

Practical Modern-day Controversies In Hilchos

You've heard the shaylos . . .
now learn the issues & the opinions.

Shabbos

Instant Coffee

One of the thirty-nine *melachos* is that of *Bishul* (cooking).¹ The *halachos* of *Bishul* are very extensive, as the *Mishna Berura*² writes in his introduction: "Someone who does not learn the *halachos* of Shabbos can easily come to violate them. This is especially true regarding the *halachos* of *Bishul*, as they are very extensive and have many practical applications." One of the common applications that involve the *melacha* of *Bishul* is making instant coffee on Shabbos. In this chapter we will review some of the basic concepts of this *melacha*, and the proper way to make instant coffee on Shabbos.



Bishul in the Mishkan

The *melacha* of *Bishul* was performed in the Mishkan when baking the *lechem hapanim* ("showbread").³ The *lechem hapanim* was baked each Friday and placed on the *Shulchan* on Shabbos morning. Baking these breads involved the *melacha* of *Bishul*. Therefore, any act of cooking on Shabbos is prohibited under the *melacha* of *Bishul*. Defining the *melacha* of *Bishul*



Defining the melacha of Bishul

The *melacha* of *Bishul* can be defined as creating a significant change in a food or liquid through the use of heat.⁴ For example, placing a pot of food on a fire to be cooked violates the *melacha* of *Bishul* because the food undergoes a significant change through the use of heat.

Making Instant Coffee on Shabbos

Adding coffee (as well as sugar and milk) into a cup of hot water would seemingly involve the *melacha* of *Bishul*, as doing so cooks the coffee, the sugar, and the milk. There are, however, permissible ways to make a cup of instant coffee on Shabbos. In order to understand the correct way to make instant coffee on Shabbos we will need to review the following two principles:

- 1) *Ein Bishul achar Bishul*.
- 2) The *halachos* of *Kli Sheini*

Ein Bishul achar Bishul: Reheating Food and Liquid on Shabbos

An important principle in the *halachos* of *Bishul* is *ein bishul achar bishul*, which states that once a food has been previously cooked it can no longer undergo another act of *Bishul*.¹¹ Since *Bishul* is defined as the act of *changing* a food through heat, once a food has been cooked and is edible it has attained the *properties* of *Bishul*, and cooking the food again will not significantly change or improve it. For example:

- One may place a piece of roast chicken on top of a crockpot in order to heat it up. Since the chicken has already been cooked, reheating it on top of the crockpot does not violate the *melacha* of *Bishul*.¹²
- One may remove a loaf of challah from a freezer and place it on top of a crockpot.¹³ Since the challah was already baked, it is not possible for it to be "cooked" again due to the principle of *ein bishul achar bishul*. (If there is ice on the challah it may not be placed on the crockpot if it will reach the temperature of *yad soledes bo* (110°F/43.3°C), since doing so will cook the ice.^{13a})
- Cold matza balls or cooked noodles may be placed on top of a pot of hot chicken soup on Shabbos to be heated up.^{13b}

In these examples the food has been previously cooked, and therefore the second cooking does not create a significant change in the food. Hence the *melacha* of *Bishul* does not apply.

Based on the principle of *ein bishul achar bishul*, it would now seem that making instant coffee on Shabbos does not pose any issues of *Bishul*. Since the coffee, sugar, and milk have already been cooked during their manufacturing process, it should be permissible to add them to a cup of hot water. Nevertheless, this is not necessarily the case, as the principle of *ein bishul achar bishul* may not apply to coffee, sugar, and milk, since this principle does not apply equally to liquid and solid foods, as we will explain.

The difference between solids and liquids

The *Shulchan Aruch*¹⁴ rules that the leniency of *ein bishul achar bishul* applies only to solid food that has been previously cooked. A liquid may not be reheated, as the principle of *ein bishul achar bishul* does not apply to liquids. For example:

- One may not place a container of cold soup next to a flame in order to heat it up, even though it has been previously cooked.¹⁵

Understanding the difference between solids and liquids: The Chazon Ish¹⁷ explains why the leniency of *ein bishul achar bishul* applies only to solids and not to liquid. He explains that the distinction lies in the integral purpose of cooking the food:

Solid foods - To make the food edible: When a solid food is cooked the most integral change is that the solid becomes edible.

