The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Feb 18 2023 ■ כ"ז שבט, תשפ"ג
סימן רנ"ג סעיף ג'-ד'

Overview

Siman 253 Seif 3:

If one wakes Shabbos morning and sees that the food is burning and is concerned that it will burn more, he may remove the food and place an old empty pot on the kirah and then place the pot of food on top of the empty pot. One must be certain not to place the pot of food on the ground, and the food must be hot. (It was already explained that the custom is to be lenient even if the food was placed on the ground.)

- The empty pot makes it as if the coals were covered or removed and then it is permitted to return the food to the kirah since it meets the conditions necessary to permit chazarah. Accordingly, in our ovens where the fire is inside, it is permitted to place the pot of food on the outside since the ceiling constitutes a barrier between the food and the fire. Maharil, however, requires something to be placed on top of the ceiling beneath the food and Rema at the end of the siman also seems to subscribe to that opinion. This assumes that the food has not cooled off entirely, but if it did it is prohibited since it involves cooking if it can reach yad soledes bo. (M.B. 81)

Siman 253 Seif 4:

One should protest those who have the practice to insulate during the day an urn of hot water and then pour it into a pot of food if the food is shriveling. (See below siman 318)

- Shulchan Aruch requires one to protest out of concern that one of the foods will be yad soledes bo and the other will not and cooking will occur when one pours the water on the food. Later authorities note that according to Rema in siman 318:15 as long as the food or liquid did not cool off entirely it is not subject to bishul even if one of the foods was not yad soledes bo it would be permitted to pour the water. In fact, it is common practice for people to pour beans into a bowl and then pour on them hot gravy and the reason is that as long as the beans are still warm they are not subject to bishul. Magen Avrohom implies that although one should not protest those who follow the lenient opinion, it is preferable to avoid pouring hot liquid from a kli rishon onto food on a plate; rather it should be poured with a utensil. If the beans cooled off entirely it is prohibited to pour the hot liquid on them and it must be done with a utensil. (M.B. 84)

Halacha Highlight

Placing a blech over a fire on Shabbos

Shulchan Aruch Siman 253 Seif 3

ולהניח קדרה ישנה ריקנית על פי הכירה

And place an old empty utensil on the opening of the kirah

Shulchan Aruch (סעי' ג') addresses the circumstance of a person who wakes up Shabbos morning and notices that the food is burning and fears that if it is left on the fire it will burn more. He rules that it is permitted for him to remove the pot of food from the fire and place an old empty utensil on the opening of the kirah and then replace the pot of food on the empty utensil. He then adds that when carrying out this procedure one must be cautious not to place the pot of food on the ground and that it must remain hot when it is placed on the empty utensil that rests on the opening of the kirah. The rationale behind this procedure is that the empty utensil is equivalent to removing or covering the coals since it covers the opening of the kirah. Therefore, as long as the other conditions of chazarah are met it is permitted. Mishnah Berurah (ס"ק פ"א) then notes that regarding our ovens that open from the side, it should be permitted to place a pot of food on top of the oven since there is a barrier (i.e. the top of the oven) between the fire and the food. He notes, however, that Maharil requires another layer of material to serve as a reminder that he is not interested in the intense heat of the oven (שעה"צ ס"ק ע"ה).

Poskim note that this halacha proves that there is no issue with covering a fire with a sheet of metal or a pot on Shabbos in order for the fire to be considered covered for the purpose of being able to return a pot of food to a blech on Shabbos. This is in contrast with Chazon Ish's opinion that it is prohibited to place metal over a fire on Shabbos. His reasoning is that once the metal is heated, even if it doesn't turn red, it is considered at least partially cooked, and it is Biblically prohibited to perform even part of a melacha on Shabbos (פסקי תשובות אות כ"ג הע' 225) (חצי שיעור אסור מן התורה).