Weekly Shiur from Maran HaRishon LeTzion HaGaon Rabbi David Yosef shlit"a
Saturday Night, Parashat Re'eh 5786,
Shiur #363

English

Parashat Shoftim

Bishul Achar Bishul in Liquids

Shiur Topics: *Bishul Achar Bishul* in Dry Foods | Inserting Cooked Food into a Stew on the Fire | The Book *Minchat Kohen* | Majority and Minority in Liquids and Solids | Textual Variations in the *Bet Yosef* | Clarifying the Opinion of Maran Rabbi Ovadia Yosef zt"l Regarding Majority and Minority of Sauce | Pouring Boiling Water into a Stew | Liquid and Clear | Is an Egg Considered Food or Drink? | Cooking a Soft-Boiled Egg on Shabbat | Partial Cooking | How to Attain Fear of Heaven | Eat, Drink, and Rejoice

Introductory Remarks by HaGaon Rabbi Nissim Palti shlit"a, Community Rabbi in Miami, USA, and Alumnus of the Bet Midrash Yechaveh Daat:

I am deeply grateful to Maran HaRishon LeTzion shlit"a for granting me the privilege to be here this evening. I was fortunate to learn Torah for many years here in the Bet Midrash Yechaveh Daat. This is truly the fulfillment of the verse, 'For out of Zion shall go forth the Torah, and the word of Hashem from Yerushalayim' (*Yeshayah* 2:3). As someone who unfortunately has resided abroad for many years, know that the Torah of *Yechaveh Daat* is not only here in Har Nof or Yerushalayim, but throughout *Eretz Yisrael* and the entire world. We bless Maran, *b'birkat hedyot*, that Hashem grant him long and pleasant years, and that he may lead us until the arrival of Mashiach, speedily in our days, Amen.

Shiur of Maran HaRishon LeTzion shlit"a:

May my beloved friend, the distinguished scholar Rabbi Nissim Palti shlit"a, be blessed. He studied with us here in *Yechaveh Daat* for many years, starting immediately after his wedding. Prior to that, he studied diligently in prestigious yeshivot in *Eretz Yisrael*, including Yeshivat Kol Torah. He studied dayanut with great diligence. Afterward, he served as the head of a large community in Mexico, and in recent years, he has been in Miami, leading a large and important congregation comprising people from various South American countries who settled in one neighborhood and established a magnificent synagogue. He serves as their rabbi and leader. *Baruch Hashem*, he is an outstanding *dayan* and scholar.

I wish to bless him that he continue from strength to strength, spreading his wellsprings outward, magnifying Torah and making it glorious, that he merit to see all his descendants standing under the *chuppah*, always rejoicing, and bringing satisfaction to his late father and to his mother, who raised him with great love. His late father harbored deep aspirations for his son to become a true *talmid chacham*, and he merited this. *Baruch Hashem*, he achieves great things, and may he continue to do so, *amen ken yehi ratzon*.

Rabbotai, next *Motzaei Shabbat* will be the first night of *Selichot*. We will adjust the time of the *shiur*. My *shiur* will begin at 11:30 PM until 12:30 AM, after which we will recite *Selichot* together in a large assembly. My son, Rabbi Ovadia shlit"a, will lead the prayers as the *chazzan*. Prior to that, from 11:00 PM to 11:30 PM, there will be a introduction *shiur*. This schedule will continue throughout the coming month until *Erev Yom Kippur*.

Bishul Achar Bishul in Dry Foods

Last week, we discussed the principle of *ein bishul achar bishul* (there is no cooking after cooking) in liquids and dry foods. We noted regarding dry foods that the *halachah* is ruled in the *Shulchan Aruch* (*O.C.* 318:4) that *ein bishul achar bishul* applies to dry foods. However, one must know that this is also subject to dispute among the *Rishonim*. The *Ohr Zarua*, *Mordechai*, and several other *Rishonim* understand the *Mishnah* (*Shabbat* 145b) as implying that there is no absolute permission to re-cook even a dry food that was previously fully cooked. Nevertheless, for practical *halachah*, almost all *Rishonim* hold that *ein bishul achar bishul* applies to food that is *mevushal kol tzorko* (fully cooked). There is a dispute whether this applies when food reaches the stage of *ma'achal ben Drusai* or *kol tzorko*, but regarding a dry food that is *mevushal kol tzorko*, the vast majority of *Rishonim* hold that it is permitted, as *ein bishul achar bishul*.