Liquid foods - To make the food hot: When a liquid is cooked the most integral change is that the liquid becomes hot. For example, the purpose of boiling water is to produce hot water and not to make it edible.

The underlying reasoning of the principle of *ein bishul achar bishul* is that once a food has been cooked a significant change has already occurred, and *Bishul* can no longer occur again. This is only true by a solid food, where the integral purpose of cooking the food is to *make it edible*. Even after the food becomes cold it is still edible and therefore retains the essential properties it acquired during the cooking process. Accordingly, we apply the principle of *ein bishul achar bishul* because even after a solid food has cooled down, the food is still considered "cooked." This reasoning, however, does not apply to a liquid food. When a liquid is cooked the most integral change is that the liquid becomes hot. When a liquid is cooked and cools down it loses the integral properties which it attained during the cooking process. We therefore cannot apply the principle of *ein bishul achar bishul* because once the liquid cooled down it is no longer considered to be "cooked." Thus, once a liquid food has cooled down it may not be reheated.^{17a}

Soluble food – solid or liquid?

The *Mishna Berura*¹⁸ cites a dispute among the *poskim* regarding how to treat soluble food such as salt or sugar that dissolves into a liquid form. On the one hand these foods begin as a solid and perhaps should be treated as a solid in regard to the principle of *ein bishul achar bishul*. On the other hand, since these foods ultimately dissolve into the hot liquid they must be treated as a liquid. For example, is it permissible to add salt, which has been previously cooked, to a pot of soup (that was taken off the fire)? Some *poskim* rule that because these foods begin as a solid we can apply the leniency of *ein bishul achar bishul*. Others argue that since these foods dissolve into a liquid, we must consider them liquids and cannot apply the leniency of *ein bishul achar bishul*. The *Mishna Berura*¹⁹ concludes that it is best to adhere to the stringent opinion and consider soluble foods to be liquid – which does not have the leniency of *ein bishul achar bishul*. Accordingly, instant coffee and sugar are viewed as liquids since they dissolve in hot water.



This presents an issue with making instant coffee on Shabbos. Since the instant coffee and sugar are viewed as liquids we cannot apply the leniency of *ein bishul achar bishul* and therefore adding them to hot water violates the *melacha* of *Bishul* as doing so cooks the instant coffee and the sugar. Additionally, if milk is added, there would be an issue of cooking the milk. Although the milk has been previously cooked during pasteurization, since it is a liquid, the leniency of *ein bishul achar bishul* does not apply.

Nevertheless, there *Mishna Berura*^{19a} concludes that soluble foods that have been previously cooked may be added to a *kli sheini* (a second vessel). Although we generally do not apply the leniency of *ein bishul achar bishul* to liquid (or soluble) foods, we can permit adding previously cooked liquids to a *kli sheini* since these two leniencies are combined:

- a) **Ein bishul achar bishul** (as the liquid or soluble food has been previously cooked)
- b) **Kli Sheini** (as the liquid or soluble food is placed only in a *kli sheini*)

In order to understand how this combination of leniencies work, let us quickly review the *halachos* of *kli sheini*.

This is a summary of the weekly "In Hilchos Shabbos" shiur given by Rabbi Shmuel Stein in the Miami Beach Community Kollel.

Please note that the intention of this summary is to discuss common practical *shaylos*. One should consult a *Rav* concerning *p'sak halacha*.

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The Halachos of Kli Sheini

The three types of vessels – *kli rishon*, *kli sheini*, and *kli shelishi*

There are generally three types of vessels with regard to *Bishul* on Shabbos:

1. ***Kli rishon* – the first vessel.** The pot that the food is cooked in is called a *kli rishon* (the first vessel).^{19b} Liquid in a *kli rishon* is generally the hottest and most potent for cooking. Therefore, a *kli rishon* has the strictest *halachos* of *Bishul*.
2. ***Kli sheini* – the second vessel.** If the liquid is poured from the *kli rishon*, which it was cooked in, to another vessel, the second vessel is called a *kli sheini* (second vessel).^{19c} When the hot liquid is transferred to the second vessel its heat is reduced and therefore attains the status of a *kli sheini*. Nevertheless, although the heat of the liquids has been reduced we must still assume that the liquids in a *kli sheini* still have the capability to cook and one may generally not put uncooked foods or liquids into a *kli sheini* that contains hot liquid, as there is a concern that hot liquid even a second vessel can still cook the uncooked food.²⁰
3. ***Kli shelishi* – the third vessel.** If the food or liquid is poured even further, from the *kli sheini* into another vessel, the third vessel is called a *kli shelishi* (third vessel). By transferring the hot liquid to a *kli shelishi* the heat of the liquid has been even further reduced and generally no longer has the ability to cook another food. [There are, however, some foods that can be cooked even in a *kli shelishi*. The *halachos* of a *kli shelishi* will be discussed in more detail in the next chapter on making tea on Shabbos.]



