answers coming be" H next week.

Request

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