



בישול VI - דבר גוש, מצקת - Shiur Summary

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

דבר גוש

- ים של שלמה – only say going from one vessel to another, the second vessel becomes a כלי שני with a liquid or something that spreads out when poured, however a דבר גוש would never become a כלי שני and always stay as a כלי ראשון so long as it is יד סולדת.
 - ⇒ ש"ך explains that סברה is a דבר גוש isn't going to be affected by the cool walls which תוס' explained as the determining factor in changing from a כלי ראשון to a כלי שני, instead it remains in its hot state, unaffected by the new vessel. הגר"א also points out this תוס' as the מהרש"ל source.
- Above was only referring to בשר וחלב, ה"ל' אברהם equates these laws to שבת in explaining this reasoning as to why one cannot smear oil on a solid which is יד סולדת.
- Thus it would be אסור to put foods we generally allow in a כלי שני on solid foods, even after transferred from its original vessel.
 - ⇒ Perhaps this would even extend to something which would melt like salt sugar etc
- 2 reasons why מהרש"ל shouldn't apply to שבת:
 - ⇒ 1. What he says isn't agreed by everyone there (the רמ"א in משה rejects, יורה דעה סימן ק"ה) doesn't go like him and the גר"א also brings a ראיה against him, where a דבר גוש is referred to as a כלי שני)
 - ⇒ 2. זקן אהרון says one cannot compare שבת with בשר וחלב because to spit out taste and take in taste takes less strength so כלי שני wouldn't apply in that respect, but to cook something takes more strength and so thus a כלי שני would not achieve this.
- ר' שמירת שבת and מהרש"ל goes like the משנה ברורה למעשה משה פיינשטיין.
- Sephardim (אור לציון) are נוהג to be מיקל . ר' עובדיה says there is what to be reliant on if מיקל.
- However, even for Ashkenazim we do not need to be מחמיר בדיעבד (at least ספק פלוגתא). ר' משה פיינשטיין says can put ketchup as don't need to take on חומרות, the above and לח בישול בדבר. So too cold gravy on hot food. Another קולא is that salt can put on since really we can also do so in a כלי זרע אמת and were only really מחמיר for the ראשון.
- Salad next to cholent/pickle on top of keigel?
 - ⇒ ר' וואזנר and ר' אלישיב בישול חשש of ר' וואזנר and ר' אלישיב
 - ⇒ ר' שלמה זלמן אוירבער says since don't want hot salad/pickle, and דבר גוש is a ספק and its מקלקל so no reason to be מחמיר.

מצקת

- Is ladle כלי שני or כלי ראשון?
- 'dealing with כלים, הגעלת כלים, doesn't want to be machshir in original pot but rather scoop out hot water and machshir in the כלי used to scoop out hot water. Says one should be מחמיר and the הגעלה doesn't work, it is not considered the כלי ראשון.
 - ⇒ However, is this the case in all circumstances or only as a חומרה there to treat it as a כלי שני?
- limits the 'תוס' to the above case, on שבת the ladle would be considered a כלי ראשון לחומרה.
- explains that people are מסופק but points out that one should be מחמיר, especially that if leave it in there for a long time its for sure considered כלי ראשון.
- However משנה ברורה ס"ק מ"ה implies that one can be מקל and regard the ladle and treat it as a כלי שני, when allowing one to dip challa into soup and get rid of the problem of בישול with the challa by using the ladle as a כלי שני and thus making the soup a כלי שלישי.
- this is a סתירה in the משנה ברורה
 - ⇒ 1. first answers שמירת שבת מ"ב is only מחמיר when he leaves it in for a long time, but wouldn't be a problem if leave for a short time
 - ⇒ 2. Alternatively in מ"ב מ"ה since anyway צלי אחר is a חומרה, room to also be מקל here and not have two חומרות.
 - ⇒ 3. explains that in מ"ה the ספק is between כלי שני and כלי שלישי where there is more room to be מקל as opposed to פ"ז where the ספק is between כלי שני and כלי ראשון
 - ⇒ חזו"א on his own distinguishes between putting a ladle in the soup on fire where it will remain a כלי ראשון as opposed to when off the fire it will be a כלי שני.
 - מדיוק in תוס' himself who is talking about when the ladle is on the fire, only there he has a ספק, but wouldn't if off the fire.
 - says can be סומך on this חזו"א מ"ב also מדיוק like this in פ"ז, since he says that it is a כלי ראשון when he waits until the ladle is מעלה רתיחות which is only possible when on the fire.
- Could also be a difference in the material of ladle used, some cool down right away

ליד האש

- 'גמ' says that one may put a flask of water next to fire to warm up a bit. רש"י says don't leave until it can get to יד סולדת יד, implying one may put it in a place where has potential to reach יד סולדת יד so long as not left there until it reaches it.
- ר"ן says this explicitly in רש"י, רמב"ם agrees
- ר"ן disagrees, may not place somewhere with the potential to get to יד סולדת יד goes like this.

- Everyone says may not put next to pot when on fire, מחלוקת is only when it is off.
- בית יוסף explains in the name of תוס' the איסור is because we may forget about it.
- ערוך סעיף י"ד says cannot put in place which has the potential to reach יד סולדת בו for one moment.
 - ⇒ Based on this it would seem that cannot place on a hotplate which is off and set to come on later, because in place it has the potential to eventually reach יד סולדת.
- ח"י אדם says if a precooked sauce, and שעת הדחק can rely on רש"י and be מקל. Thus one may warm a baby bottle if pasteurised milk.
- בית יוסף quotes ר"ן who says that with something which already had בישול, may put next to a fire. Points out ר"ן holds אין בישול even with a liquid, however many others didn't and would only work with a solid, but a liquid would be problematic.
- ערוך goes לחומרה in ט"ו that may put a cooked solid next to a fire, but not a liquid.
- רמ"א is מיקל with a liquid if not totally cooled.