Kli Rishon

Kli Sheini

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Kli Sheini

Kli Shelishi

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Adding previously cooked liquids into a *kli sheini*

We can now return to understand why the *Mishna Berura*²¹ allows adding a previously cooked liquid into a *kli sheini*. Although we generally do not apply the leniency of *ein bishul achar bishul* to liquids (or soluble foods), we can apply it when adding the liquid (or soluble food) to a *kli sheini*. Since the heat of the *kli sheini* has been somewhat diminished, one may be lenient and add liquids that have been previously cooked. Although we generally do not permit adding uncooked foods to a *kli sheini*, one may add a liquid that has been previously cooked into a *kli sheini* since there are two leniencies that can be combined: *ein bishul achar bishul* and *kli sheini*.

The Proper Way to Make Instant Coffee on Shabbos

Based on the *halachos* we have learned in this chapter, many *poskim*²³ rule that the proper way to make an instant coffee is as follows: One should first pour the hot water from the urn or kettle (*kli rishon*) into a dry^{23a} cup (*kli sheini*), and afterward add the instant coffee, sugar, and milk. Since the heat of the hot water has been reduced when poured into the *kli sheini*, one may add these previously cooked ingredients (e.g. the instant coffee, sugar, and milk). One must be careful not to reverse the order. If he were to first add the coffee and sugar into an empty cup and afterward pour the hot water from the urn directly onto the coffee and sugar,



Kli Rishon

Kli Sheini

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there might be an issue of *Bishul*. Hot water that is poured directly from the urn still retains the heat of a *kli rishon*, and will cook the coffee and sugar. Only after the hot water is poured into the *kli sheini* is it cooled down (by the walls of the cup), and then the coffee, sugar, and milk may be added.



The stringent opinion

Other *poskim*²⁴ rule that when making instant coffee on Shabbos one should use a *kli shelishi*. Although it is generally permissible to add liquids that have been previously cooked into a *kli sheini*, these *poskim* argue that there may be various reasons to require the use of a *kli shelishi* when making instant coffee (as elaborated in footnote²⁵). According to these *poskim*, the proper method for making instant coffee is as follows: One should pour the water from the urn (*kli rishon*) into a dry^{23a} cup (*kli sheini*). One should then pour the hot water from the *kli sheini* into another dry cup (*kli shelishi*) in order to even further reduce the heat of the water. Once the hot water is in the *kli shelishi* one may then add the coffee, sugar, and milk. [Others rule that it is permissible to put the coffee and sugar in the bottom of the *kli shelishi*, and then add the hot water from the *kli sheini*. Since the water is poured out of the *kli sheini* it already has the status of a *kli shelishi* and will not cook the coffee and sugar. See footnote²⁵ for further elaboration.]



Kli Rishon

Kli Sheini

Kli Shelishi

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To summarize: Although the leniency of *ein bishul achar bishul* does not fully apply to liquids or soluble foods that have been previously cooked, the *Mishna Berura* writes that one may be lenient and add these foods into a *kli sheini*. Accordingly, many *poskim* rule that one may add instant coffee, sugar, and milk into a *kli sheini*, since these ingredients have been previously cooked. Other *poskim* are stringent and rule that one should add these ingredients only into a *kli shelishi*. Rav Moshe Feinstein²⁶ writes, “Although the *halacha* is that one may use a *kli sheini* to make instant coffee, I am stringent upon myself and add the coffee and sugar only into a *kli shelishi*. But the *halacha* does not require one to be stringent, and he may therefore use a *kli sheini*.”

