



בישול IV - כלי שני - Shiur Summary

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

בישול בכלי שני

- כלי שני - משנה מב: can put spices in a כלי שני
⇒ כלי שני אינו מבשל - רש"י.
- כלי שני אינו מבשל - גמ' מ:
- בישול - if pour hot water onto a fish it is considered בישול.
⇒ עירוני of סוגיא - how to learn this depends on how one learns the סוגיא
▪ עירוני is like a כלי שני so this is a ראייה that a כלי שני can be מבשל.
▪ עירוני is like the ראשון so here we must be pouring for a כלי שני and thus there there is בישול.
- How can we say כלי שני אינו מבשל surely everything goes after the current temperature?
⇒ תוס' - since a כלי ראשון was on the fire, the actual pot is hot and has the strength to cook, which is not the case with a כלי שני.
▪ Even though this may be against the מציאות we only care about halachic cooking, which isn't taking place here since it is much more disconnected from the fire and not the way people cook.
⇒ יראים - בישול is only dependant on the type of food, not the כלי.
⇒ What is קלי הבישול? Depends on how we learn the רמ"א in ה' שייח', ה' קלי הבישול. If cook bread, יש בישול אחר צלי and will even cook in a כלי שני - why?
▪ מגן אברהם - this is because certain things cook in a כלי שני since we don't know what they are, we always need to be חושש and are therefore מחמיר in a כלי שני for בישול אחר צלי.
▪ חזו"א - only need to be מחמיר with bread because it has already been baked and therefore is easier to add a בישול afterwards. But in general only need to be מחמיר with things that see with eyes are קלי מ"א and not everything like the מ"א.
▪ It is clear that the מגן אברהם is the correct פשט since the רמ"א is quoting the יראים who says explicitly that the reason we cannot cook in a כלי שני is because we are not experts in what is קלי הבישול.
▪ ר' ניסים קרליץ says that if the חזו"א would have seen the יראים inside he would have said like the מגן אברהם.
▪ ראשונים פשט חזו"א is still פשט
⇒ ר"ן says the opposite, things which are difficult to cook are not even cooked in a כלי ראשון, since we are not experts, we אסור everything in a כלי ראשון off the fire. (this could also fit very well with the חזו"א)
- למעשה - משנה ברורה ס"ק מב - we should be מחמיר with everything not to put in a כלי שני - like רמ"א שבת. שמירת שבת also learns like this.

- כלי שני says that water and oil (and spices) are the only things we can be מיקל with in a כלי שני. the גמ' specifically mentions them as foods מותר in a כלי שני.
- The above if for Ashkenazim, however Sephardim have no source to be מחמיר for יראים and say that we are not experts, and thus have not reason to forbid a כלי שני. ר' עובדיה in this respect allows for mint leaves in a כלי שני.
- שמיירת שבת – שאר משקין says only water we can be מקל but nothing else. However מחבר seems to equate water with other drinks and so there is room to be מקל, not like the שמיירת שבת.
- Spices are מותר but hard to define. ר' שלמה זלמן אוירבעך says that we are talking about whole spices, but not that which is ground down, and that would therefore cook. ר' משה פיינשטיין says that coffee and coco powder are considered like a spice and so we can see even when ground spices retain their definition of spice.

אמבטיה

- גמ' – can mix water hot into cold or visa versa in a cup, but in a אמבטיה one may only pour hot water into cold, but not cold into hot.
 - ⇒ רש"י explains that it is a כלי שני
 - ⇒ תוס' explains that it is a different kind of כלי שני, which since it is made so hot, people will assume that it is a כלי ראשון so would be reminiscent of מבשל.
 - ⇒ ר"ן instead learns that it is a כלי ראשון, the חידוש here then being that even if will pour so much cold water as to cool the water to below יד סולדת it will still be אסור because of a worry that it will not be sufficiently cooled down.
 - ⇒ מ"א goes like תוס' and ברורה says one should also be מחמיר from the ר"ן and avoid pouring lots of cold water into a כלי ראשון

Mixing hot and cold water

- גמ' implies that there isn't a problem with adding cold to hot, as no בישול with water in a כלי שני.
 - ⇒ תוס' says that may only add hot water into cold in a כלי שני so long as there is more cold than hot, so it will cool down the hot and the end result will be cold water.
 - ⇒ רש"י says that this is because of תתאה גבר – the bottom status wins (this implies even if there is less cold water, this will still be the case) – can mix water hot into cold or vice versa in a cup, but in a אמבטיה one may only pour hot water into cold, but not cold into hot.
- מחבר permits pouring either way in a כלי שני, the רמ"א adds that if lots of cold being poured, even allowed in a כלי ראשון, thus we see we go after the end result
 - ⇒ פ"ק ברורה ס"ק פג need to be careful to pour quickly at one time so that the cold water doesn't have time to cook before pouring in the rest