



5 WEEK SERIES

בישול בשבת
**Bishul
B'Shabbos**

MONDAY NIGHTS, 8:15 PM

AT CONGREGATION BETH AARON
RABBI LARRY ROTHWACHS

BEGINNING

Nov. 11

Nov. 18

Nov. 25

Dec. 2

Dec. 9

This 5-week series **will explore the halachic issues relating to the preparation and serving of food on Shabbos.** It will be primarily devoted to the laws of bishul (cooking) and reheating food on Shabbos.

- Includes brief analyses of texts and will address the practical application of the halacha.
- Special attention will be given to the proper use of modern appliances on Shabbos (i.e. crockpots, hot-plates, warming drawers, etc.).

EXCELLENT introduction to the laws of cooking on Shabbos or opportunity for review!



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REVIEW OF IMPORTANT TERMS

- יד סולדת בו – Temp at which liquids cook, 110° - 160° F.
- מאכל בן דרוסאי – Point at which solids are cooked (1/3 or 1/2)
- אין בישול אחר בישול – Once something is cooked it may not be cooked again (i.e. it may be warmed up under certain circumstances)
- יש בישול אחר אפייה – even after something has been baked it may still be cooked (i.e. it is forbidden to warm under certain circumstances)

REVIEW OF IMPORTANT TERMS

Definition of בישול: The change or transformation of the properties of a food or a substance through the application of a heat source

כלי ראשון

- **כלי ראשון שעל גבי האש** – a כלי within which the contents have been cooked, while it is still on fire or connected to source of heat
- **כלי ראשון שהוסר מן האש** – a כלי within which the contents have been cooked, after it has been removed from the fire or disconnected from source of heat
- **עירווי מכלי ראשון** – when the contents are being poured directly from the כלי in which they have been cooked



כלי ראשון שעל האש

- Examples include: pot of soup on blech, kettle or urn, crock pot...
- למשעה we don't put any foods (cooked or uncooked, solids or liquids) into a כ"ר שעל האש –
 - uncooked – forbidden מה"ת
 - cooked – still an מחזי כמבשל if איסור
 - obv this includes placing anything into crockpot as well



כלי ראשון שהוסר מן האש

- Depends on temperature
 - If not יד סולדת בו – then may place anything inside
 - If יד סולדת בו, may be an איסור מהיית
- Therefore if still יסייב only fully cooked solids may be placed in a כ"ר שהוסר מן האש
 - e.g. table salt



עירווי מכלי ראשון

Once poured from the insulating walls of the כ"ר, the contents immediately begin to cool. Different opinions among the ראשונים:

1. כלי שני has the same status as עירווי
2. כלי ראשון still retains the דין of עירווי
3. מבשל כדי קליפה – עירווי – להלכה

עירוי מכלי ראשון



כלי שני

- מבשל IS NOT – כלי שני
 - Why is כלי שני אינו מבשל? Shouldn't it just depend on the temperature?
 1. דפנות מקררות - תוסי
 2. הם and so כי"ר אינו מבשל מן התורה even – ירושלמי אמרו והם אמרו
 3. אינו דרך בישול

HOWEVER...

כלי שני

משנה מס' שבת קמה: - כל שבא בחמין מערב שבת שורין אותו בחמין בשבת.

וכל שלא בא בחמין מערב שבת מדיחין אותו בחמין בשבת.
חוץ מן המליח הישן (ודגים מלוחין קטנים) וקוליים האיספנין,
שהדחתן זו היא גמר מלאכתן.

