The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Wed, Feb 22 2023 ■ א' אדר, תשפ"ג
סימן רנ"ד סעיף ב'-ד'

Overview

Siman 254 Seif 2:

It is prohibited to roast onions, eggs or meat on coals unless they can roast during the day so that both sides reach ma'achal ben d'rosai which is half-way cooked. This is true even regarding kid meat. The reason is that once the food is placed on the coals one's interest is that it should roast quickly even if it will burn, therefore, there is a concern that he will stoke the coals. Once it roasted to the point that the food has reached ma'achal ben d'rosai we are not concerned that he will stoke the coals, even if it is bull meat because there is no reason to stoke the coals and ruin the meat at that point.

- The same is true regarding other foods that are not eaten raw. (M.B. 16)
- In other words, the food is touching the coals and after the food is roasted one waits for the coals to go out before removing the food. (M.B. 17)

Siman 254 Seif 3:

If one violated the restriction or forgot and roasted a food in violation of this halacha the food is prohibited.

- One placed the food on the coals late enough in the day that it could not reach ma'achal ben d'rosai before Shabbos. Alternatively, one forgot that the food was roasting on the stovetop and it roasted on Shabbos. In both cases the food is prohibited even b'dieved to prevent a person from leaving food on the coals intentionally and claim that he forgot that it was there. (M.B. 19)
- It is prohibited even for others until k'dei she'ya'aseh after Shabbos. (M.B. 20)

Siman 254 Seif 4:

Fruit that is eaten raw may be placed around a pot even though there is not sufficient time for it to roast before Shabbos. However, one must be cautious not to return the cover to the pot if it is removed after Shabbos or to place something on the cover until it roasts since that will hasten the cooking on Shabbos.

- The pot stands on a tripod with the fire beneath it and Shulchan Aruch is teaching that it is permitted to place food next to the fire before Shabbos even though they will not finish roasting before Shabbos begins. The reason is that since they are eaten raw it is considered as though they have already reached ma'achal ben d'rosai since they are tastier raw than roasted and there is no concern that he will stoke the coals. (M.B. 21)
- Any food that is not good when eaten raw may not be placed next to the fire before Shabbos if it will not reach ma'achal ben d'rosai before Shabbos. (M.B. 22)
- When replacing the cover will cause the food to cook faster, it is prohibited to replace it on Shabbos. (M.B. 23)
- It is certainly prohibited to place the food there on Shabbos to roast. (M.B. 24)

Halacha Highlight

Replacing a pot cover

Shulchan Aruch Siman 254 Seif 4
שלא יחזיר הכסוי
Not to return the cover

Shulchan Aruch (סע' ד') rules that it is permitted for one to place fruit that is raw around a fire before Shabbos even though there is not enough time in the day for the fruit to roast. This is contrast to onions, eggs and meat discussed in seif 2 that may not be placed near a fire before Shabbos unless there is enough time for the food to reach the stage of ma'achal ben d'rosai before the onset of Shabbos. In seif 2, since the foods are generally not eaten raw, there is a concern that one may want to hasten the cooking process and will stoke the coals. In our seif, we are discussing foods that are eaten raw and as such it is considered as though the food already reached the stage of ma'achal ben d'rosai since the food tastes better if it is not cooked and as such there is no concern that he will stoke the coals.

Shulchan Aruch, however, adds a restriction to this halacha. In the event that the cover on the pot of fruit comes off on Shabbos before the fruits are fully cooked it may not be returned on Shabbos since returning the pot cover will hasten the cooking process. If one inadvertently returns the pot cover on the uncooked fruit, one violated a Biblical prohibition and is obligated to offer a Chatas for the violation. Nevertheless, if one hastened the cooking process in this manner the food is not prohibited as long as it had reached the stage of ma'achal ben d'rosai. Although there are authorities who are stringent regarding this matter, if the pot cover was replaced inadvertently or if one thought it was permitted to replace the pot cover the food is permitted. Accordingly, if there is food coking on Shabbos and one is not certain whether all of the ingredients are cooked, one should not uncover the food for if it turns out that the food is not fully cooked it would be prohibited to replace the pot cover (פסקי תשובות אות ב').