The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רנ"ג סעיף ב'

Overview

Siman 253 Seif 2 (c):

There are authorities who maintain that if it is close to dark or close to the recitation of borchu which is when we accept Shabbos so that if the food were to cool down there would not be sufficient time for it to boil before the onset of Shabbos it is the same as Shabbos itself. Some are lenient in accordance with this opinion and the custom is to be lenient but it is appropriate to be stringent when there is not such a great need. This applies only to place the food on the kirah but to place it next to the fire where it is yad soledes bo is permitted even if it is right before dark. Regarding a tanur there is no difference between placing it on the tanur or placing it next to the tanur. However, this applies only if the food could become yad soledes bo but if it cannot become yad soledes bo it is permitted even on Shabbos as will be explained below siman 318.

- Tosafos, Rosh and others maintain that the restriction against returning food to the oven applies even on erev Shabbos but only when it is close enough to Shabbos so that if it was cold there would not be sufficient time for it to reheat. In such a case it may not be returned unless the coals were shoveled out. The lenient opinion is Rashi and others who maintain that the restriction is limited to Shabbos itself but not before Shabbos. (M.B. 70)
- Since borchu represented their acceptance of Shabbos the required time beforehand must be before that recitation. Magen Avrohom disagrees and contends that this time is measured from dark and not the recitation of borchu. (M.B. 71)
- This is limited to the requirement to shovel out or cover the coals but intent to return the food and the requirement that it should remain in one's hands does not apply. (M.B. 72)
- This stringency is limited to where the food was fully cooked and one intends to keep it on the fire to remain warm but if the food is not fully cooked it may be removed and returned whenever one chooses since there is no concern that one will cook on Shabbos. Some authorities are stringent even in this case. (M.B. 73)
- Accordingly, one should not remove a food from a kirah to place it on a tanur whose coals were not shoveled out or covered but if they were it may be returned even on Shabbos. (M.B. 74)
- This applies even if the food cooled off entirely. If it did not cool off entirely it may returned even on Shabbos as Rema concludes in siman 318:15. (M.B. 77)
- Rema refers to a tanur from the era of the Talmud but our ovens that open from the side are comparable to a kirah. (M.B. 78)

Halacha Highlight

Chazarah before Shabbos

Rema Siman 253 Seif 2 (c)
יש אומרים דכל שהוא סמוך לחשכה
Some maintain that if it is close to sunset

Rema cites an opinion that maintains that the restriction against returning food to the stovetop (חזרה) applies even on erev Shabbos. Mishnah Berurah (סק"ע) offers the following introduction. Tosafos, Rosh and others rule that if a food was removed from the fire on erev Shabbos, the prerequisites of chazarah apply and the coals must be removed or covered. The difficulty with this position is that it does not define when in the day the restriction begins. It seems unreasonable that someone who removed a pot of food from the stovetop early Friday morning must remove or cover the coals to place it back in the oven. The conclusion is that the restriction applies if one returns the food to the stovetop late enough in the afternoon that if the food was cold there would not be sufficient time for it to reach yad soledes bo (שו"ת מנחת שלמה ח"ב סי' ל"ד). In such a circumstance, it is prohibited to return the food to the kirah unless the coals were removed or covered. The concern is that if it were permitted to return the food to an uncovered flame so late in the day one may also return it to an uncovered flame on Shabbos. Rashi and others reject this concern and contend that the restriction is limited to returning food to a kirah on Shabbos itself.

Poskim debate whether according to this stringent opinion of Tosafos and Rosh it is permitted to return a food late Friday afternoon to an uncovered flame that is too small to heat up the food before shekiah. Chazon Ish (ע' אוצרות התורה עמ' תט"ו) is cited as ruling that as long as a larger fire would be capable of heating the food before shekiah it is permitted. Rav Shlomo Zalman Auerbach (שש"כ פ"א הע' קפ"ה) disagrees and requires one to place the food over a fire that is itself capable of heating the food before shekiah.