

❖ ————— ❖

YESHIVAS IYUN HALACHA
HILCHOS SHABBOS PROGRAM

VOL. 1 SHIUR 4
PART I סימן שי"ח סעיף ד'
BISHUL ACHAR BISHUL

SECOND EDITION

© MACHON IYUN HALACHA 2014

This shiur may not be reproduced in any form without permission of the copyright holder

VOL. 1 SHIUR 4

מראה מקומות

סימן שי"ח סעיף ד'

משנה שבת קמ"ה ע"ב

רמב"ם פרק כ"ב הל' ח'

בית יוסף ד"ה אפילו (דעת הרא"ש)

בית יוסף ד"ה והא (דעת הסמ"ק ורבינו יונה)

בית יוסף ד"ה אבל הרמב"ם (דעת הרמב"ם
הרשב"א והר"ן)

שו"ע

מגן אברהם ס"ק י"א - י"ד

משנה ברורה ס"ק כ"ב - ל"ג

ביאור הלכה ד"ה אפילו

Written by Rabbi Dovid Ostroff

'ד' - סימן שי"ח סעיף ד' BISHUL ACHAR BISHUL

INTRODUCTION

In this se'if we discuss בישול אחר בישול, cooking an item that was already cooked. There are two issues:

1. If a food was only partially cooked, is it called cooking if one finishes cooking it.
2. If an item is already cooked and cooled off, is it permitted to reheat it or is that called cooking.

In this se'if we will learn about מאכל בן דרוסאי. Ben Derosai were robbers that ate their food in a hurry. It is a machlokes if this is a third cooked or half cooked.

THE SOURCE

◆ **Mishna Shabbos** קמה ע"ב

Let us view the Mishna: (mentioned also on נ"ט ע"א)

Any food that was immersed in hot water before Shabbos may be immersed in hot water on Shabbos, and food that was not in hot water before Shabbos may have hot water poured over it on Shabbos, with the exception of aged, salted food and a fish called "kulas ha'ispenin", because with them, pouring over them (hot water) is a complete melacha.

◆ **Points of Clarification**

A number of terms mentioned here require clarification:

1. **Immersed in hot water before Shabbos** - for how long was the food immersed in hot water, and to what degree did the food cook?
2. **May have hot water poured over it** - poured from which k'li, a k'li rishon or a k'li sheini?
3. **Pouring over them is a complete melacha** - which melacha is the Mishna referring to?

We will discuss the first question in this shiur and the second two questions in the next shiur.

Immersed or Cooked

♦ Rashi and Tosefos

Rashi and Tosefos learn that when the Mishna says that the food was immersed in hot water, it means that the food was completely cooked.

♦ Rambam

The Rambam (פכ"ב ה"ח) says: "Something that was cooked before Shabbos or *immersed* in hot water before Shabbos, even though it is now cold, may be immersed in hot water on Shabbos".

We see that the Rambam explains the Mishna as it reads that even if food was only immersed in hot water before Shabbos, it may be immersed once again in hot water on Shabbos.

Degree of Cooking

How cooked must the food be before Shabbos?

Let us approach the problem from a different angle: It is understood that one may add heat to an already hot, fully cooked food. For example: One may move a hot, fully cooked food, which is on a hot plate or blech, closer to the flame. However, is it muter to add heat to a food that is only semi cooked, as the additional heat will definitely cook the food?

♦ Machlokes Rishonim ¹

Rashi, Tur - It is ossur mid'oraisso to completely cook a semi-cooked food.

Rashba - There is no issur bishul once the food is cooked to the degree of מאכל בן דרוסאי, even if the food is now cold.

Rabbainu Yona, Rosh - There is no issur bishul once the food is cooked to the degree of מאכל בן דרוסאי if it is still hot. Once it cools down there is an issur.

Accordingly, Rashi explains the Mishna that the food is fully cooked and only then may it be reheated on Shabbos. The Rashba explains the Mishna that once the food is cooked to the degree of מאכל בן דרוסאי it may be reheated on Shabbos.

Fully Cooked Cold

The second issue is if a food is fully cooked and cooled off, may one warm it up.

1. These Rishonim are mentioned in the Bais Yosef.

as warm food (which is warmer than "not cooled down completely"), Igros Moshe (שם אות א), Rav Shlomo Zalman Auerbach and others.⁸

PRACTICAL HALACHA

- ◆ It is muter to place cold schnitzel, rice or any solid, cold, cooked food on top of another pot which is already on the blech or hot plate.
- ◆ It is ossur to place a cold soup on top of another pot that is already on the blech or hot plate. If the soup is hot: if it is above yad soledes bo it may be placed near a heat source or on top of another pot already on a heat source, if it is less than yad soledes bo but is still slightly warm, it depends on the Sephardic custom and the Ashkenazi one.
- ◆ To reheat a piece of meat swimming in gravy (minority) depends on the machlokes we mentioned above. One should ask one's rav which opinion to follow.
- ◆ M"ב ג"כ ס"ו says it is muter to place a cold cooked liquid into a k'li sheini. Therefore one may add cold milk (which is sterilized and homogenized) to tea⁹ made in a k'li sheini.

8. HaRav Sternbuch told me that he still prefers the traditional explanation of 'not completely cooled down' to mean exactly what it says!

9. Heads up British!!

CHAZORA PART 1

1. If one immersed a piece of chicken in boiling water before Shabbos, may one immerse it again in boiling water on Shabbos?
2. What is the implication of such a machlokes?
3. May one fully cook a food item that is cooked to the degree of מאכל בן דרוסאי?
4. The Tur says that one may not reheat fully cooked liquid. What made him reach this p'sak?
5. We permit the heating of a cold solid but not a cold liquid. Is one permitted to heat a piece of meat in a bit of gravy?
6. We know that a liquid that has cooled down may not be reheated. What is the degree of "cooled down"?

CHAZORA PART 2

Now it is time to review shiur 3. Read over the shiur and the Mishna Berurah and answer the chazora questions at the end of the shiur. Write down your answers (keep them as brief as possible) then compare them to the answers below.

1. Toldas ha'ur - chayav. On the fire - chayav. Direct sun - muter. Toldas hachama - pottur but ossur.
2. No, because the tank is toldos hachama.
3. It is muter if one takes a cold frying pan, cracks open an egg into it and places it in the sun. This way one is sure that the frying pan is not hot from the sun.
4. On Shabbos it is definitely ossur on account of toldas hachama and hatmana. Before Shabbos, the M"A holds that there is a problem of mosif hevel (adding heat), which is ossur even before Shabbos. R' Akiva Eiger holds that it is not ossur on account of hatmana.