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

Halacha Highlight

Eating cholent on Shabbos morning

Rema Siman 257 Seif 8 (b)
כדי שיאכל חמין בשבת
In order to eat hot food on Shabbos

Rema writes that there is a mitzvah to insulate a food for Shabbos so that one could eat hot food on Shabbos since eating hot food is a means to honor and derive pleasure from Shabbos. Furthermore, one who does not trust in the words of the Torah scholars and prohibits eating hot food on Shabbos is suspected of being an apikorus. The reason is that the Kara'im read the pasuk לא תבערו אש בכל מושבותיכם—You shall not have a fire burning in all of your camps, literally and prohibited the presence of fire in the home even if it was kindled before Shabbos. Accordingly, they prohibited the kindling of Shabbos lights as well as eating hot food on Shabbos even if the food was insulated rather than sitting over a fire out of concern that the fire would ignite on Shabbos. Even when a person has countless proofs that he is not a Kara'ite, e.g. he kindles Shabbos lights and his stove is on during Shabbos, there is a mitzvah to specifically eat hot food on Shabbos. For this reason many communities have the practice to eat hot soup at the Shabbos night meal and eat cholent at the Shabbos morning meal. The reason the cholent is saved for Shabbos morning is that cholent is tastier and one should give greater honor to the Shabbos day meal than the Shabbos night meal.

Mishnah Berurah (ס"ק מ"ט) mentions the custom to eat cholent on Shabbos morning and for this reason there are Poskim who are unhappy with the practice of some people who make kiddush Shabbos morning after davening and then wash and have a small milchig meal. Sometime early in the afternoon the family gathers again and eats the regular Shabbos day meal including cholent. According to these Poskim, this does not carefully follow the custom which was to eat cholent at the Shabbos morning meal rather than for Shabbos's third meal in the afternoon (פסקי תשובות י"ד והע' 102).

Overview

Siman 257 Seif 8 (b):

The procedure used for insulating foods in our countries by insulating food in the oven and sealing the opening of the oven with clay is permitted according to all opinions as was explained above in siman 254 and will explained in below at the end of siman 259. There is a mitzvah to insulate food for Shabbos so that one could eat hot food on Shabbos and this is a component of honor and oneg Shabbos. Whoever does not believe in the words of Chazal and prohibits eating hot food on Shabbos is suspected of being an apikorus.

- Rema is teaching that when the opening is sealed it is permitted in all instances even if one does not add raw meat and the food is just beginning to cook. It is important to note that this leniency is limited to raw meat but when it comes to פשטידיא, varieties of legumes or dough that cook quickly the concern that one will stoke the coals remains in force and the opening of the oven must be sealed with clay. (M.B. 46)
- Some authorities maintain that one may not insulate the pot so that the coals are touching it from the sides since that is considered insulating with a material that adds heat. Some authorities are lenient even in this case since the opening is sealed with clay. It is best to adopt a stringent approach to this. (M.B. 47)
- It is permitted for one to eat cold food if warm food is unhealthy for him. (M.B. 48)
- A ba'al nefesh should not deviate from the custom of the Jewish people to insulate food for Shabbos in order to fulfill the mitzvah of oneg Shabbos as our ancestors were accustomed to do. (M.B. 49)