איסור שני תבשילים

ז. בסעודה המפסקת אסור לאכול שני תבשילים. ואפילו בישל מין אחד בשתי קדירות, אלא שהאחד קשה ואחד רך, גם זה נחשב שני תבשילים. אבל אם שניהם שוים אלא שהוצרך לבשל בשני קדרות מפני שבני הבית מרובים, מותר לאכול משניהם. [חזו"ע עמ' רנו. הליכו"ע ח"ב עמ' קנא]

ח. שתי ביצים האחת קשה והאחת רכה שראויה לגמיעה, נחשבות לשני תבשילין לענין זה. וכל שכן ביצה שלוקה וביצה מטוגנת, שנחשבות לשני תבשילים. [הליכו"ע ח"ב עמ' קנא. חזו"ע עמ' רנז בהערה]. **ומיני** מאפה אינם חשובים תבשיל, ומותר לאכול אף כמה מיני עוגות. [אשל אברהם בוטשאטש. ילקו"י עמ' תקעה]. ומכל מקום לא יאכלם לתענוג אלא לשבוע מהם. [אור לציון ח"ג עמ' רנה]. וראה לקמן הלכה י"א.

ט. יש נוהגים לאכול בסעודה המפסקת ערב תשעה באב, תבשיל של עדשים, או ביצים קשות, מפני שהם מאכל אבלים. ואסור לאכול עדשים וגם ביצים, בזה אחר זה, כשהם מבושלים כל אחד בפני

Day 32

Eating Two Cooked Foods at the Final Meal

Two pots containing similar food

7) During the final meal before the fast, it is forbidden to eat more than one cooked food. If someone cooked the same food in two separate pots, and in one pot the food is soft and moist whereas the food in the second pot is stiff and dry, they are considered two cooked foods and it is forbidden to eat from them both at this meal. If both pots of food are identical and the only reason that they are in two pots is because one pot is not big enough to feed the family, it is permissible to eat the food from both pots.[152]

Eggs cooked in different ways

8) A hard-boiled egg and a soft-boiled egg are considered two separate cooked foods and one may not eat both at the final meal. Obviously, a hard-boiled egg and a fried egg are likewise considered two cooked foods.

Baked goods

Baked goods are not considered cooked foods at all and therefore it is permissible to eat a variety of cakes at this meal. One should not eat such foods for the pleasure of enjoying them, however, but only in order to satisfy one's hunger.[153] See below, halakha 11.

Lentils and eggs

9) Some people have the custom to eat cooked lentils or hard-boiled eggs during the final meal since these are foods served traditionally to mourners.[154] It is forbidden to

152. This does not have to be the reason for using two pots; it is simply the probable reason for doing so. Even if the food is cooked in two pots for no particular reason, as long as the food in both is cooked in the same manner, anyone may eat the food of both pots during this meal. This is the ruling of Ritba and *Nimuke Yosef*, and it disagrees with the responsa *Kenesset Hagedola* (#36). See the *Hazon Ovadya*, footnote on page 257.

153. The *Or Letziyon* (Vol. III, page 255) wrote that for this reason one should refrain from drinking carbonated, sweetened beverages at this meal.

154. The Talmud states (*Bava Batra* 16b), "On the day that Avraham Avinu died and Yitzhak Avinu began mourning over him, Yaakov Avinu cooked a lentil stew with which to console him. What is the significance of a lentil stew? The rabbis of the Land of Yisrael explained that just as a lentil is round and has no 'mouth,' a mourner should also sit without complaining and accept God's judgment. When Nadav and Avihu died, the Torah testifies (*Vayikra* 10:3) that Aharon remained silent. Some people served eggs to console the mourner. Just as an egg is globular, mourning is an experience that everyone, all over the globe, shares."

עצמו, ששני תבשילין אסרו חכמים, ולא חילקו בין סוגי המאכלים, שכל שני תבשילין אסורים, ואפילו הם מאכל אבלים. [חזו"ע עמ' רס] ולכן הנוהגים לאכול תבשיל עדשים, ואחר כך אוכלים ביצים שלוקות, טועים הם, ועליהם לבטל מנהגם, שהרי הם שני תבשילים. וגם הנוהגים לאכול ביצים קשות אחר ברכת המזון, עושים שלא כדין, שהרי הם גורמים לברכה שאינה צריכה. [הליכו"ע ח"ב עמ' קנב]

י. יש להחמיר אף בשני מינים בקדרה אחת, אלא אם כן הוא דבר שדרכו בכך כל השנה, כגון תבשיל של אפונים שברוב הפעמים נותנים בו בצלים וביצים. [חזו"ע עמ' רנח]

ויש מקומות שהיו נוהגים בכל השנה לתת ביצים טרופות לתוך התבשיל של עדשים ומבשלים אותם ביחד בקדרה אחת, הנוהגים כן רשאים לעשות כן גם בערב תשעה באב בסעודה המפסקת, אבל ברוב המקומות שאין נוהגים בכך כל ימות השנה אין להם להקל בזה. [חזו"ע עמ' רס]

eat both lentils and eggs if they have been cooked as two foods, since our Sages forbade two cooked foods at this meal even if both are served traditionally to mourners.