ביאור הלכה ס' שיח - וקוליים האיספנין וכו' - ולא דוקא אלו
דה"ה לכל כיוצא בזה דבר דק ורך ביותר [רמב"ם פ"ט]:

Poskim refer to these as "קלי הבישולי"

כלי שני

Therefore, since we can not be certain what is/is not considered **קלי הבישול**...one should refrain from placing any uncooked foods into a **כלי שני** which is **יס"ב**

Notable exceptions:

- water
- olive oil
- ginger
- cinnamon
- "תבלין"

כלי שני

Bottom line: we treat a כ"ש like a כ"ר by most uncooked foods with some common practical exceptions:

- ice cube in soup
- milk (previously pasteurized) in coffee or tea and sugar (prev. cooked)
- warm bottle of milk

עירווי מכלי שני



שלי שלישי has the equivalent status of a עירווי מכלי שני

כלי שלישי

- ראשונים or גמ' is not mentioned in the "כלי שלישי" (i.e. ראש, רי"ף, רמב"ם)
- מייב (שיח: לט) implies that there is no difference between a כלי שלישי and a כלי שני
- Rav Moshe Feinstein ז"ל – כלי שלישי is not מבשל at all, even קלי הבישול
- (even according the more strict view, would only make sense to be מחמיר by uncooked foods which are known to be קלי הבישול)

MAKING TEA

METHOD #1 TEA ESSENCE



- prepare before שבת
- if tea essence is cold may not do עירוי מכלי ראשון
- must add to water already in a כלי שני
- This is preferred method according to משנה ברורה

MAKING TEA

METHOD #2 USE A כלי שלישי •



- Acceptable only according to those who rule that a כלי שלישי אינו מבשל (especially because tea bag spices are unprocessed and very fine i.e. קלי הבישול)
- Use of tea bags may potentially involve other מלאכות

MAKING INSTANT TEA OR COFFEE



- Instant tea and coffee are roasted at very high temperatures, t/f may be prepared in a כלי שני
- Some are still strict to use a כלי שלישי, since tea/coffee is dissolvable, perhaps should be treated as a liquid
- Coffee bags are blends of instant and ground roast coffees which have not been cooked

ADDING INGREDIENTS TO TEA AND INSTANT TEA/COFFEE



- Adding milk, sugar or lemon juice should be fine
- A raw lemon should not be placed in a כלי שני



SALT



- Typical table salt has been cooked as part of the processing and may be added to a כ"ר שלא ע"יג האש
- Certain gourmet salts are produced by solar evaporation of seawater and are not cooked in production

INSTANT OATMEAL



- Made by steaming fine cut oats, not previously cooked
- Flavored instant oatmeal may have raw spices
- All things considered, hot water should not be added to instant oatmeal
- Acc to משה ר'י, would be fine with a כלי שלישי
- May be other issues such as לש

BABY CEREALS AND FORMULA



- Cereals are precooked with liquid, then dehydrated and ground, therefore no problem of בישול (although may be other issues such as לש)
- Baby formula and milk powder or precooked in processing

INSTANT SOUPS



- According to Star-K, powdered soup mixes are often mixtures of dehydrated pre-cooked and non pre-cooked ingredients (e.g. vegetables) and should not be used on Shabbos
- IMO, if using a כלי שלישי, should be no worse than tea bags

LADLE / כף



- "כף" is any כלי which becomes immersed in a כלי ראשון (typically a spoon or a ladle)
- Different opinions as to whether or not this is considered to be a כ"ר or a כ"ש
- Contradiction within the משנה ברורה
- More room to be lenient if one is careful not to leave the ladle in the soup, rather remove it immediately when not being used

LADLE / כף



- Why does this matter?
- Big ג'ימ – is soup bowl a כלי שני or כלי שלישי?
- ש"ס rules that one may be lenient regarding the question of putting bread in soup (i.e. אם יש בישול אחר, אפיה), IF the ladle was not left in the pot for a long time

LADLE / כף



- Another ladle issue: does one need be concerned about droplets of water that are in ladle when being reimmersed?
- There are a number of reasons to consider leniency:
 - אין בישול אחר בישול בדבר לח
 - פסיק רישיה דלא ניחא ליה
 - אם יש איסור מה"ת בחצי שיעור במלאכת שבת

NEXT WEEK

- Urns with water-level indicators
- Hot water vaporizers
- Tap water
- And more...