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

Overview

Siman 254 Seif 5:

One may not place, close to Shabbos, bread in an oven, unless there is sufficient time for a crust to develop on the face that touches the oven. One may also not place a cake by coals unless there is sufficient time for the face towards the fire to develop a crust. Anytime the loaf could be split and strands do not get pulled it is considered as though it developed a crust. פשטיד"א and פלאדי"ן must develop a crust on both sides and the filling inside must reach ma'achal ben d'rosai. **If one placed them in the oven close to Shabbos and it did not form a crust before Shabbos, if it was done intentionally it is prohibited until b'k'dei she'ya'aseh after Shabbos. If it was done inadvertently, and one does not have other food to eat, it is permitted to remove the quantity necessary for three meals and one may tell others who do not have sufficient food that they may take the quantity of bread necessary for three meals. When removing the bread, one should not use the standard instrument that is used for that purpose; rather one should use a knife or something similar so that one should not follow the procedure that is followed during the week. If it is not possible to remove the bread in an unusual manner it may be removed with the standard instrument. If one placed the bread in the oven with enough time to form a crust, since one did not violate a prohibition, it may be removed in the normal manner. If the breads are not needed for Shabbos it may not be removed even in an unusual manner.** This applies to an oven that is not sealed with clay, but if it is sealed with clay or if one is not baking for Shabbos but for use after Shabbos so that there is time for the bread to bake, the decree that one may stoke the coals does not apply.

- Later authorities agree that the same halacha is true if the face towards the fire forms a crust. Rema and Vilna Gaon contend that this is true if the bread is thin but if it is thick there must be sufficient time for the part on the oven and the part facing the inside of the oven to form a crust. (26)
- In our stovetops and ovens which are considered as though the coals were removed or covered or if one seals the opening with clay it is permitted to place the bread in the oven in all cases. (M.B. 28)
- Magen Avrohom and Taz maintain that according to Shulchan Aruch it is sufficient if one side forms a crust but according to Vilna Gaon when the bread is thick it must form a crust on both sides. Dagul Marvavah requires both sides to form a crust since the two sides are not connected as a single piece. (M.B. 29)
- Because of the filling there is a greater concern that one will stoke the coals. (M.B. 30)
- Even if a gentile removed the bread it is prohibited for consumption. (M.B. 31)
- The restriction is against eating but the bread may be removed immediately after Shabbos. (M.B. 32)
- The reason there is no penalty for one who places bread in the oven inadvertently is that one who does not have bread will not be capable of fulfilling the mitzvah to have three meals as opposed to other foods that are not as essential to the fulfillment of the mitzvah. In the event that one has no other food other than what was inadvertently left in the oven it is permitted to eat since it is prohibited to fast on Shabbos. (M.B. 33)
- If one loaf contains enough bread for three meals it is prohibited to remove any more loaves even though one will not have a whole loaf or even lechem mishnah. (M.B. 34)
- Removing loaves represents a weekday activity and where it cannot be done in another manner and is necessary for Shabbos it is permitted. (M.B. 35)
- Elya Rabba writes that one should be stringent in accordance with those who contend that even if the bread was placed in the oven in a permitted manner it must be removed in an unusual manner. (M.B. 36)
- This is permitted since there is no concern that he will break the seal to stoke the coals. (M.B. 37)
- Magen Avrohom writes concerning our ovens that since there is no restriction against removing loaves on Shabbos even if one has other loaves there is a concern that one may decide to eat from the bread in the oven on Shabbos and will stoke the coals so that it will bake more quickly. (M.B. 38)

Halacha Highlight

Placing dough in an oven before Shabbos

Shulchan Aruch Siman 254 Seif 5

אין נותנין סמוך לחשכה פת לתנור

We do not place bread in a tanur close to dark

Shulchan Aruch rules that one may not place dough in an oven close to Shabbos unless there is enough time for the dough that touches the wall of the oven to develop a crust. Mishnah Berurah (ס"ק כ"ו) cites other authorities who maintain that even if the dough that faces the fire develops a crust it is sufficient, and the reason why Shulchan Aruch mentions the crust on the side that is attached to the wall is that it is more common for that part of the dough to develop a crust first. He then cites Vilna Gaon who maintains that it is sufficient for one side to develop a crust only when the bread is very thin, but if the bread is thick it is necessary for a crust to develop on both sides since thick bread will not bake as quickly. If one violated this halacha the bread is prohibited, but if it was done inadvertently and one has no other bread to eat for Shabbos it is permitted to remove the quantity of bread necessary for three meals.

The basis for this restriction is the concern that one will stoke the coals, thus if the bread already developed a crust there is no concern that he will subsequently stoke the coals (מ"ב ס"ק כ"ה). Aruch HaShulchan (סע' י"א) notes that Shulchan Aruch's ruling in our seif that once the bread is minimally baked there is no concern that one will stoke the coals seems inconsistent with his ruling at the beginning of siman 253 that even if a food is fully cooked there is a concern that he will stoke the coals unless shriveling would be detrimental to the food. He answers that when it comes to baked foods that will burn, there is no concern that one will stoke the coals once the bread is edible. In contrast, concerning food in a pot that will not burn, the concern that he will stoke the coals applies since additional cooking will be beneficial.