Inserting Cooked Food into a Stew on the Fire

Of course, when discussing *ein bishul achar bishul*, we do not mean a stew that is sitting directly on the fire. For example, if one has a piece of cooked meat that is cold and wishes to warm it, and there is a stew sitting on the fire, it is forbidden to insert that piece of meat into the stew on the fire. Just as placing a pot directly on the fire is forbidden even if the food is *mevushal kol tzorko*, this constitutes a Rabbinic prohibition (*de'rabbanan*). Some *Rishonim* explain the reason for this prohibition is *shema yechateh b'gechalim* (lest one stoke the coals), while others explain that it appears as though one is cooking (*mechzi kemevashel*). Therefore, the Chachamim forbade placing food directly on the fire. This is the ruling of the *Rambam* (*Shabbat* 3:3) and *Shulchan Aruch* (*O.C.* 253:2). Thus, directly on the fire, even if *ein bishul achar bishul* applies, it is at least Rabbinically prohibited.

If, however, a pot is no longer on the fire but is sitting on the counter and is boiling hot (*kli rishon*), and one wishes to insert a piece of cooked meat into it to warm it up, regarding this we say *ein bishul achar bishul* in dry foods. Similarly, if one has instant coffee that is known to be fully processed, or sugar which is generally cooked during manufacturing, placed inside a cup, and one wishes to pour boiling water (*iruy*) onto them, *ein bishul achar bishul* applies to dry foods.

Industrially Processed Food Products

Regarding coffee, sugar, and similar products, one must verify whether they indeed underwent a cooking process during manufacturing, as processes vary from place to place. For instance, regarding instant coffee, I know that standard "Elite" instant coffee is fully cooked. The kosher certification authorities verified that it is *mevushal kol tzorko* and fit for consumption as is. This differs from tea leaves, which, even if cooked during processing, cannot be consumed as is; to complete their preparation, they must be steeped in boiling water. Instant coffee, by contrast, is fully prepared, and some even drink it cold. Therefore, it is considered fully cooked.

Even if we were concerned with the prohibition of *makeh b'patish* (completing

a vessel) regarding foods, one might think coffee would be forbidden, as no one eats instant coffee powder by itself. However, the *Biur Halachah* (318:4) writes at length that the principle of *makeh b'patish* does not apply to foods, and my father, Maran zt"l, agrees with his view in *Yechaveh Daat* (2:44). Consequently, instant coffee is considered *mevushal kol tzorko*, and it is permitted to pour boiling water upon it.

The Book Minchat Kohen

The question that arises is: What is the exact definition of a dry food (*tavshil yavesh*)? This is a subject of major dispute among the *Acharonim*. Approximately 400 years ago, an early scholar, Rabbi Avraham Pimentel, authored a fundamental and momentous work titled *Minchat Kohen*, in which he thoroughly clarifies the opinions of the *Rishonim* across several topics. He authored a section on the views of Rabbenu Tam and the *Geonim* regarding *ben hashmashot*, another section on the laws of instructing a non-Jew on Shabbat (*Amirah LeGoy*), and a third section titled *Mishmeret HaShabbat*, which deals with cooking, leaving food on the fire (*shehiyah*), and insulating food (*hatmanah*).

Following the Majority

There, he discusses the definition of a dry food, writing that everything depends on the majority. If the majority of the food is dry, one follows the majority, and reheating it is permitted. If the majority is liquid (*lach*), reheating it on Shabbat is forbidden. Consequently, any food that is mostly dry is permitted to be reheated. The *Pri Megadim* (*M.Z.* 253:13) and several other *Acharonim* concur with this approach. The argument of the *Minchat Kohen* is that a dry food does not need to be as dry as wood. In fact, even wood contains a certain amount of moisture, and there is virtually no food that contains no moisture at all. Every stew or meat dish contains natural juices, fat, or moisture. What difference does it make whether the moisture is inside the piece of meat or sitting right next to it?! The primary factor is the majority!

The Text in Rabbenu Yerucham

The *Minchat Kohen* brings a strong proof for his opinion. Although I believe it is not a conclusive proof, as we will explain shortly, he cites *Rabbenu Yerucham* (*Toledot Adam VeChavah* 12:1), who writes that any food containing soup or sauce is categorized as liquid (*lach*). *Bet Yosef* (*O.C.* 253) cites his words, but instead of writing the phrase "containing" (*sheyesh bo*) soup, the *Bet Yosef* writes "the majority of which" (*she'rubo*) is soup. The *Minchat Kohen* argues that since *Rabbenu Yerucham* explicitly wrote "containing," Maran deliberately adjusted the text when quoting him to teach us that "containing" means the majority (*rubo*).

