

Fry Cook

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Q May lightly fried croutons be added to soup on Shabbos?

A There is a principle in *hilchos* Shabbos that “*ein bishul achar bishul* (there is no cooking after cooking)” and “*ein afiyah achar afiyah* (there is no baking after baking).” This means that repeating the same heating process for a solid food is not considered cooking, as the repetition will not change the food significantly. Therefore, one may recook a cooked piece of chicken on Shabbos (provided one is careful to avoid violating the *deRabanan* prohibition of *chazarah*, returning to the fire).

On the other hand, the Shulchan Aruch (O.C. 318:5) presents two approaches as to whether *afiyah achar bishul* and *bishul achar afiyah* are permitted, and he recommends being strict. The Pri Megadim and other *Acharonim* discuss whether *tzliyah* (roasting over fire or coals) is halachically equivalent to *afiyah* (baking in an oven).

A related question arises concerning the *bracha* on foods cooked in oil. There is a dispute (O.C. 168) about small pieces of dough fried with only a small amount of oil (a sort of crouton) to give them texture and flavor. Some hold that this is not considered *bishul*, and the *bracha* would be *hamotzi*, while many others hold that even food lightly fried in oil is considered cooked and thus requires *mezonos*. (Deep-fried foods are always considered cooked.) One might argue that *hilchos* Shabbos cannot be compared to *hilchos brachos*, but R' Shlomo Zalman Auerbach and Rav Elyashiv do compare them, maintaining that the same dispute applies to the question of whether one may put such lightly-fried croutons into soup due to *yesh bishul achar afiyah*.