Therefore, those people who have the practice of eating cooked lentils and afterward a hard-boiled egg are erring and they must desist from this practice. Likewise, it is a mistake to eat the final meal, recite *Birkat Hamazon* and then eat a hard-boiled egg. This practice infringes on the sin of reciting blessings that should have been unnecessary.[155]

Two foods cooked together

10) Even if two foods are cooked together in one pot, one should not eat both foods during the final meal unless this is the normal way to cook these foods all year long. If someone cooks peas with onions and eggs[156] [as was common in the communities of Harav Yosef Karo during his era], for example, this is considered one food and it may be eaten at this final meal [in those communities].

Poached eggs with lentils

There are communities where the custom all year long is to poach eggs in a lentil stew and to cook them and serve them together. Those who have this practice may serve this food for the final meal before the fast of Tish'a Be'Av as well. Those who do not have this practice all year long may not serve these two foods at the final meal.

Our Sages taught (*Pirke DeRibbi Eliezer* #35): Ribbi Eliezer said, "Lentils are food eaten as a symbol of mourning and pain. In fact, when Hevel (Abel) was murdered, his parents ate a food made of lentils. Likewise, Yaakov Avinu cooked a lentil stew since Avraham Avinu had passed away on that day. Therefore, the nation of Yisrael eats food made with lentils in mourning over the destruction of the *Bet Hamikdash*.

155. Maran the Rishon Letziyon (*Hazon Ovadya*, footnote on page 262) cited the *Mizbah Adama* (page 8a) who ruled that if someone finishes the meal and recites *Birkat Hamazon* and only a while later he sits down to eat an egg, there is no longer any issue of reciting an unnecessary blessing. It is permissible to do this.

156. Maran the Rishon Letziyon (*Hazon Ovadya*, footnote on page 259) suggested other examples of such foods, citing the *sefer Ru'ah Hayim* (*Siman* 552) and the *Ben Ish Hai* (*parashat Devarim* halakha 19), such as rice cooked with carrots and raisins or with peas and tomatoes. The *Or Letziyon* (Vol. III, page 253) wrote that it is permissible to eat eggs cooked with tomatoes (*bed benadora* or *shakshuka*, as it is known in the Land of Yisrael) for the final meal since this is commonly eaten all year long.

יא. מקומות שנהגו לאכול לביבות ממולאות בגבינה, בצורה זו, במשך כל השנה, יש להתיר לאוכלם בסעודה המפסקת, דחשיבי תבשיל אחד. אמנם אין לאכול מהם אם אוכלים אותם דרך תענוג, ורק היכא שאוכלם דרך מאכל, ולא דרך תענוג, שפיר דמי. [ראה חזו"ע עמ' רנט בהערה]

יב. אפילו דבר הנאכל חי, כגון תפוח, אם בישלו נחשב תבשיל, ואסור לאכול עמו עוד תבשיל, משום דהוי ליה שני תבשילין. [ש"ע סימן תקנ"ב ס"ג. חזו"ע עמ' רנט]

יג. פירות חיים מותר לאכול מהם אפילו כמה מינים. [ש"ע שם ס"ד. חזו"ע עמ' רנח]

יד. ירקות כבושים, כגון, לפת כבוש במים ומלח או בחומץ, וכן חצילים כבושים, וכן זתים כבושים, דנו באחרונים אם נאמר "כבוש כמבושל" לענין איסור שני תבשילים בסעודה המפסקת, ודעת המהר"י עייאש בספר מטה יהודה [סי' תקנב דין ו] דכבוש הוי מבושל לענין זה. ואף שיש שחלקו עליו

Cheese-filled *kalsones*

11) It is permissible to eat cheese-filled pancakes (*kalsones*) in places where the custom is to eat them at other times of the year as well. Nevertheless, one should not eat these pancakes for the pleasure of enjoying them; it is permissible to eat them only if one does so for the sake of satisfying one's hunger.[157]

Cooked fruit

12) Cooked fruit counts as a cooked food even though it could just as well have been eaten raw. Therefore, it is forbidden to eat cooked fruit and an additional cooked food.[158]

Fresh fruits

13) One may eat any number of fresh fruits at this meal.

Pickled vegetables

14) The *Aharonim* debated whether turnips pickled in brine or vinegar, pickled eggplants or canned olives have the status of a cooked food regarding the final meal before the fast of Tish'a Be'Av. Harav Yehuda Ayash wrote in *sefer Matte Yehuda* (552:6) that these pickled vegetables have the status of a cooked food regarding the rules of the final meal

157. Maran the Rishon Letziyon (*Hazon Ovadya*, footnote on page 259) brought proof for this ruling from the *Shulhan Gavo'ah* and the *Arukh Hashulhan*, disagreeing with the *Magen Avraham*. Nevertheless, he cited the *sefer Hame'orot* of Rabbenu Meir Hame'ili (page 306) that one should not eat these pancakes for the pleasure of enjoying them; it is permissible to eat them only if one does so for the sake of satisfying one's hunger.

