The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, Feb 28 2023 ■ ז' אדר, תשפ"ג
סימן רנ"ז סעיף ד'-ז'

Overview

Siman 257 Seif 4:

Even though it is not permitted to insulate a pot on Shabbos even in a material that does not add heat, if one insulated a pot before Shabbos and it became uncovered after Shabbos began it is permitted to replace the cover. Similarly, one may add insulation or remove the original insulation and replace it with another insulation, regardless of whether the first insulation is hotter or whether the second insulation is hotter. Even if the pot was covered with sheets it may be covered with גלופקרין. This is true when the food is fully cooked but if it is not, it is prohibited to even add insulation since the added insulation will cause the food to cook faster.

- The novelty is that it is permitted to replace the cover only if it became uncovered after Shabbos but if it became uncovered before Shabbos the cover may not be replaced on Shabbos. (M.B. 25)

Siman 257 Seif 5:

If one transferred the food from the pot in which it cooked to a second pot it is permitted to insulate the second pot in a material that does not add heat.

- The prohibition applies to the pot in which the food was cooked. It is even permitted to pour it from the second utensil back to the first utensil and insulate that pot. If the original pot cools below yad soledes bo it may be insulated when there is a pressing need. (M.B. 28)
- One may not insulate even a cold food in material that adds heat. (M.B. 30)

Siman 257 Seif 6:

It is permitted to insulate cold food on Shabbos in material that does not add heat so that it should not become too cold or to diminish its chill. It is prohibited to insulate even a cold food with a material that adds heat even if one insulates the food before Shabbos.

- An example would be water or food beneath a pillow or sheets. (M.B. 32)

Siman 257 Seif 7:

Whenever insulating is prohibited even when the food is fully cooked it is prohibited even if shriveling would be detrimental. This is the halacha. Some authorities are lenient and contend that if the food is completely raw or if it is fully cooked insulating is permitted the same as it is permitted to leave such a food on an open fire (שהייה) as explained in siman 253. In a place that follows this custom one should not protest the practice but one should not follow this practice in other places.

- Insulating is primarily done for the next day and requires a greater degree of stoking so that the food does not cool down and thus in all circumstances the concern for stoking the coals applies. (M.B. 33)
- B'dieved the food is permitted according to all opinions if shriveling is detrimental. (M.B. 34)
- This opinion refers to insulating before Shabbos with a material that adds heat but it is prohibited to insulate on Shabbos with material that does not add heat even if the food is fully cooked and shriveling would be detrimental. (M.B. 35)
- This opinion maintains that since the food is raw it would not be edible for the night meal even if one insulated the pot in ash. Since it will be edible during the day even if one does not stoke the coals there is no concern that he will stoke the coals. (M.B. 36)

Halacha Highlight

Pouring a hot beverage into a thermos

Shulchan Aruch Siman 257 Seif 5

אם פנה התבשיל בשבת

If one poured the contents on Shabbos

Shulchan Aruch (סעי' ה') rules that one who pours food from the pot in which it was cooked (kli rishon) into a second utensil (kli sheni) on Shabbos is permitted to insulate the second utensil with material that does not add heat. Mishnah Berurah (ס"ק כ"ח) explains that the injunction against insulating a food is limited to the pot in which the food was cooked. Once the contents are poured into a second utensil the injunction does not apply. Even if one subsequently poured the contents back into the first utensil the injunction against insulating the food does not apply. Based on this rationale, there are Poskim who rule that it is permitted to pour a hot beverage into a thermos on Shabbos even though the design of the thermos is to retain the heat of the beverage. Since the thermos is a kli sheni the restriction against insulating does not apply (חזו"א סי' ל"ז ס"ק ל"ב ושמירת שבת כהלהתה פ"א סע' ע').

Rav Moshe Feinstein (שו"ת אג"מ או"ח ח"א סי' צ"ה) also permits pouring a hot beverage into a thermos for the above mentioned reason and then adds another reason. When one initially pours the hot beverage into the thermos the thermos is no different than any other utensil. What makes a thermos different from other utensils is that once the cover is placed on the thermos it is more efficient at retaining the heat of the beverage. The reason it is permitted to put the cover on the thermos is that the injunction against insulating a food does not prohibit one from covering a utensil with its cover. Regarding a thermos, this means that it is permitted to cover the thermos with its cover even though it will retain the heat of the beverage for an extended period of time. Another rationale for leniency is that the injunction prohibits one from placing a material on the utensil that contains food. It is not prohibited to retain food in an insulated utensil since every utensil retains the heat of the food to some degree (חזו"א שם).