

How may one prepare tea on Shabbat?

The ideal manner to prepare tea on Shabbat is by preparing **tea essence**: One cooks the tea bags or pours boiling water on them prior to Shabbat, and on Shabbat, one uses the resulting liquid (even if it is cold) to prepare tea in a **secondary vessel**. The procedure on Shabbat is to first pour hot water into an empty cup, and then pour the tea essence into the water, without the tea bags.

One who wants to use the tea bags themselves: Even if the tea leaves were used before Shabbat, it is preferable not to use them again in a secondary vessel. It is permitted to use them in a **tertiary vessel** even if prior to Shabbat one merely poured boiling water on them.

As we have seen, according to **Rav Moshe Feinstein** and **Rav Ovadia Yosef**, it is permitted to prepare tea in a **tertiary vessel** even with uncooked tea leaves, as in their opinion, a tertiary vessel does not cook at all. There are many whose custom, based on this opinion, is to be lenient, although the *Arukh HaShulhan* and the *Hazon Ish* rule stringently in that case (pp. 382–386).

Is it permitted to heat food with congealed sauce?

The status of congealed sauce in its present state is that of dry food. Yet, when it is warmed, it will become liquid. Therefore, the authorities disagree as to whether, in terms of the prohibition of Cooking, it is considered a dry item or a liquid. The *Shulhan Arukh* (318:16) rules that the congealed sauce is considered a **dry item** and it is permitted to cook it, and the *Mishna Berura* (318:100) and most of the *Aharonim* rule likewise.

Nevertheless, although the **prohibition of Cooking** is not violated in the heating of congealed sauce, there is a dispute among *Rishonim* whether to prohibit doing so for a different reason. Heating the sauce

causes the creation of liquid sauce that was not previously there, and some hold that it is prohibited by rabbinic law to **cause a new entity to come into being** [*molid*], as seen above in the discussion of the prohibited labor of Threshing with regard to melting ice.

In terms of the *halakha*, the *Shulḥan Arukh* (318:16, 320:9) is not at all concerned about the prohibition of *molid*; therefore, it is permitted to heat food with congealed sauce in the usual manner, even in a case where there is a **large amount of sauce**. By contrast, the *Rema* (318:16) rules that ideally one should be stringent with regard to the prohibition of *molid*, and one may be lenient only in circumstances of need. Therefore, Ashkenazim are not permitted to heat **food accompanied by a large amount of congealed sauce**, unless it is a case of need (pp. 387–393).

In what case is it permitted even for Ashkenazim to heat congealed sauce?

1. The prohibition of *molid* exists when the **liquid that comes into being is evident**. Therefore, it is permitted even for Ashkenazim to heat food that has a **small amount of congealed sauce**, so that after heating it, a “soup” of sauce will not result; rather, it will be a food item with a small amount of sauce (*Mishna Berura* 318:105).
2. It is permitted to heat food with sauce if **the sauce will be absorbed in a different food** and it will not be evident, e.g., chicken with congealed sauce on rice.
3. **In a case of need**, e.g., for an ill person, as stated, it is permitted to heat food with a large amount of congealed sauce.
4. *Bediavad*, if food with a large amount of congealed sauce was heated, it is permitted to eat it (*Mishna Berura* 318:107) (pp. 390–394).

Is it permitted to place sugar or salt into a primary vessel?

According to the basic *halakha* it is permitted to place a cooked powder (modern-day sugar or salt, instant coffee, or the like) into a **primary vessel** that was removed from the fire, as there is no cooking

after cooking. It is prohibited to place it into a primary vessel on the fire because it “looks like Cooking.” Yet, there are those who are concerned that even placing the powder into a primary vessel looks like Cooking; therefore, it is **preferable to** place the cooked powder into a **secondary vessel**, i.e., to first place the water and thereafter the powder. In times of need, one may rely on the basic *halakha* and place the powder even into a primary vessel (pp. 394–398).

Is it permitted to melt butter onto a hot potato?

The Iggerot Moshe (*Orah Hayim* 4:74, *Bishul* 6) writes that **cooking butter is permitted**, and one may place it on a hot dry item, as it was already cooked during the process of pasteurization and is now solid. Therefore, its status is that of a dry cooked item like congealed sauce. There is no problem of *molid*, since the butter is absorbed in the potato. By contrast, **Rav Shlomo Zalman Auerbach** (*Shemirat Shabbat KeHilkhata* 1:58, note 173) prohibits melting butter onto a hot potato since initially it had been cold milk, which one is prohibited to cook, and only by means of a process was it transformed into a solid.

Practically speaking, there is room for leniency with regard to melting butter onto a hot potato, since, even if butter were to be considered a liquid that cooled, two uncertainties remain: (1) Perhaps a dry solid item does not cook. (2) According to many *Rishonim*, cooking after cooking is permitted even with regard to liquids, so the milk that cooled after pasteurization is still considered cooked. The same is true with regard to the butter that was produced from it (pp. 400–403).

Is it prohibited to cook an item that was baked?

According to most *Rishonim*, just as there is no cooking after cooking, there is no cooking after baking, and it is permitted to place a baked item even into a primary vessel. By contrast, **Rabbi Eliezer of Metz**, in *Sefer Yere'im* (274), claims that there is a significant difference between cooking on the one hand and baking or frying on the other, and that cooking a baked item changes it significantly. Therefore, in

his opinion, there is a prohibition of **cooking after baking or frying**, and likewise there is a prohibition of **baking or frying after cooking**. The *Ravya* (197) rejects the opinion of the *Yere'im*, and that, as stated, is the opinion of most *Rishonim*. In their opinion, once the food is rendered edible by means of heat, the prohibition of Cooking is no longer applicable, and the difference between the various methods of heating is insignificant.

The authorities disagree with regard to the halakhic ruling: **Rav Ovadia Yosef** (*Responsa Yehaveh Daat*, 2:44) understands that the *Shulhan Arukh* (318:5) rules leniently, that it is permitted to place a baked item even into a primary vessel, and that is the *halakha* for **Sephardim**. By contrast, the **Rema** (318:5) rules stringently that it is prohibited to place a baked item even into a secondary vessel (though it is permitted into a tertiary vessel), and that is the custom for **Ashkenazim**. According to the *Ben Ish Hai* (Year 2, Bo 6) and the *Or LeTziyon* (vol. 2, 30:4), **Sephardim** must also be stringent (pp. 407–414).

Is it permitted to dip cookies into tea, or to put pieces of bread into soup?

According to the above, if we are discussing a **secondary vessel**, Ashkenazi authorities, as well as some Sephardi authorities, are stringent, and some Sephardi authorities are lenient. If we are discussing a **tertiary vessel**, everyone may be lenient. As we saw earlier, if the soup was transferred into the bowl **with a ladle**, one can be lenient and assume that the bowl has the status of a tertiary vessel with regard to this issue, and all may place bread into the soup (p. 414).

Is it permitted to place soup nuts and croutons into soup?

The Aḥaronim disagree concerning the question of the status of **frying**, whether it is equivalent to cooking or roasting. **Deep frying in oil** is certainly equivalent to cooking. Therefore, soup nuts and store-bought croutons, which undergo deep frying in oil, **are considered cooked**, and it is permitted to place them even into a primary vessel (pp. 414–415).