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Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רנ"ט סעיף ב'-ו'

# Overview

Siman 259 Seif 2:

**One who places stones or bricks around a pot must designate them for permanent use because as long as they are not designated they are unimportant and will be thrown away and thus it is prohibited to move them unless one stores and designates them for use.**

- One designated them on erev Shabbos to use them for insulating food because if one did not do so it would be prohibited to move it since it would be muktzah. Firewood may also not be used to close the opening of the tanur since it is muktzah. (M.B. 10)
- In other words, after it is used it is common for it to be thrown away since it is not a utensil and thus is not important. Stones and bricks that regularly rest on a kirah may be moved since it was designated for that purpose. (M.B. 11)

Siman 259 Seif 3:

**One who insulates a pot in wool shearings which may not be moved and then removed the pot, if the hole was not ruined it may be returned to that spot but if the hole was ruined one may not return it to its original spot. It is permitted, even l'chatchila, to remove the pot with the intent to return it if the hole does not become ruined and there is no concern that one will return the pot even if the hole was ruined. According to some authorities even if one insulated a food that is movable if the hole became ruined one may not return the pot since it will be necessary for the pot to make for itself a place and this would constitute insulating a pot on Yom Tov.**

Siman 259 Seif 4:

**If one insulated a pot with a material that may not be moved and covered the opening with a material that may be moved, one should expose the cover and grab hold of the pot to remove it.**

- If one insulated the pot with a material that is movable and covered the opening with something that is not movable one should clear out the area next to the pot so that he could grab the pot and remove it. (M.B. 15)

Siman 259 Seif 5:

**If one insulated and covered a pot with material that may not be moved, as long as some of the pot is exposed it may be removed and returned but if not, it may not be removed.**

Siman 259 Seif 6:

**When Yom Tov falls on erev Shabbos there is an opinion that maintains that one may not insulate a pot with stones since it involves construction but other authorities permit the practice.**

- The arrangement of stones is similar to a wall which is a temporary structure that is Rabbinically prohibited on Yom Tov. (M.B. 17)
- The lenient opinion maintains that the Rabbinic injunction does not apply if it conflicts with honoring Shabbos. If one could insulate the food in another manner according to all opinions it is prohibited. Later authorities write that the custom is in accordance with the lenient opinion. (M.B. 18)

# Halacha Highlight

## Returning food to its insulation

Shulchan Aruch Siman 259 Seif 3
**יכול להוציא על דעת להחזירה**
**One could remove it with the intent to return it**

Shulchan Aruch (סעי' ג') writes that one who insulated a pot of food with wool shearings is able to replace the pot into that same space. If, however, the wool fell into the space ruining the hole that was there originally, the pot of food may not be returned. Moreover, it is permitted for one to remove the pot of food with the intent to replace it assuming the hole will not become ruined and we are not concerned that he will replace it even when it is ruined. In his comment to this halacha, Mishnah Berurah (סי"ק י"ג) mentions that it is permitted to return a pot of food to insulation that does not add heat as mentioned in siman 257:4. There it states that even if one did not have intent to return the pot of food to the insulating material when he initially uncovered the pot, it is permitted to replace it into the insulation. Poskim note that there is no mention of the prerequisites for chazarah to be met when returning a pot to insulating material (פסקי תשובות אות א').

Other Poskim write that one should adopt a stringent attitude with regards to these matters in accordance with Elya Rabba. Elya Rabba cites Sefer Lechem Mishnah who writes that it is permitted to remove a pot of food from its insulation and return it to that insulation but on condition that one did not put the pot of food on the ground. From the fact that he requires the pot of food to remain in one's hands it seems logical that the other prerequisites for chazarah also apply. Even though most Poskim write that there is no need for one to adopt a stringent position, Biur Halacha (ד"ה ויש אומרים) seems to indicate that at least l'chatchila one should adopt a stringent approach and refrain from returning a pot to its insulation if one initially decided that he would not return the pot to the insulation (פסקי תשובות שם).