Styrofoam Cups

There is a discussion among contemporary *poskim* regarding whether a styrofoam cup can be used as a *kli sheini*. The reason a *kli sheini* is generally more lenient is because when the hot liquid is transferred to a *kli sheini* its heat is reduced making it less capable of cooking. However, styrofoam cups are designed not to absorb heat, and the walls of the cup do not reduce the heat of the hot liquid. Rav Yisroel Belsky²⁷ is quoted as having ruled that styrofoam cups indeed do not attain the status of a *kli sheini*, since they are designed as thermal insulators. Accordingly, one would not be allowed to add instant coffee, sugar, and milk to the hot water in a Styrofoam cup. However, other *poskim*, including Rav Shlomo Miller,²⁸ rule that styrofoam cups may be treated as a *kli sheini*. Although the heat of the liquid is not reduced by the walls of these insulated cups, it nevertheless loses heat as it is transferred to the *kli sheini*. When the hot liquid leaves the hot walls of the *kli rishon* its potency is diminished and therefore attains the status of a *kli sheini*.



¹ Shabbos 73a ² Introduction to *Mishna Berura* Vol. 3 ³ This is the opinion of Rav Hai Goan (cited in introduction to *sefer Iglei Tal*). However, Rashi Shabbos d"r ha'Ofeh explains that the melacha of *Bishul* was performed when cooking the dyes needed for dyeing the wool coverings in the Mishkan. ⁴ Rambam Shabbos 9:6 (see M.B. 318,1) ¹¹ *Shulchan Aruch* 318:15 (see also *Orchos Shabbos* Vol. 1 pg. 11) ¹² 39 melachos pg. 594 ¹³ see sefer 39 melachos pg. 596 ¹⁴ *Orchos Shabbos* 1:12, sefer 39 melachos pg. 596. Removing the ice from the challah may involve the melacha of *Borer* (separating) as the ice, which is the unwanted item, is removed from the challah. The *Orchos Shabbos* (3:117) writes that although according to the Chazon Ish it would be prohibited to remove the ice, according to many *poskim* it would be permitted to remove the ice immediately before using the challah. For example, it is permissible to remove the ice during the time that one begins preparing for the meal. Regarding removing the ice earlier than one begins preparing for the meal (so that there will be enough time to heat up the challa for the meal) see *Orchos Shabbos* (3:55 ha'arah 54). The *Orchos Shabbos* (3:117) writes that according to all opinions it may be prohibited to remove ice that is stuck in the crevices of the challah. ¹⁵ 39 melachos pg. 593 ¹⁶ The way instant coffee is produced is as follows: Roasted coffee beans are brewed into liquid coffee. The liquid coffee is then sprayed into a fine mist through very hot dry air. By the time the coffee droplets land on the floor they have already dried and are dried coffee flakes. The instant coffee is considered to have been cooked because they are cooked with liquids during the brewing process. [See later in note¹⁷ regarding the issue of *Bishul* achar *afiya* achar *bishul*.] ¹⁷ *Shulchan Aruch* 318:4, *Mishna Berura* 318:24. There is a dispute between the *Shulchan Aruch* and the *Rema* regarding a liquid that is still warming. The *Shulchan Aruch* rules that once the liquid has cooled down (below the temperature of *yad soledes*) it may not be reheated. The *Rema* (3:115) rules that if the liquid is still hot enough to be served as a “hot drink” it is still considered “cooked” and may be reheated. ¹⁸ sefer 39 melachos pg. 597. The prohibition of *Bishul* applies when heating the liquid to the temperature of *yad soledes* – 110°F (43.3°C) [Igras Moshe Vol. 4:74 *Bishul* 3] ¹⁹ *Chazon Ish* O.C. 37:13 ²⁰ Solid food that contains a significant amount of liquid: If a solid food also contains a significant amount of liquid we must view the liquid as its own entity, and therefore it may not be reheated on Shabbos. [Orchos Shabbos 1:22, 39 Melachos pg. 597] For example, one may not reheat a pan of chicken on top of a crockpot if there is a significant amount of gravy in the pan. Since there is an accumulation of liquid it is considered its own entity, and may not be reheated on Shabbos. [39 Melachos *ibid*] One may not reheat a pot of meatballs on Shabbos if there is a significant amount of sauce in the pot. [39 Melachos *ibid*] However, if a solid food contains only a minimal amount of liquid, it is considered part of the solid food and may be reheated on Shabbos. [Orchos Shabbos 