Textual Accuracy in the Bet Yosef

On the other hand, several *Acharonim* argue that this is incorrect and merely a printing error in the *Bet Yosef*; instead of the word *she'rubo* ("most of which"), it should read *sheyesh bo* ("containing"). I heard that certain rabbis examined the first printed edition of the *Bet Yosef* in museums. One scholar wrote that he saw the first edition read *sheyesh bo*, proving it was a printing error in later editions. Conversely, another scholar claimed he saw *she'rubo* in the first edition. If the first edition indeed read *sheyesh bo*, the proof of the *Minchat Kohen* collapses. But even if the first edition read *she'rubo*, it remains inconclusive, as a scribal or printing error could have been present in the first edition as well. Therefore, one cannot rely on this textual variant as a definitive proof.

Deriving Halachah from Textual Variants

Furthermore, anyone who studies the *Bet Yosef* thoroughly knows that Maran discusses this topic of food containing sauce or soup at least ten times. There are two primary sections dealing with cooking on Shabbat: *Siman* 318, which is a large, complex, and intricate section (*Baruch Hashem*, I merited to author an entire volume on this *siman*, which is perhaps the most lengthy, difficult, and practical area in the laws of Shabbat) and *Siman* 253, which primarily deals with *shehiyah* (leaving food on the fire) and *chazarah* (returning food to the fire). The primary location for teaching the fundamental rules of *bishul* is *Siman* 318, not *Siman* 253. If Maran intended to teach such an important principle, that everything depends on the majority of the sauce, why would he write *she'rubo* only once in *Siman* 253 while quoting *Rabbenu Yerucham*, and subsequently quote *Rabbenu Yerucham* elsewhere using his original phrasing, *sheyesh bo*? Furthermore, in both the *Bet Yosef* and the *Shulchan Aruch*, Maran uses the phrase "containing sauce" (*sheyesh bo rotev*) at least ten times! In *Shulchan Aruch* (*O.C.* 318:4), Maran writes: "These words apply... to a food that contains soup (*sheyesh bo marak*)." Why did he not write "mostly soup" (*she'rubo marak*) even once in the *Shulchan Aruch*? Would Maran rely on a single subtle textual change in *Siman* 253 of the *Bet Yosef* to teach such a critical rule, while contradicting it in ten other places? Halachah is not taught through subtle textual corrections. Therefore, we are forced to conclude that we do not follow the majority in this matter.

I once discussed this with Maran HaGaon Rabbi Ben Tzion Abba Shaul zt"l, and he told me that it makes no sense to explain that this depends on the majority, and those who claim it is a printing error are undoubtedly correct.

Clarifying the Opinion of Maran Rabbi Ovadia Yosef zt"l

I discussed this topic several times with my revered father, Maran zt"l, and presented a further argument: Consider a person who has a cooked potato dish and wishes to reheat it on Shabbat. Fearing that it might burn, he adds a small amount of tap water—say, 98% cooked potatoes and 2% unboiled tap water. Would anyone imagine that reheating this on Shabbat is permitted? *Chas v'shalom*! Adding unboiled tap water constitutes a full Biblical prohibition of *bishul*. According to those who hold that *bishul achar bishul* applies to liquids, cold soup is treated halachically like unboiled tap water. As the *Tur* (*O.C.* 318) cites in the name of the *Rosh*, if a liquid cooled down and one reheated it, he is liable under Biblical law (*chayav*). How could it be permissible simply because the liquid is a minority? While one can argue that solid food naturally contains internal moisture or fat, and a piece of meat with internal juice is classified as dry, external liquid is distinct. Over forty years ago, as a young man, I authored a treatise on the laws of cooking on Shabbat and had an extended discussion with my father, Maran zt"l. He told me to write that if a very small amount of sauce adheres naturally to a piece of meat or fish, it is considered nullified (*batel*) relative to the piece of meat itself. However, this does not apply when there is a significant quantity of sauce. I recall in my father's house that my mother *a"h*, would reheat fish for *seudah shelishit* when it had a tiny amount of sauce adhering to it. But when there was excess sauce, she would transfer the fish pieces alone into another pot with minimal sauce.

My father, Maran zt"l, told me explicitly on multiple occasions: "I never intended a standard majority/minority rule of 51% to 49%." It is inconceivable to permit reheating when sauce constitutes 45%, 30%, or 20% of the pot! His intention was strictly regarding a minimal amount of sauce that is completely subordinate and nullified (*batel*) relative to the dry food.

