



Parsha Lech Lecha 5768

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***May one prepare ground coffee in a k'li sheini?***

In the previous shiur we learned that one may prepare Nescafe in a k'li sheini because Nescafe is cooked during the manufacturing process. Ground coffee is not brewed, only roasted, and therefore the same rule applies to ground coffee as is applied to bread; it should only be prepared in a *k'li sh'lishi*. (There are those who are stringent and will not prepare it in a *k'li sh'lishi* either, but it is not the prevalent custom)

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

A concept, borrowed from *Issur v'Heter* says that a hot solid remains a *k'li rishon* even after being placed in a *k'li sheini* or *sh'lishi*. Accordingly, the rules of cooking in a *k'li rishon* apply 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 Feinstein <sup>1</sup> זצ"ל says that one may put butter inside a hot potato, but Rav Shlomo Zalman Auerbach <sup>2</sup> זצ"ל says that it is not permitted as butter has not been cooked in its present state.

***May I sprinkle salt onto a hot potato or piece of meat?***

Firstly we must differentiate between cooked salt and uncooked salt. Apparently it is becoming increasingly common to obtain uncooked salt on the US market, which complicates matters in relation to Shabbos.

As explained in last shiur, a hot solid <sup>3</sup> retains its heat even when placed inside a plate or bowl and

consequently one may not sprinkle uncooked salt onto these items. <sup>4</sup> When in doubt whether the salt you have is cooked or uncooked *l'chatchila* one should be stringent, because sprinkling uncooked salt onto a *gush* (a hot solid) might result in cooking the salt. <sup>5</sup> If the salt is cooked, one may sprinkle it onto a hot potato that is placed into a plate or bowl. <sup>6</sup>

***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*, it has not boiled, and by admitting the water into the urn, it will probably boil, thereby being liable for the *issur* of cooking. <sup>7</sup> There are *poskim* who say that it is not a problem, because the small amount of water that enters the urn is inconsequential and the way it is introduced into the urn, through a *p'sik reisha* or even *g'rama*, makes it permitted. A competent halachic authority must be asked for guidance.

***If a light was unintentionally turned on in a room, 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 for "*Boneh* – constructing". Therefore,

<sup>1</sup> *Iggros Moshe Orach chaim* 4, 74-6.

<sup>2</sup> *Sh'miras Shabbos Kehilchasa* 1:55

<sup>3</sup> When above *yad soledes bo* – above 40C, 104F.

<sup>4</sup> Based on the *Rama* who writes that there is an opinion that prohibits placing salt even in a *k'li sheini*.

<sup>5</sup> Salt is a complicated item and for further reference one should learn *simon* 318:9.

<sup>6</sup> Rav Shlomo Zalman Auerbach, cited in *SS"K* 1 footnote 173\*.

<sup>7</sup> *Minchas Yitschak* part 10-28.

when a light is switched on, a Torah prohibition has been transgressed, and the *halacha* is as follows: The *Shulchan Aruch*<sup>8</sup> prohibits deriving any benefit from an *issur d'oraisso*, even when performed *b'shogeig* (unintentionally) 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*<sup>9</sup> rules in accordance with the *Shulchan Aruch* but adds that in special cases, the lenient opinion may be relied upon.

Rav Shlomo Zalman Auerbach זצ"ל 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 on a light without thinking and turning it on without noticing (i.e. by leaning on the light switch)?***

Without thinking is called *b'shogeig* – unintentional, and without noticing is called *mitaseik*. 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 *shogeig*, 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*.

***So entering a bathroom and flicking on the light switch is shogeig, not mitaseik?***

Indeed so, because if theoretically we would video a person entering a room and turning on the light and replay it in slow motion and pause just as he is about to turn on the light, we would then ask him, what are you about to do, and he would reply that he is about to turn on the light. We would then ask him whether he knew what day it was, and in shock he would invariably reply, oy vey, it's Shabbos. So it is Shabbos that has slipped from his mind, not anything else.

<sup>8</sup> *Siman* 318:1

<sup>9</sup> See *simon* 318:7 and *Bi'ur Halacha* ד"אחת.

This is called a *shogeig* and far more severe than *mitaseik*.

***How does one atone nowadays for a shogeig when there is no Beis Hamikdash?***

Firstly we see in the *gemora* that R' Yishmael inscribed in his notebook that he will bring a korban when the *Beis Hamikdash* will be built. Secondly, one should give *tzedaka* the value of a *korban chatas*.

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## Vort on the Parsha

*Hashem* promised Avraham that He will protect him and that his reward is great. In the *sefer Ta'am V'Da'as* it cites the Chofetz Chaim saying that 'ואהבת את ד' אלוך' ... ובכל מאדך' is something one loves tremendously, which is usually money, but it also refers to one's *ruchnius*. He explained that one is obligated to give up some *ruchnius* for the sake of *Hashem*, which means that even though one could isolate oneself and serve *Hashem* and be oblivious to one's surroundings, one must call others to serve *Hashem*, which sometimes sacrifices one's own *ruchnius*.

It is then *Hashem* promised that He will protect, meaning that his *ruchnius* will not be affected despite his interaction with other people.

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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.