1:22] Since a small amount of liquid does not accumulate into its own pile, it is subordinate to the solid food and may therefore be reheated. For example, one may place a cold piece of potato kugel on top of a crockpot or urn. [Orchos Shabbos 1: note 49] Although there is oil on top of the kugel, it is considered subordinate to the kugel because it does not accumulate, and may therefore be reheated. ²¹ *Mishna Berura* 318:71 (see *Orchos Shabbos* 1: note 55) There are a number of reasons given for stringent opinion (see *Zerach Emes* 1:39). The *Machatzis HaShekel* (318:31) [and *Minchas Yitzchak* 1:55 and 9:27] explains that since soluble solids turn into a liquid it may have a status of a liquid. This was also the opinion of the *Shulchan Aruch* HaRav (in *Pischei HaSiddur*). See also Rav Moshe Feinstein in *Igras Moshe* (O.C. Vol. 4:74: *Bishul* 16). See *Chut Shani* (2:29; end of 17) where he explains why soluble solids (e.g. sugar, salt) are considered liquids yet congeal fat that turns into liquid is considered solid (*Mishna Berura* 318:100). ²² *Mishna Berura* 318:71. ²³ 318:71. See also *Mishna Berura* 318:23 and 318:39. ²⁴ Even after the pot is removed from the fire it is still considered a *kli rishon* so long as the food remains in the pot that it was cooked in. ²⁵ The *Chazon Ish* (cited in sefer *Tammei d'Kra*, the end of the sefer) ruled that when water is poured from the urn into an empty cup, the cup has the same status as the urn. Since the water is poured from the urn while it is still on the fire, we consider the cup to be an extension of the urn and is still a *kli rishon*. Only in a case where the *kli rishon* was taken off the fire (e.g. a kettle) and then poured into the cup do we view the cup as a *kli sheini* since the hot water was not still on the flame at the time that it was poured into the cup. However, many *poskim* disagree with the ruling of the *Chazon Ish* and consider the empty cup a *kli sheini* even if the water was poured from an urn (see *Shvus Yitzchok Bishul* 12:3). ²⁶ *Mishna Berura* 318:42 ²⁷ *Mishna Berura* 318:23. See also *Mishna Berura* (318:39) where he writes that milk [that has been previously cooked and] has cooled down may be added to a *kli sheini*. ²⁸ *Shmiras Shabbos K'hilchaso* pg. 30 Maor HaShabbos (3:42) from Rav Shlomo Zalman Auerbach, *Minchas Yitzchak* 9:27 *Orchos Shabbos* 1:46. See *Shabbos Kitchen* pg. 39 and 40, note 40. ²⁹ If there are droplets of water in the cup they will be cooked when the water is poured on them. Therefore, some say that one must dry the cup before pouring water in it. Others say that it is sufficient to shake the cup a couple of times before pouring in the hot water. However, if the droplets in the cup have once been previously cooked (and have subsequently cooled down) there may be room to be lenient and not be concerned about those droplets being cooked (Orchos Shabbos 1:67 note 157) ³⁰ Rav Elyashiv [Meor haShabbos Vol. 3 pg. 114, *Orchos Shabbos* 1:86 note 178] ³¹ There are a number of reasons given why one should be strict and only use a *Kli Shelishi* to make instant coffee: 1) *Bishul achar afiya achar bishul* (cooking after baking after cooking): Although principle of *ein bishul achar bishul* states that a food which has been previously cooked can no longer undergo another *Bishul*, it may be prohibited to cook an item which has been previously baked. Since the food has never been cooked before, cooking it on Shabbos adds properties of “cooking” which the food did not have before, and may violate *Bishul*. Therefore, one should only be put into a *kli shelishi*. [see *Shulchan Aruch* and *Rema* 318:5 and *Mishna Berura* 318:47]. The *Be'ur Halacha* [318:5 d"r Yeish] discusses whether there is an issue concerning cooking a food which has been previously cooked and baked. If the food was first cooked and then baked, perhaps we only consider the most recent form of cooking (which in this case is baking) to be significant, and one would only be allowed to now cook the food on Shabbos in a *kli shelishi*. As discussed earlier in *poskim*, instant coffee is generally produced as follows: After coffee beans are roasted they are brewed (cooked) then sprayed in a mist through dry air (baked) and turned into coffee flakes. Rav Elyashiv rules [Meor haShabbos *ibid* pg. 114, *Orchos Shabbos* 1:86 note 178] that since the instant coffee is first cooked then baked, re-cooking it on Shabbos is prohibited. Accordingly, one should only re-cook it on Shabbos in a *kli shelishi*. The *Orchos Shabbos* (1:ha'arah 65) also says that this is an issue. However, see sefer *Meor haShabbos* [Vol. 3 pg. 111] where Rav Shlomo Zalman Auerbach argued on this concern based on a number of accounts. 