The Proper Halachic Stringency

In practice, I believe one should be stringent even regarding a small amount of sauce. As long as the moisture is contained internally within the food itself—such as inside a piece of meat or potato—it is classified as dry. But once sauce collects externally around the food, reheating it is forbidden. My father was lenient when the external sauce was extremely minimal and subordinate to the piece of food. In *Chazon Ovadia* (*Shabbat*, vol. 4, p. 364), which my father authored toward the end of his life, he explicitly clarifies that he never intended a standard majority/minority calculation. Several scholars who studied here in *Yechaveh Daat* asked him repeatedly, and he told them: "*Chas v'shalom*, I never intended a standard 51% majority!" Therefore, one must be exceedingly cautious in this matter.

Absorbed Liquid in Pot Walls

There is another strong proof from Maran the *Chida* (*Machazik Berachah* 318:8). When one reheats dry food in a pot, the walls of the pot contain absorbed liquids that are released upon heating. The *Chida* writes that we do not take this into account, as absorbed liquids (*balua*) are not classified as external liquid (*davar lach*). From the *Chida*'s need to specify that absorbed liquid is not considered *lach*, it is evident that if even a small amount of actual liquid were permitted, he would not need to address absorbed moisture. This indicates that even a minimal amount of tangible sauce is forbidden. Indeed, the *Chatam Sofer* (*Teshuvot, O.C.* 74) requires food to be completely dry. Thus, regarding meat, potatoes, or vegetables containing internal moisture, what is inside is nullified, but any external sauce cannot be permitted.

Bishul Achar Bishul in Food That Deteriorates Upon Further Cooking

In *Yabia Omer* (vol. 7, *O.C.* 42), my father cites the *Pri Megadim*, who offers another rationale for leniency. The *Pri Megadim* agrees with the *Minchat Kohen* that majority rules, because *Rabbenu Yerucham* holds that *bishul achar bishul* in liquids applies only to food that improves upon further cooking (*mitztamek veyafeh lo*), whereas food that deteriorates upon further cooking (*mitztamek vera lo*) is exempt.

Certain foods, such as *chamin*, improve with prolonged cooking (*mitztamek veyafeh lo*); the longer they cook, the better they taste as liquids evaporate. Conversely, water is classified as *mitztamek vera lo*, because prolonged boiling causes it to evaporate completely until nothing remains. For other stews, it depends on the nature of the dish.

Aside from *Rabbenu Yerucham*, the majority of *Rishonim* do not address this

distinction regarding *bishul achar bishul*. However, the phrasing of the *Shulchan Aruch* (318:4) implies agreement with *Rabbenu Yerucham*, and the *Rama* (*ibid.*) states this explicitly. Although there is significant debate among the *Acharonim*, the conclusion in the *Shulchan Aruch* is that *mitztamek vera lo* is not subject to *bishul achar bishul*. Based on this, the *Pri Megadim* argues that when a pot contains a minority of sauce, reheating it causes that minority of sauce to burn and evaporate, which constitutes *mitztamek vera lo*. Therefore, even though liquids are generally subject to *bishul achar bishul*, since this minority of sauce deteriorates upon reheating, it should be permitted.

Pouring Boiling Water into a Stew on Shabbat

However, this rationale is also difficult to accept. *Rabbenu Yerucham* himself, who first introduced the concept of *mitztamek vera lo*, writes a famous and well-known rule regarding a stew on a hotplate that is beginning to burn: Is it permitted to take boiling water from a *kli rishon* (first vessel) and pour it into the stew? Maran the *Shulchan Aruch* (253:4) rules that it is forbidden. Anyone who studies the *Bet Yosef* and its sources—such as *Rabbenu Yonah* cited by the *Ran* (*Shabbat* 19a) and the *Nimukei Yosef*, as well as *Rabbenu Yonah* in *Bava Batra* and *Rabbenu Yerucham*—will see that there is no permission to pour boiling water directly into a stew sitting on a hotplate, and certainly not on an open fire. The reason *Rabbenu Yonah* forbids this is that he fears *iruy* (pouring) acts like a *kli sheni* (second vessel), causing the water's temperature to drop slightly as it is poured. When it hits the pot on the hotplate, it is reheated, constituting *bishul*. This is the true understanding of the *Shulchan Aruch*. Some contemporary scholars interpreted the *Shulchan Aruch* differently, but their interpretation is incorrect. I wrote an extensive responsum in my book proving that this is the sole correct reading of the *Shulchan Aruch*, as my father, Maran zt"l, wrote in *Yechaveh Daat* (4:24).

