



Parsha Noach 5768

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*May I reheat food by placing it on the radiators spread around the house?*

Yes you may because it is not the normal cooking method. <sup>1</sup> It is comparable to placing cold food on top of a pot that is already on the fire. <sup>2</sup> However, only dry, cooked food may be reheated; a liquid, or a solid with gravy is forbidden to reheat.

*What is the difference between reheating a solid and a liquid?*

Although both are fully cooked, the *halacha* is that a cooked solid may be reheated in the permitted manner because *ein bishul achar bishul* (there is no re-cooking a solid). As per liquids we say that *yesh bishul achar bishul* – a cold liquid is prone to re-cooking. One of the reasons is because heat is a major element of a liquid thus a cold liquid is considered uncooked.

*Is it permitted to steep cold, cooked chicken inside cholent in my plate?*

As far as cooking goes, even if the chicken would reach the heat of *yad soledes bo* <sup>3</sup> it is not a problem because as we said there is no re-cooking a solid, but even as far as *batmana* goes, there is no *issur* to enwrap a food within a food. <sup>4</sup> As far as fully immersing a cooked egg within hot water a *shaila* should be asked.

*What is the halacha with regard to immersing the kishke inside the cholent?*

We find a few opinions in the *poskim* regarding this matter. See the footnote. <sup>5</sup> HaRav Shlomo Zalman Auerbach זצ"ל held that it is permitted since *batmana* is usually done for the sake of storing heat, and without enwrapping the food the heat would be lost. Here the *kishke* is not enwrapped in the cholent for the sake of storing heat; rather it is there to get heated by the flame beneath the pot just as the cholent is heated by the flames. <sup>6</sup>

Others hold that the *kishke* or rice should be slightly raised above the cholent, which will satisfy all opinions. <sup>7</sup>

#### 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 *yad soledes bo* it cooks whatever is placed inside.

A *k'li sheini* – the utensil into which the contents of a *k'li rishon* is poured.

A *k'li shlishi* – the utensil into which the contents of a *k'li sheini* is poured.

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

<sup>1</sup> Igros Moshe Orach Chaim Vol. 4, pg. 139-34

<sup>2</sup> Siman 253:5

<sup>3</sup> Above 40C and 104F. There are several opinions in *halacha* and we're citing the *machmir* opinion.

<sup>4</sup> *Sh'miras Shabbos Kehilchasa* 1-72 and in the footnote.

<sup>5</sup> *Shevet HaLevi* vol. 3 *siman* 47. *Minchas Yitschak* vol. 8 *siman* 17. *Sh'vus Yitschak* pg 251.

<sup>6</sup> *Sh'miras Shabbos Kehilchasa* 3<sup>rd</sup> vol. 42-242.

<sup>7</sup> Rav Sternbuch.

The problem involved is *bishul achar afiya* – cooking after baking or roasting. The *Shulchan Aruch*<sup>8</sup> mentions two opinions as to whether it is permitted to cook<sup>9</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 sheini*? 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 sheini*.

The *M"B* 45 says that even though a ladle is classified *l'chumra*<sup>10</sup> as a *k'li rishon*, if the soup was served from the *k'li rishon* with a ladle,<sup>11</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 sheini*. Ashkenazim may only place bread in a *k'li shlishi*,<sup>12</sup> and in this instance a ladle is classed as a *k'li sheini*, rendering the plate a *k'li shlishi*.

Accordingly, a biscuit may not be dunked into tea made in a *k'li sheini*.

*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>8</sup> *Siman* 318:5

<sup>9</sup> It is forbidden to place the baked item into a pot that is on the blech or hotplate.

<sup>10</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>11</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>12</sup> According to *M"B* 45.

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

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 above mentioned 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 re-cook it. Therefore, the *M"B*<sup>13</sup> concludes that it should only be put into a *k'li sheini* (although there are others who will only make it in a *k'li shlishi*, for various reasons).

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## Vort on the Parsha

Noach was initially called the *Tzaddik* and later Man of the Land whereas Moshe was initially called the Egyptian and later called *איש האלוקים* - Man of *Elokim*. The *Meshech Chochma* says that there two ways to serve *Hashem*, through solitude and self aspiration and overlooking personal needs to help and assist everyone else.

One would think that the former would reach greater heights in servitude of *Hashem*, but that is not always the case. Noach did not reproach his generation and unfortunately was labeled Man of the Land, whereas Moshe applied himself to Am Yisrael and reached the level of *איש האלוקים*.

One should not think that Moshe did not continuously serve *Hashem* and work on his *middos*, applying oneself to the *k'lal* without continuous *avodas Hashem* cannot make one an *איש האלוקים*.

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<sup>13</sup> *Siman* 318:71

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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.