The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Feb 11 2023 ■ כ' שבט, תשפ"ג
סימן רנ"ג סעיף א'

Overview

Siman 253 Seif 1 (a):

Regarding a kirah whose shape resembles a pot upon which one places a pot of food and there is room for two pots, if it is fueled with gefes which is the refuse of olives or wood, it is prohibited to place a food on there before Shabbos for it to remain there unless the food is fully cooked and would shrivel in a manner which is detrimental so that there is no concern that he will stoke the coals…

- There are two issues, shehiya and chazara. Shehiya involves placing a food over a fire before Shabbos and removing it after Shabbos has begun. Chazara involves placing food over a fire before Shabbos, removing it from the flame on Shabbos and then returning it to the fire on Shabbos. These issues are debated by Chanaya and Chachamim. Chananya maintains that once a food is cooked k'ma'achal ben drosai which is half cooked [according to some it is 1/3 cooked] it may be left on the fire (shehiya) even if the coals were not removed or covered with ash. Chachamim maintain that it is prohibited to leave the food on the fire unless the coals were removed or covered with ash unless the food is fully cooked and further cooking would cause the food to shrivel in a manner which would be detrimental to the food. The Mishnah rules that one may not place food on a fire unless one removed the coals or covered them with ash and the Gemara inquires whether the Mishnah refers to shehiya (in accordance with Chachamim) or chazara (in accordance with Chanaya) and the matter is not definitively resolved. Rif and Rambam follow Chachamim that even shehiya is prohibited unless the coals were removed or covered with ash. Tosafos follows Chanaya's opinion that once the food has reached k'ma'achal ben drosai the food may be left on the flame even though the coals were not removed or covered with ash. The first opinion cited by Shulchan Aruch represents Rif and Rambam's position whereas the second opinion is that of Rashi and Tosafos. (Introduction)
- There is also room inside the oven to place a pot and the pot may remain there if the food will shrivel and the shriveling will be detrimental to the food. (M.B. 1)
- These fuels make coal and there is a concern that he will stoke the coals. (M.B. 2)
- According to some sesame seed refuse is also included in gefes referenced in the Mishnah. (M.B. 3)
- Coal and excrement from large animals also fall into this category. (M.B. 4)
- In the event that the food was placed there one must remove it before dark if it is not fully cooked or if shriveling would be detrimental to the food. (M.B. 5)
- Once further cooking is detrimental we are not concerned that he will stoke the coals and may be placed on the kirah even l'chatchila. (M.B. 7)
- This occurs when a person is upset when further cooking dries the food and causes it to shrivel. The opposite (מצטמק ויפה לו) is when a person is happy that the food dries and shrivels. (M.B. 8)

Halacha Highlight

Defining important cooking terms

Shulchan Aruch Siman 253 Seif 1 (a)

אלא אם כן נתבשל כל צרכו

Unless it is fully cooked

A number of important terms are used in this siman that are worthwhile to define. We will endeavor to give the parameters for a couple of these terms to help facilitate the application of these halachos in practice. It must be noted that Sefer Eifas Tzedek (עמ' כ"ז) writes that we cannot precisely quantify the temperature of יד סולדת בו or when a food reaches מאכל בן דרוסאי or even what constitutes 1/3 cooked, and as a matter of practice one must be stringent to the point that the matter is no longer subject to doubt.

יד סולדת בו—Poskim write that until 40 °C or 104 °F is certainly not יד סולדת בו. Even at 45 °C or 113 °F there are many Poskim who maintain that it is not yet יד סולדת בו. Higher than that one must be concerned that it is יד סולדת בו. When יד סולדת בו is a leniency, one should assume that 71 °C or 159.8 °F is יד סולדת בו.

מאכל בן דרוסאי—Chazon Ish writes that מאכל בן דרוסאי is measured by calculating the amount of time it takes for a food to cook to the point where it is commonly eaten once it reaches יד סולדת בו, and half of that time is מאכל בן דרוסאי or in a pressing circumstance one-third of that time. For example, if once the food is hot it takes two hours to cook, מאכל בן דרוסאי is one hour. This method of measurement, however, is not absolute since many times it is not known exactly how long it takes for a food to become edible. Furthermore, there are some foods that become soft only at the end of the cooking process and during the first half of the time it cooks it does not soften at all. As such, calculating the time it takes to cook is difficult and the only way to truly determine whether a food has reached מאכל בן דרוסאי is to decide whether the food would be considered minimally edible (פסקי תשובות אות א').