The Gaon Rabbi Moshe Levi zt"l disagreed with my father on this issue (*Tefillah LeMoshe* 1:16), and when my father wrote a commendation (*haskamah*) for his book, he noted his disagreement with Rabbi Moshe Levi's view. Once, when I delivered a *shiur* in Bnei Brak at the invitation of the Gaon Rabbi Shimon Ba'adani zt"l, I discussed this topic. Rabbi Ba'adani initially agreed with Rabbi Moshe Levi that pouring from one pot to another on the same hotplate is permitted. We had a lengthy debate during the *shiur*, and eventually he accepted my proofs from the *Bet Yosef*, *Rabbenu Yonah* in *Bava Batra*, and the *Rishonim*.

Placing a Bag of Water in the Pot Before Shabbat

Halachically, it is forbidden to take boiling water and pour it into a burning stew; there is no permission for this. However, the best solution for someone who fears his stew might burn is to take a sealed plastic bag filled with water on Friday and place it inside the pot. The water in the bag cooks and boils along with the stew. On Shabbat, if he sees the stew is beginning to dry out, he can poke a hole in the plastic bag, allowing the boiling water to flow into the stew, preventing it from burning safely and permissibly.

Water Becoming Sauce in a Stew

The *Eglei Tal* (*Bishul*, 10-11) asks: Why should pouring water into a stew be forbidden? Water on its own is *mitztamek vera lo*, so even if its temperature drops during pouring and it is reheated, it should be permitted as *mitztamek vera lo*! He answers simply: Water on its own is *mitztamek vera lo*, but when poured into a stew, it becomes sauce, and sauce is *mitztamek veyafeh lo* (it improves the stew). Indeed, *Rabbenu Yerucham* himself, when citing *Rabbenu Yonah's* prohibition against pouring water into a stew, explicitly explains that the water becomes sauce and is classified as *mitztamek veyafeh lo*.

Refuting the Proof from Rabbenu Yerucham

Indeed, sometimes the sauce in a stew becomes too thick, making it *mitztamek vera lo* by spoiling the taste or making it too salty. But in most cases, a good, rich sauce enhances the flavor of the food. Therefore, we cannot make a sweeping statement that sauce is always *mitztamek vera lo* or *mitztamek veyafeh lo*. In the majority of cases, sauce is *mitztamek veyafeh lo*, as *Rabbenu Yerucham* states simply. Authoritative works like *Shevitat HaShabbat* cite *Rabbenu Yerucham* and the *Eglei Tal* to demonstrate this point. Thus, the *Pri Megadim's* proof from *Rabbenu Yerucham* is refuted.

Practical Halachic Conclusion

In conclusion: If a food contains a minority of external sauce, it is strictly forbidden to reheat it on a hotplate on Shabbat. Doing so involves a potential Biblical prohibition of *bishul achar bishul* in liquids. If the amount of external sauce is extremely minimal, such that it is completely subordinate (*batel*) to the dry food, my father, Maran zt"l, was lenient. Anyone who examines his works carefully, especially *Chazon Ovadia*, will see that he explicitly clarified that he never meant a standard majority/minority ratio. Several scholars verified this directly with him, and he stated: "*Chas v'shalom*, I never intended a standard 51% majority!" Therefore, one must be exceedingly cautious in this matter.

Defining a Liquid Food (*Davar Lach*)

What is defined as a liquid (*davar lach*)? Soup is unquestionably a liquid. But what about fish served with a thick, heavy sauce, such as tomato sauce? Is it classified as liquid (*lach*) or dry (*yavesh*)? Among Ashkenazi scholars, this is subject to dispute. Rabbi Moshe Feinstein zt"l (*Igrot Moshe, O.C.* 4:74, *Bishul* 7) was asked about this toward the end of his life, and he responded that any substance that cannot be picked up with one's fingers without falling apart is classified as a liquid. For example, cooked ketchup cannot be held in one's fingers without spilling; therefore, Rabbi Feinstein holds that *bishul achar bishul* applies to it as a liquid.

On the other hand, several scholars quoted Rabbi Shlomo Zalman Auerbach zt"l (*Shmirat Shabbat KeHilchatah* 1:1, note 12) and Rabbi Yosef Shalom Elyashiv zt"l, who held that a liquid is defined as a substance that, once cooled, no longer exhibits its cooked state, such as cold soup. However, a thick, heavy sauce retains its cooked appearance even when cold, and therefore *bishul achar bishul* does not apply to it.

