



## בישול #1 - Shiur Summary

Please note: this is not a replacement for the shiur or own notes

### תולדות האור ותולדות החמה

- **מתגלגל** - Cannot put it next to a **מיחם** in order that it will be next to a **ביצה** in a **סוּדָר** which was warmed up. **ר' יוסי מתיר**.  
⇒ **רש"י** - **מתגלגל** is when it shows it is cooked.
- **אסור** - Everyone agrees that if directly cooked by the sun it is okay, if cooked by **תולדות האור** (cooking that originally heated by a fire), it is **אסור**. **מח' אסור** when something cooked by **תולדות האור אטו תולדות** (cooking that originally heated by the sun) – **תולדות החמה**. **החמה**. The **'אטו'** in a **גזירה** is usually **אסור מדאורייתא** as we see clearly here at the bottom of **לח**:  
⇒ **אסור דרבנן** **תולדות האור** is only **ירושלמי** like **רמב"ן**.  
⇒ All other **ראשונים**, **ג**, and **שיח**, **ערוך** **שלחן** hold that **תולדות האור** is **אסור** **מדאורייתא**.
- **נבנצל** - **ר'** explains the difference between **חמה** and **תולדות החמה** that if the sun would go behind clouds, that which would still cook (i.e. if in the sand) would be from the **תולדות החמה** (i.e. the sand, not the sun).
- **Modern day appliances**:  
⇒ **רש"י** **לש** **ד"ה דשרי** **לש** based on **ר' משה פיינשטיין** learns that anything considered the current usual way of cooking could be **אסור מדאורייתא**.  
⇒ **מנחת שלמה י"ג**, **ג** **ר' שלמה זלמן אוירבעך** holds that something is only a **פסחים מא** in **מדויק מאירי** when there was originally a fire.
- **דוד שמש**:  
⇒ **ר' שלמה זלמן אוירבעך**, **שמירת שבת** held it was fine to use, even though the water entering the tank could be heated through **תולדות החמה** as there would be no **גזירה** when there is no room to mistakenly assume that the reason it is okay is because **תולדת האור** is **מותר**.  
⇒ **ר' שלמה זלמן אוירבעך**, **שמירת שבת** changed as there is electricity involved now in supplementing the water heated by the sun, and so this **סברה** would no longer apply.  
⇒ **מחמיר** **ר' וואזנר** was generally **מחמיר**.  
⇒ **ר' עובדיה** was **מקל** but in line with the **פסק** **ספרדי** **פסק** that **ר' רישא דרבנן** is **מותר**.  
⇒ **ר' נבנצל** in line with his rebbe says that the water of a **דוד** is **תולדות החמה**.

### בישול אחר בישול

- **משנה קמה** - anything which was cooked in hot water before **שבת**, may be put back on **שבת**. **רש"י** explains the food was cooked. **שי"ח ס"ק ל"ג** clarifies that this is also into a **ראשון**, **כלי ראשון**, so long as it is no longer on an open flame.

- At what point is something cooked to the extent that the above is מותר?
  - ⇒ כמאכל בן דרוסאי – מגיד משנה בשם רשב"א
  - ⇒ כל צרכו - רמב"ם (i.e. when ready to serve to guests – even a rare stake would count)
    - רמב"ם goes like מחבר.
- לישול with liquids:
  - ⇒ אורחות שבת – there is an equivalent concept of דרוסאי בן דרוסאי, so only when boiling is it considered כל צרכו.
  - ⇒ ר' שלמה זלמן אוירבעך / ר' משה פיינשטיין ד' ע"ד, ד' is already considered cooked fully, no further.
- לישול אחר בישול with liquids
  - ⇒ Based on רש"י the מחלקק is רא"ש and regarding liquids learns that there is בישול רבינו יונה. (is clearly that it is clear even in a cooled dry food, that it was once cooked, as opposed to a cooled liquid, may never have been). ב"ב י"ט. ד"ה תנן התם in מפורש says this.
  - ⇒ אינן however does not מחלקק and so learns that also with liquids we say בית יוסף – בישול אחר בישול.
  - ⇒ דבר לח with a בישול אחר בישול that there is לחומרה goes שלחן ערוך.
  - ⇒ דבר לח רמב"ם disagrees, instead learning like רמ"א שיי"ח, ט"ו we say אין בישול אחר בישול, and we can be מקל if something hasn't completely cooled down.
    - say that רמ"א holds that if it isn't totally cold, there is no longer the דאורייתא so can be more מיקל. However, usually we say that with liquids בישול אחר בישול.
    - ר' שלמה זלמן אוירבעך and ר' משה פיינשטיין and חזון איש instead that the רמ"א really held בישול אחר בישול with liquids, it is just better to be מחמיר for the other שיטות when totally cold. ר' משה ר' משה פיינשטיין holds that therefore one may reheat that which people would subjectively consider to still be a hot drink or soup.
  - ⇒ and משנה ברורה. ספק פלוגתא because of מותר with liquid it would be בדיעבד ר' נבנצל also say this.
- דבר לח – of a liquid גדר:
  - ⇒ Clearly solids, יבש and liquid is לח.
  - ⇒ Excess sauce is לח, however little bit on top of chicken or if juices revealed only after cooking – יבש.
  - ⇒ לח Ketchup - ר' משה פיינשטיין
  - ⇒ ketchup is יבש – ר' שלמה זלמן אוירבעך (מצטרף that comes form a solid tomato)
  - ⇒ Generally things which pour are considered לח.
- ⇒ If wash out cup on Shabbos and couple of droplets remain or ladel out hot soup and droplets remain and cool. ר' משה פיינשטיין says that there will be a difference between the cases. A ladel has already cooked and then cooled liquid, so because it is a דרבנן איסור ספק don't need to worry, but the droplets in the cup have never been cooked so need to totally dry out the cup.
- ⇒ , ר' שלמה זלמן אוירבעך, says with both, shake out and thus show insignificance of droplets.