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

Overview

Siman 254 Seif 6:

If one put bread in an oven on Shabbos, even intentionally, it is permitted to remove it before it bakes so that one should not violate a sekilah prohibition.

- Certainly if the bread was placed in the oven inadvertently it is permitted to remove the bread before one becomes obligated to offer a Chatas. (M.B. 39)
- Only the one who placed the bread in the oven may remove it but not others. Even in our ovens that do not require רדוי others may not remove the loaf since it is muktzah. Regarding cooking, even someone else could remove the food from the fire since there is no prohibition involved in moving the pot of food and thus there is a mitzvah to prevent a friend from violating a prohibition. (M.B. 40)
- If one can remove the bread in an unusual manner that is preferred but not when that will cause a delay and one will risk the bread baking during that break. (M.B. 41)

Siman 254 Seif 7:

Regarding our ovens that do not require the רדיה method of removing a loaf it is permitted to remove even more than three loaves with a knife or something that pierces the bread but one should not use the shovel (רחת) since it gives the appearance of a weekday activity.

- רדיה applies only when one attached the dough to the wall of the oven. (M.B. 42)
- Magen Avrohom asserts that this applies when one attached the bread in a permitted manner. This is limited to where one will eat the bread on Shabbos but it is prohibited to remove it for consumption during the week since it is prohibited to even just move it for use during the week. It seems that one may ask a gentile to remove it for consumption during the week. Sefer Elya Rabba is lenient and permits the owner to remove the bread if it will otherwise ruin but Magen Avrohom is not satisfied with this since it could be consumed during the day. (M.B. 43)
- One may also use a stick since that is an unusual manner of removing the bread. A gentile may use the standard instrument to remove the bread. (M.B. 44)

Siman 254 Seif 8:

One may not fill a pot with עפסיות (a variety of beans that grows in Eretz Yisroel but not in Bavel) **or תרמוסין and place it in a tanur before Shabbos as it becomes dark since these foods do not require extensive cooking and one intends to eat them after the passage of a small amount of time. Therefore, even if they do not cook at all they are comparable to a food that began to cook before Shabbos but did not fully cook that may not remain in the oven. The same is true regarding a kirah and a kupach** if the coals were not removed or covered. **If one placed the pot of food in the oven even inadvertently the food is prohibited after Shabbos until the passage of k'dei she'ya'asu.**

- The same is true concerning other beans and vegetables that are soft. (M.B. 45)
- Our ovens are similar to a kirah in which it is permitted if the coals were removed or covered. If the opening is sealed with clay it is permitted in all circumstances. (M.B. 46)
- Rema's comment is limited to a kirah. (M.B. 47)
- One should not benefit from a violation of a Rabbinic precept. See Rema above siman 253:1 for the halacha if the food reached ma'achal ben d'rosai before Shabbos. (M.B. 48)

Halacha Highlight

Preventing someone from violating a prohibition

Shulchan Aruch Siman 254 Seif 6
מתר לו לרדות קדם שיאפה
He may remove it before it bakes

Shulchan Aruch (סע' ו') writes that one who places dough in an oven on Shabbos, even if it was done intentionally, may remove it from the oven before it bakes. Mishnah Berurah (סק"מ) notes that Shulchan Aruch only permits the one who placed the dough in the oven to remove it, but not someone else. The reason is that removing the dough is prohibited and we do not instruct one person to sin in order to save another person from sinning. Even if the dough was placed in an oven like ours from which one does not perform a melacha when removing the bread, it is prohibited for someone else to remove the bread since the dough is inedible and thus muktzah. This implies that if the dough already developed a crust it would be permitted for someone else to remove it since once the crust develops it is considered edible and thus is not muktzah (ביאורים ומוספים דרשו 30).

A similar application of this halacha arises when there is a power outage. In the event that Jews will be the ones who will repair the outage, should one switch off different appliances so that when the Jew restores power his transgression will be limited since less appliances will turn on, and limiting the scope of a melacha is comparable to preventing one from performing a melacha? Rav Shlomo Zalman Auerbach (שו"ת מנחת שלמה תנינא סי' כ"ד אות ג' וח"ב סי' ט"ו אות ו') rules that since the switch is muktzah, one may not move it on Shabbos in order to prevent another Jew from violating even a Biblical prohibition. However, one should make an effort to move the switch in a permitted manner, e.g. moving it in an unusual manner or with one's body.