Clear Liquids (Lach VeTzalul)

I have a proof for their opinion from several *Rishonim*. The *Sefer Mitzvot Katan* (*Smak*, *Mitzvah* 282), who holds that *bishul achar bishul* applies to liquids, consistently uses the phrase *lach ve'tzalul* ("liquid and clear") whenever discussing liquids. This terminology is not unique to the *Smak*; it is also used by the *Ohel Moed* (*Sha'ar HaShabbat* 3:9), *Sefer HaAgur* (*Hilchot Hotza'at Shabbat*, *Siman* 482), *Orchot Chaim* (vol. 1, *Hilchot Shabbat*), *Kol Bo* (*Siman* 31), and several other *Rishonim*. The word *tzalul* ("clear") emphasizes that it refers to thin liquids like soup. If a sauce is thick and heavy, it is not categorized as a liquid (*lach*) at all. Indeed, this is explicitly written in *Yechaveh Daat* (3:22).

Is an Egg Classified as Food or Drink?

I have a clear proof that this was also my father's opinion. In *Yechaveh Daat* (*ibid.*), he discusses a soft-boiled egg—an egg that was only partially cooked---and whether it is classified as cooked or uncooked. He brings several proofs that an egg is classified as food (*ochel*) rather than drink (*mashkeh*), even when completely raw. Therefore, when partially cooked, it has the halachic status of a dry food (*yavesh*). Some raised difficulties against his proof from the Talmud (*Betzah* 3a), which states that an egg is a food that separated from the hen, proving it is classified as food rather than drink. This classification has practical halachic implications: if one eats a raw egg, the requisite amount for a final blessing (*berachah acharona*) is a *kezayit* consumed within *kedei achilat peras*, rather than a *revi'it* consumed as a drink.

Although regarding measurements of eating or drinking an egg is classified as food rather than drink, regarding *bishul*, one might still think a raw egg is a liquid. However, it was self-evident to my father, Maran zt"l, that even if a substance is not fully solid, as long as it is thick and viscous—and a partially cooked egg is thick and viscous—it is already considered food, and *bishul achar bishul* does not apply to it. This proves he held that any thick, viscous substance is classified as dry (*yavesh*).

Cooking a Soft-Boiled Egg on Shabbat

Regarding an egg, however, one must pay attention to a critical point: a soft-boiled egg is not fully cooked. It is strictly forbidden to complete its cooking on Shabbat, or even to advance its cooking slightly. The *Mishnah* (*Shabbat* 38b) states: "One may not place an egg beside a kettle so that it becomes soft-boiled." A soft-boiled egg (*betzah megulgelet*), as explained by the *Rambam* in his commentary to the *Mishnah* and *Rashi* in several places in the Talmud, is a partially cooked egg whose contents have begun to solidify slightly. The *Mishnah* explicitly teaches that doing this on Shabbat is forbidden.

The Gemara (*Shabbat* 38b) asks: If one did partially cook an egg on Shabbat, what is the law? Abaye answers: One who partially cooks an egg on Shabbat is liable for a sin offering (*chattat*). The *Tosafot Rid* in his rulings on *Masechet Shabbat* explains that a soft-boiled egg is considered partially cooked, similar to *ma'achal ben Drusai*. The *Mishnah* teaches us that if a person takes an uncooked food and cooks it partially to the level of *ma'achal ben Drusai*, he is liable under Biblical law, because he cooked it to the point that it is minimally edible under pressing circumstances. This explanation is also stated by *Rabbenu Yonatan MiLuniel* (*Shabbat* 18a in *Rif*), *Piskei Ri'az* (the grandson of the *Rid*), and the *Chiddushim* attributed to the *Ran* on *Shabbat*. All four of these *Rishonim* explain that a soft-boiled egg is classified as partially cooked.

Prohibition of Additional Partial Cooking

Based on this, if food is only partially cooked, it is forbidden to cook it further. Any additional cooking performed after food reaches the level of *ma'achal ben Drusai*, as long as it is not yet *mevushal kol tzorko* (fully cooked), incurs Biblical liability. According to all these *Rishonim*, as well as an explicit *Rashi* (*Shabbat* 109a), it is strictly forbidden to cook a soft-boiled egg further on Shabbat. *Rashi* holds that for *bishul*, food must be *mevushal kol tzorko*, consistent with the view of the *Rambam*. *Rashi* writes that it is forbidden to place a soft-boiled egg on a hot roast on Shabbat, because doing so cooks it further. Maran the *Bet Yosef* (end of *Siman* 318) quotes the Gemara and *Rashi* to teach us this exact rule: a soft-boiled egg is considered uncooked. Therefore, if one has a soft-boiled egg, it is strictly forbidden to reheat it on Shabbat.

