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

Overview

Siman 258 Seif 1:

It is permitted before Shabbos to place a utensil with cold contents on a hot pot and it is not considered as though one is insulating with a material that adds heat.

- Even if the food is raw and will now cook from the heat of the pot that is beneath it since the food was placed there during the day. (M.B. 1)
- Even if it is insulated with garments so that heat is being added to the cold food it is permitted since we do not consider the pot to be similar to olive refuse that adds heat since a pot of food does not generate its own heat. On Shabbos it is prohibited to place the cold food beneath garments on the hot pot. If the food is not covered with garments there is no prohibition against placing a cold food on the pot unless it could reach yad soledes bo. (M.B. 2)
- Later authorities write that it is prohibited to take a utensil containing a liquid and immerse that utensil in a pot of hot food on Shabbos even if the liquid will not reach yad soledes bo since it is completely insulated. If the liquid could reach yad soledes bo it is prohibited even if the utensil is not fully immersed and one's intent is to merely remove the chill from the liquid out of concern that one will inadvertently leave the utensil in the pot of hot food for too long and the liquid will reach yad soledes bo and violate the prohibition against cooking. (M.B. 2)

Siman 259 Seif 1:

Soft material (anything soft is called מוכין, e.g. cotton, pieces of soft wool torn from animals and shreddings from a worn garment) **that was inadvertently used to insulate a pot may not be moved. One should shake the cover so that the soft material will fall off on its own. An example would be when the pot cover is partially exposed since this is indirect movement of the material. If the soft material was designated to insulate the pot of food it may be moved directly. If one insulated the food with wool shearings even if it was not designated to use for insulating a pot it may be moved. This refers to shearings that are not for sale but if one stored it away as merchandise to sell it must be designated for use as an insulator and if used it without designation one must shake the pot cover and let them fall on their own. In other words, one takes the pot cover which qualifies as a utensil even though the wool is upon it without concern since the pot cover did not become a base for the wool.**

- This is to the exclusion of one who regularly uses it for insulation whereby it loses its muktzah status even if it was not explicitly designated. Bach maintains that using the material even twice is sufficient for this purpose. (M.B. 2)
- Generally they are important items and therefore are muktzah machmas chisaron kis since one is careful not to use it for other purposes. For this reason if they happened to have been used to insulate a pot they do not lose their status as muktzah. (M.B. 3)
- The designation could even be done in one's mind and need not be articulated. (M.B. 5)
- Wool shearings are designated for sewing and weaving but they are not as valuable as soft material and thus if they were used to insulate a food it is as if they were designated for that purpose. (M.B. 6)
- If the cover is not exposed at all one can insert a stick in a weaver's pin and shake the cover. (M.B. 8)

Halacha Highlight

Submerging a utensil

Shulchan Aruch Siman 258 Seif 1
כלי שיש בו דבר קר על גבי קדרה חמה
A utensil that contains a cold food on a pot of hot food

Shulchan Aruch (סי' רנ"ח סע' א') writes that it is permitted before Shabbos to take a utensil that has cold contents and place it on a pot of hot food since this is not considered insulating the food with material that adds heat, even if one covers the upper utensils with garments (מ"ב סק"ב). Biur Halacha (ד"ה מתר) notes that if the lower pot of food is on a fire it is prohibited since the fire adds heat and thus if one covered the utensil with garments the upper food is considered insulated with something that adds heat.

Mishnah Berurah (סק"ב) writes in the name of later authorities that it is prohibited to take a utensil containing a cold liquid and submerge it into a pot of hot food to heat the liquid even if the liquid will not become yad soledes bo. The reason is that submerging the utensil in hot food is an act of insulating since the entire utensil is submerged. Mishnah Berurah's wording implies that if the utensil is not fully submerged it would not constitute an act of insulating. However, above Mishnah Berurah wrote (257:43) that if one inserted a utensil into sand that is only half way up the height of the utensil it is considered only partially insulated. This implies that if the sand goes more than half way up the height of the utensil it is considered fully insulated. Rav Nissim Karelitz (חוט השני חי"א פכ"ח סק"ג) answers that insulating one utensil inside of another utensil is not the standard way to insulate a pot of food and thus it is prohibited only when the utensil of food is fully submerged. It is standard practice for one to insulate a pot of food in sand and thus once the majority of its height is insulated with sand it is considered as if it is entirely insulated with sand.