158. The Tosafot (*Ta'anit* 30a), the *Mahzor Vitri* (#264), Rabbenu Aharon Halevi (*Ta'anit* 30a), the *Tzeror Hahayim* (page 172) and Rabbenu Ovadya of Bertinoro (*Ta'anit* 4:7) all ruled that any food that is normally eaten raw does not count as a cooked food for the final meal even if it is cooked, and that therefore one may eat another cooked food along with it. On the other hand, the Ramban (*Torat Ha'adam* page 82d), the Ritba (*Ta'anit* 30a), Rabbenu Asher (*Ta'anit* 4:34), Rabbenu Menahem Hame'iri (*Ta'anit* 30a), Rabbenu Yeruham (page 164b), the *Mordekhi* (#634), the *Hamanhig* (*Hilkhot Tish'a Be'Av* #20), *sefer Habattim* (page 196), the *Shibole Haleket* (#265), the *Or Zaru'a* (#415) and other *Rishonim* all ruled that even if something is normally eaten raw, once it is cooked it counts as a cooked food and one may not eat another cooked food during the meal along with it. Rabbenu Asher explained that the reason why our Sages limited this meal to only one cooked food is because when many foods are served at a meal it increases the pleasure of its participants. Even if the food that was cooked could have been eaten raw, it still serves this purpose now that it is cooked, and therefore it is restricted. This is the ruling of the *Shulhan Arukh* (552:3).

[ערוך השלחן ועוד], מכל מקום כיון שהרב מטה יהודה אוסר מדינא, טוב לחוש לדבריו, ולא יאכל תבשיל נוסף עמם. [חזו"ע עמ' רנה בהערה]

אולם מלפפון וקישואין ושאר מיני ירקות הנאכלים חיים, אף אם נכבשו בחומץ או במים מלוחים, אין להחמיר בהם. ומותרים באכילה בסעודה המפסקת, מלבד תבשיל נוסף. ובכלל זה, מותר לאכול סלאט מעגבניות ושאר ירקות, שנותנים בו שמן וחומץ, ולאכול עוד תבשיל אחר. שאינו חשוב הסלאט להקרא תבשיל. [חזו"ע שם]

טו. "דג מלוח" לא חשיב תבשיל כלל, לענין ב' תבשילין בסעודה המפסקת, ומותר לאכול תבשיל אחד מלבד דג מלוח. ואם ירצה יכול לסחוט עליו לימון להטעימו. אולם דג מלוח צלי, נחשב תבשיל, שאסור לאוכלו עם תבשיל אחר. [חזו"ע עמ' רנד בהערה ד"ה דג מלוח יבש]. וכן סרדינים של דגים קטנים העוברים בישול דרך הקיטור, נחשבים תבשיל אחד. [חזו"ע שם ד"ה דג מלוח אינו]

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before the fast. Although others disagreed with this ruling, including the *Arukh Hashulhan*, it is best to follow the stringent ruling of the *Matte Yehuda*. If someone chooses to eat a pickled vegetable at this meal, he should not eat any other cooked food.

As above, if they could be eaten raw

It is not necessary to practice this stringency regarding cucumbers, zucchini squash and other vegetables that can be eaten raw but were pickled in brine or vinegar.[159] One may eat them during the final meal while also eating another cooked food. Likewise, one may eat a tossed salad of fresh vegetables with a dressing and still eat another cooked food besides the salad. The salad is not considered to be a cooked food even if it is dressed with vinegar and spices.

Dried salted fish

15) Fish preserved with salt is not considered to be a cooked food regarding the final meal before the fast of Tish'a Be'Av. Therefore, it is permissible to eat the salted fish and another cooked food during this meal. Furthermore, one may squeeze lemon juice onto the fish to flavor it before eating it.

Roasted salted fish

If the salted fish is roasted afterward, it is then considered a cooked food, and it cannot be eaten at this meal along with another cooked food. Likewise, canned sardines are considered a cooked food since they are steamed in the can.

159. Maran the Rishon Letziyon (*Hazon Ovadya* page 255) explained that this is permitted because of a compound doubt. First of all, the halakha may be like the *Rishonim* (cited in the above footnote) who ruled that any food that can be eaten raw does not count as a cooked food for this meal even if it is cooked. Furthermore, this vegetable is not actually cooked; it is only pickled. Therefore, the halakha may be like the *Arukh Hashulhan* and the other *Aharonim* who ruled that any pickled food is not considered a cooked food. Although we follow neither of these leniencies in practice, we can combine them in this case and formulate a *safek sefeka* to permit these pickled vegetables. Even though the original *Yalkut Yosef* (*Mo'adim* page 576) ruled that pickled cucumbers and fresh salads each count as a cooked food and no other cooked food may be eaten with them at the final meal, the halakha is as written here based on the *Hazon Ovadya*.