Reheating Roast Beef on a Hotplate

This connects to what I mentioned last week regarding meat. Today, many people enjoy eating meat that is not fully cooked, commonly called "roast beef." On the outside, it appears fully roasted, but when sliced, the center is visibly red. One must know that reheating such meat on Shabbat involves a Biblical prohibition, because it is not *mevushal kol tzorko*.

People argue that it tastes good that way and that is how it is eaten. But that argument is invalid. An apple also tastes good raw, but would anyone imagine taking a raw apple and cooking it on Shabbat?! Taste and cooked status are two different concepts. Something may taste good while uncooked, or it may taste good cooked. *Bishul* is an objective status of the item (*chefza*); the food must be completely cooked. If food is already fully cooked, adding heat is permissible under certain conditions, but an absolute cooked status is required initially. Roast beef that is red in the center has not even reached the level of *ma'achal ben drusai* in its interior; as long as it is not *mevushal kol tzorko*, cooking it further on Shabbat is forbidden under Biblical law.

Hashem's Love for Am Yisrael

Let us say a few words on the weekly Torah portion. Every year when I read this *parashah*, I am deeply moved. Today I read the portion twice, and even on the second reading, I was moved. It is one of the most beautiful *parshiyot* in the Torah. On one hand, the portion is filled with many *mitzvot*, and on the other hand, for every single *mitzvah*, *HaKadosh Baruch Hu* showers us with blessings. There are so many blessings in this portion, unlike any other *parashah*. It outlines a way of life for every *mitzvah*, explained by *HaKadosh Baruch Hu* with immense love, demonstrating how deeply He loves us.

How to Attain Fear of Heaven

One of the *mitzvot* in this portion is *ma'aser sheni* (*Devarim* 14:22): "You shall surely tithe" (*asser te'asser*). When the *Bet HaMikdash* stood, every Jew owning fields or vineyards had to separate a tenth of his produce during the first, second, fourth, and fifth years of the *shemitah* cycle and give it to the Levi. That was *ma'aser rishon*. In addition, there was *ma'aser sheni*, a second tenth that the owner had to bring to Yerushalayim and consume there.

The Torah states that if a person lives far from Yerushalayim and has abundant crops, he cannot bring a hundred truckloads of produce to the city. What would he do with all that fruit in Yerushalayim before it spoils?! Therefore, the Torah says: "You shall turn it into money, and bind up the money in your hand" (*Devarim* 14:25). He brings an expert assessor to evaluate its worth—say, one million shekels—and redeems the produce onto that money. He then brings the money to Yerushalayim, where the Torah instructs: "You shall spend the money for whatever your soul desires, for cattle, sheep, wine, strong drink, or whatever your soul asks of you" (*Devarim* 14:26). He buys the finest wine and meat, offers sacrifices in the *Bet HaMikdash*, invites the poor of Yerushalayim, and celebrates together in the holy city. That was the commandment of *ma'aser sheni*. Nowadays, in the absence of the *Bet HaMikdash*, we redeem *ma'aser sheni* onto a small coin (*perutah*) and may then eat the produce. But when the *Bet HaMikdash* stood, one had to redeem it according to its full value and bring the funds to Yerushalayim to feast and celebrate. Following these instructions, the Torah states a remarkable verse: "So that you may learn to fear Hashem your God always" (*Devarim* 14:23).

This is a remarkable concept! How does one learn fear of Heaven? How does one attain the level of *yirat Shamayim*? By celebrating, eating, drinking, and rejoicing with the funds of *ma'aser sheni*, one attains fear of Heaven! Previously, one might have thought that fear of Heaven is attained solely through waking early, praying with concentration, and engaging in Torah study. Yet here we see that a feast of eating and drinking serves "so that you may learn to fear Hashem your God always"! This is truly wondrous!

Oneg Shabbat is a Biblical Mitzvah

Furthermore, the Gemara (*Yevamot* 93a) explains that when one separates tithes, he must do so from produce in his vicinity (*min hamukaf*). He cannot tithe produce in one city for produce located in another. The Gemara relates that Rabbi Yannai had produce at home and additional produce elsewhere, brought by a messenger on Friday afternoon. As Shabbat approached and the messenger had not arrived, Rabbi Yannai feared Shabbat would enter before the produce arrived, so he tithed from the produce before him for the produce on the way—separating tithes not in his vicinity (*shelo min hamukaf*). When he informed Rabbi Chiya, Rabbi Chiya praised him: "You have done well! For the verse states, 'So that you may learn to fear Hashem your God always'—this refers to Shabbat and *Yom Tov*!" *Chazal* derived from this verse the *mitzvah* of *Oneg Shabbat*!

