The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן שי"ח סעיף ד'

Overview

Siman 318 Seif 4 (b):

One may not rinse old salty food and fish called קוליס האספנין which require only minimal cooking since rinsing it in hot water renders it edible. It is also prohibited to soak food that is hard and inedible unless it was already soaked since soaking it renders it edible.

- Old fish is fish that was salted last year and the Gemara rules that one who rinses such food is obligated to offer a Chatas. Food that may be eaten if rinsed with cold water may also be rinsed in hot water from a *kli sheni* but Taz and others maintain that it is prohibited and one should conduct himself in accordance with that view. (M.B. 36)
- Rema refers to food that is fit to be eaten raw without cooking except that it is dry and hard so that it is difficult to eat unless it is soaked in hot water and he rules that it is prohibited to soak the food. (M.B. 38)
- It may not be soaked even in a *kli sheni* and if it is made edible by rinsing it that would also be prohibited. (M.B. 39)
- It is clear from the *Poskim* that cooking tea on Shabbos is prohibited and one who does so intentionally is liable for *sekilah* and if it was done inadvertently he must offer a Chatas. Nevertheless, people err in the manner in which they prepare tea so we will discuss the issue at length. Pouring from a *kli rishon* on tea leaves is certainly prohibited and may constitute a Biblical transgression and certainly if one then places the tea onto the stovetop. It is also prohibited to place tea leaves into a *kli sheni* since one may not soak something that was not cooked before Shabbos even in a *kli sheni*. A permitted method of preparation is to pour boiling water on the tea leaves before Shabbos so that the leaves become cooked although it is more preferred for the leaves to be fully cooked and then pour out the tea essence into another utensil so that the leaves will dry and it will then be permitted to pour hot water from a *kli rishon* onto the leaves. On Shabbos after pouring water onto the leaves it is permitted to add the tea essence since it is permitted to add a cooked liquid that cooled into a *kli sheni*. Similarly, with regards to coffee one should not pour hot water from a *kli rishon* onto it. If someone follows this method there is no reason to protest but it is preferred to prepare tea essence before Shabbos so that it is unnecessary to pour hot water onto the tea leaves on Shabbos and when one then wants to drink a cup of tea he can add the cold essence to a *kli sheni* of hot water. One may also add cold milk in this manner. It is even more preferred if the essence is not altogether cold. (M.B. 39)

Halacha Highlight

Making tea on Shabbos

Rema Siman 318 Seif 4 (b)

דאסור לשרותו בשבת

It is prohibited to soak it on Shabbos

Rema adds to Shulchan Aruch's ruling that one may not pour hot water onto foods that cook easily and rules that one may not even pour hot water onto foods that cannot be eaten without being soaked since soaking the food completes the food and renders it edible. In other words, Rema addresses a food that is edible raw except that it is dry and hard and soaking it in hot water softens it making it easier to eat. In such a case one may not even soak the food in hot water contained in a *kli sheni* to render it edible (מ"ב ס"ק ל"ח ול"ט).

Mishnah Berurah (ס"ק ל"ט) takes the opportunity to discuss at length the issues involved with making tea on Shabbos and the permitted and preferable way to prepare tea on Shabbos. One of the issues that subsequent *Poskim* debate is the permissibility of using a tea bag. Teshuvas Or L'Tzion (ח"ב פ"ל תשובה ג') asserts that it is permitted to pour water from a *kli sheni* onto a tea bag on Shabbos without concern that in doing so he will cook the tea leaves. The reason is that pouring water from a *kli sheni* can only cook the outermost surface of the item onto which it is poured (ע' שעה"צ ס"ק ס"ג) and in the case of the tea bag that would mean that the water only has the capacity to cook the bag but not the tea leaves contained in the bag. Rav Yosef Shalom Elyashiv (שבות יצחק בישול פכ"ט אות ו') writes that one may not *l'chatchila* rely on the fact that the water from the *kli sheni* will only cook the outermost surface and one must be concerned that the leaves will be cooked as well.

Aruch HaShulchan (סע' כ"ח) rules that one may not even prepare tea in a *kli shlishi* since one can easily observe how tea leaves become cooked in *kli shlishi*. Rav Moshe Feinstein (אג"מ או"ח ח"ד בישול אות ט"ו), however, adopted a lenient position that it is permitted and noted that the change of color of the water is not an indication that the tea leaves were cooked since the same change occurs if one uses cold water and allows the tea leaves to soak for a longer period of time.