



## בישול II - Shiur Summary

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

### צלי אחר בישול

- (צלי) one may not cook the פסח קרבן in water as it need to be roasted (צלי)
- explains that this applies to other liquids. continues, explaining one may not roast and then cook, cook and then roast because, according to ר' יוסי: יש בישול אחר צלי/אפיה.
  - ⇒ concludes that there is an איסור of צלי/אפיה and בישול אחר צלי/אפיה בעל יראים, extending this to a כלי שני.
    - doesn't understand why it should be אסור in a כלי שני since a כלי שני cannot cook. Thus we say that either כלי שני does cook, or since it has already had the process started for it (by the preceding action) a כלי שני could thereafter accomplish this lesser level of cooking.
  - ⇒ brings a גמ' ברכות לח: to bring out that in פסחים ר' יוסי was only specifically talking about מצה since it needs its taste, however in general בישול צליה is not מבטל previous.
    - answers the גמ' ברכות for the יראים that the reason the taste of מצה is מבטל is because the whole baked aspect is מבטל.
- brings a שאומר מי יש that one cannot be מבשל anything roasted, and then a יש מתיר. It is not clear if he is only being מתיר the placing into a כלי שני or even a כלי ראשון, like the רבבי"ה. (We paskin like the second י"א)
  - ⇒ seems to imply his learning of the מחבר that his second opinion is like רב אליעזר ממין after roasting. This is also מדויק in the בית יוסף who speaks out the רבבי"ה much more than רב אליעזר ממין.
  - ⇒ therefore totally permits צלי/אפיה ר' עובדיה.
  - ⇒ concludes that it is better to be careful not to put roasted food into a כלי שני.
  - ⇒ explains therefore that if one wants to dip חלה in their chicken soup, it would be okay here to use a כלי שלישי – with the ladle acting as the כלי שני.

### בישול אחר צלי אחר בישול

- if say צלי אחר בישול אחר צלי, is 1) פשט I am not מבטל the original cooking, I just add to it or 2) am I מבטל the original cooking. Concludes that מבטל, so cannot have בישול אחר צלי אחר בישול.

## הלי שונות

- Deep fried – אוירבעך זלמן שלמה ר' learns it to be בישול, so therefore can put in a כלי as long as not on fire, because what difference between cooking in water and oil.
- Pan fried – משנה ברורה סימן קס"ח ס"ק נ" – sound like side with שיטה that even a pan is considered בישול.
- and visa versa is מותר according to the מגן אברהם (argues but פרי מגדים). (מיקל us to be מנהג).
- can put something cooked next to a fire to heat up. מחבר שיח ט"ו
  - ⇒ צליה אחר אסור because of ביאור הלכה doesn't understand why it won't be בישול
  - ⇒ ר' עובדיה explains this is because he goes like the second פסק"א which is פסק here also.
  - ⇒ However, why did the רמ"א, who says it is אסור, not speak up here?
  - ⇒ חזון איש. אגלי טל explain that roasting is very different to warming up, even יד סולדת above.
  - ⇒ משנה ברורה ס"ק מ"א and שמירת שבת however disagree and say even if כונה is just to reheat, still אסור.
  - ⇒ ר' נבנצל and ר' שלמה זלמן אוירבעך, both say it is fine.