A scholar sent a inquiry to the *Rashba* (*Teshuvot HaRashba* 1:127), asking whether the prohibition against tithing *shelo min hamukaf* is Biblical (*de'orayta*) or Rabbinic (*de'rabbanan*). The scholar suggested it must be Rabbinic, reasoning that if it were Biblical, a Rabbinic *mitzvah* like *Oneg Shabbat* could not override it. The *Rashba* responded: "That is incorrect! Tithing *min hamukaf* is indeed a Biblical requirement, but *Oneg Shabbat* is also a Biblical *mitzvah*! Both are *de'orayta*, and the Biblical *mitzvah* of *Oneg Shabbat* overrides the Biblical prohibition of tithing *shelo min hamukaf*, as derived from the verse, 'So that you may learn to fear Hashem your God always.'"

When a Jew sits in his home on Shabbat, eating, drinking, and rejoicing, he is not merely enjoying himself; he is fulfilling a positive commandment from the Torah. Furthermore, the Torah testifies that this very enjoyment teaches one to fear Hashem! This is the beauty of our holy Torah.

Eat, Drink, and Rejoice in the Service of Hashem

HaKadosh Baruch Hu says to us: "For what great nation is there that has statutes and ordinances so righteous as all this Torah?" (*Devarim* 4:8). *HaKadosh Baruch Hu* loves us; He gave us both body and soul. He says to us: Do you wish to fear Heaven? Do not roll in the snow, do not immerse in ice-cold or scalding water, and do not abstain from proper food. On the contrary, if you wish to fulfill *mitzvot* and attain fear of Heaven, eat, drink, and fulfill the *mitzvah* of *Oneg Shabbat* by delighting in pleasures—and through this, you will attain fear of Heaven! Among other nations, physical pleasure is often viewed negatively, and self-affliction is praised. Among us, while certain *tzaddikim* practiced self-denial, they did so not for the sake of affliction itself, but out of halachic stringencies—such as avoiding non-glatt meat—or because they were so engrossed in holy service that physical matters held no significance for them.

On the other hand, Hashem gave man a tongue with taste buds unlike an animal. A cow eats grass and enjoys it; a human would not enjoy eating grass. *HaKadosh Baruch Hu* created taste buds so that we might enjoy food. We should not make food the central focus of our lives—some people go to a wedding purely to eat, and when asked how the wedding was, they describe the eighteen appetizers! Transforming physical food into the primary focus of life is negative. However, serving *HaKadosh Baruch Hu* through holy enjoyment of eating and drinking on Shabbat and *Yom Tov* is most commendable! "So that you may learn to fear Hashem your God always"—this is true *yirat Shamayim*; this is our Torah.

We eat, drink, and enjoy in a holy manner, unlike other religions where physical pleasure is viewed as sinful. Among Catholics, priests are forbidden to marry—a strange and unnatural demand. *HaKadosh Baruch Hu* created man to have children; how could one be forbidden to marry?! Tragically, experience shows that they cannot uphold such demands, leading to severe corruption. By contrast, *Chazal* teach: "He who dwells without a wife lives without goodness" (*Yevamot* 62b); he is called "half a body." One should marry, eat, drink, and rejoice, conducting everything within the framework of Torah and the service of Hashem. With Hashem's help, we shall act and succeed.

I repeat: Next week, because *Selichot* begins, my *shiur* will be from 11:30 PM to 12:30 AM, preceded by an introductory *shiur* at 11:00 PM. Afterward, we will recite *Selichot* together in a large assembly, led by my son, Rabbi Ovadia Yosef shlit"a, who is an outstanding *chazzan*. My father, Maran zt"l, took great pleasure in hearing him lead the prayers with deep emotion. May *HaKadosh Baruch Hu* hear and accept our prayers favorably.

I bless the entire congregation with success in all your endeavors. May we hear good tidings, and may the world of Torah continue to thrive and flourish, as the verse states: "No weapon formed against you shall prosper" (*Yeshayah* 54:17). I also bless the listeners of Radio *Kol Barama*, who will broadcast the transmission next week starting shortly before 11:30 PM. May *HaKadosh Baruch Hu* fulfill all the requests of your hearts for good and blessing, and grant you success in all your endeavors. May we merit good tidings, salvations, consolations, and the complete redemption speedily in our days. *Amen ken yehi ratzon*.