2) *Yod Nichvos Bo* (Scalding hot water): The *Mishna Berura* [318:48] cites an opinion that scorching hot water has stricter *halachos* than just hot liquids which have reached *yad soledes* bo. Therefore some *poskim* rule [see *Az nidbaru* 1: end of 36] that one may not put coffee even into a *kli shelishi* which is scorching hot. However, see *Shevet HaLevi* [7:42] that it is not common for water to reach this level of heat, only immediately after the water is poured into the cup. Furthermore, Rav Shlomo Zalman Auerbach [Minchas Shlomo 2:34:22] writes that it is possible this *chumra* does not apply to soluble foods and liquids which have been previously cooked which have been cooked 3) *Tzoveya b'ochlin* (Dying or coloring foods): One of the thirty-nine *melachos* is the *melacha* of *Tzoveya* (dying or coloring). There is a difference of opinions whether the *melacha* of *Tzoveya* applies to foods as well. The *halacha* follows the opinions that there is no concern of *Tzoveya* when coloring foods [Shulchan Aruch 320:19:20, see also *Mishna Berura* 320:56]. However, some *poskim* prohibit *Tzoveya* even on foods [see *Sha'ar haTzitzon* 318:65]. If one were to first pour the hot water into the *kli sheini* and then add the instant coffee, the coffee would color the water and may involve the prohibition of *Tzoveya*. The *Mishna Berura* [Sha'ar haTzitzon 318:65] writes (in regard to making tea) that in order to avoid this issue one should first add the “dye” (i.e. the tea essence) and then the water. Preparing the tea this way is more lenient as it is a *shinui* (awkward manner) to first put in the “dye” and then the water, since normally when one dyes an object the dye is put in last (Chut Shani Shabbos 1-2 pg. 151). Therefore, some are stringent to first put the coffee and sugar into the empty *kli shelishi*, and then pour the water from the *kli sheini* onto it. However, the *Mishna Berura* (in *Shaar haTzitzon* *ibid*) himself seems to only suggest using a *Shinui* in a situation where there is no inconvenience involved in reversing the order, but if one needs to use an extra cup in order to circumvent the issue of *Tzoveya* he would not be required to do so. If so in our case where an extra cup would need to be used one would not need to employ this *Shinui* (Orchos Shabbos 1: note 165). Furthermore, see sefer *Meor HaShabbos* (Vol. 3 pg. 114) where he writes that reversing the order will only solve the issue of *Tzoveya* by the case of the *Mishna Berura* (i.e. tea essence) but will not resolve the issue when making instant coffee. Based on the first three reasons given it would seem sufficient to use an *iruy kli sheini*. That means that one may place the coffee into the second cup (which is a *kli shelishi*) and pour the water from the first cup (which is the *kli sheini*) onto it. However, pouring the water directly onto the coffee may pose another issue: 4) *Nolad*: Rav Pesach Falk (Machazeh Eliyahu 2:16) rules that pouring the hot water on the coffee violates the prohibition of *Molad* (creating a new entity) since the solid coffee dissolves and turns into liquid. Therefore, Rav Falk rules that one should first pour the water into the *kli shelishi* and then add the coffee and sugar. This does not violate the prohibition of *Molad* as adding the coffee and sugar to the hot water is not viewed as manually transforming the solid and is not included in the prohibition of *Molad*. However, this method does not solve the issue of *Tzoveya* b'ochlin since the “dye” (i.e. the coffee) is added to the water. ³² *Igras Moshe* O.C. 4:74 *Bishul* end of 16 ³³ Quoted in *Shabbos Shlomo* 1:15, note 6. This also seems to be opinion of Rav Yosef Shalom Elyashiv (Shvus Yitzchak *Bishul* 8:1) where he says that hot water in a thermos has a halachic status of a *kli sheini*. ³⁴ Quoted in *Shabbos Shlomo* *ibid*. This is also the opinion of the *Nishmas Shabbos* Vol. 4:11 who goes on to prove this from *iruy kli rishon sh'ni'afak ha'kluach*.