



Menucha

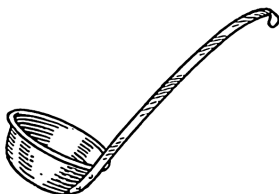
*The Shabbos Table Companion
for the Whole Family*

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פרשת ויצא

Halacha Challenge

More Soup, Please!

by Shlomo Epshteyn



Mr. Goldberger loves eating hot soup on Shabbos. He often takes seconds. Lately, he heard in Hilchos Shabbos shiur that one should be careful not to re-heat liquids that cooled down. After enjoying his first bowl, Mr. Goldberger started wondering: should he dry the ladle before taking seconds?

Devar Halacha Reviewed by HoRav Malinowitz

If a ladle was used to draw hot soup from a pot it is not necessary to dry the ladle before taking more soup. However, if the soup liquid remaining on the ladle cooled down, before drawing more soup one should shake off the accumulated liquid to a point where there are just droplets left on the ladle. If the ladle was washed (with cold water), it must be totally dry before being reinserted into the soup pot.

Mekor Halacha

A Braisa¹ teaches us that food which was cooked before Shabbos can be placed in hot water on Shabbos. The concept that is learned from this Braisa is known as *ein bishul achar bishul* (lit. “there is no cooking after cooking”) – the melacha of *bishul* does not apply to already-cooked foods*. A practical example of this would be as follows: if one has cooked noodles (even if they are now cold), he can add them to a pot of hot soup (as long as the pot is off the fire—the reason for this is beyond the scope of today’s halacha).

Some *poskim* learn that the rule of *ein bishul achar bishul* applies to both solids and liquids. Other *poskim* learn that this applies only to solid foods—liquids, on the other hand, are subject to re-cooking if they had been cooked previously. Ashkenazim follow the ruling of the Rama that one may not heat up previously cooked liquids if they had subsequently cooled down². Based on a combination of factors, Rav Moshe Feinstein zt”l and other contemporary *poskim* say that if there is no accumulation of liquid (i.e., there is just a residue or droplets of the cooked liquid), one may be lenient like those *poskim* who hold that the principal of *ein bishul achar bishul* applies also to liquids (i.e., even if the liquid is now cooled down completely)⁴.*.

*Note: When the food was prepared through cooking (i.e., boiling it in liquid), then it may be “re-cooked” on Shabbos by placing it in hot liquid. However, if the food was prepared using heat through other means (e.g., baking, roasting), it may not be placed in hot liquid (i.e., boiled)³.

**One should be dry the ladle completely if he washed the ladle in regular cold water.

Leafy Sea Dragon by Alex Isaacson

The leafy sea dragon is found along the southern and western coasts of Australia. Its name is derived from the long leaf-like protrusions emerging from all over its body. These protrusions serve as camouflage, giving it the appearance of seaweed. It is able to maintain the illusion when swimming, appearing to move through the water as a piece of floating seaweed. The sea dragon can also change color to blend in, but this ability depends on its diet, age, location, and stress level.



The sea dragon swims by means of a pectoral fin on the ridge of its neck and a dorsal fin on its back closer to its tail-end. These small fins are almost completely transparent and difficult to see as they undulate to propel the creature gently through the water, completing the illusion of floating seaweed.



This remarkable creature eats by sucking up small crustaceans (e.g. amphipods and shrimp), plankton, and larval fish through its long, pipe-like snout. Sea dragons usually live solitary lifestyles. From the moment they hatch, they are completely independent. By the age of two they are typically fully grown and ready to make families of their own.



Solve This Riddle

Riddle

You don't need to look far to see that Lavan was not a man of truth. Just take a closer look at how the Torah refers to him:

"לבן הארמי..." (Lavan the Aramean)



Answer to last issue's riddle:

(Riddle: In the first 3 words of this week's parsha, it is revealed that the number of years of Sara imeinu's life equals to the number of years that passed from Yitzchok's birth to the Akeida. How?)

“ויהיו חיי שרה” -

Peirush Da'as Zekenim points out that the *gematria* of the first word of the *parsha*—ויהיו—equals to 37, hinting that Sara *Imeinu*'s lifetime was only 37 years. Even though the verse says that she lived for 127 years, she began her true life at the age of 90, when she gave birth to Yitzchok *Avinu*.

Still need help? See *peirush* Ba'al HaTurim on Bereishit 25:20