The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן שי"ח סעיף ב'-ג'

Overview

Siman 318 Seif 2:

One who slaughters for one who is ill, whether he was ill before Shabbos or whether he became ill on Shabbos, it is permitted for a healthy person to eat the meat raw (on Shabbos) **but if one cooks** (or performs another *melacha*) **for one who is ill, it is prohibited** (on Shabbos) **for one who is healthy or one who is not dangerously ill to eat the food out of concern that one will perform a larger quantity of the *melacha*.** Even if a gentile cooked on Shabbos it is prohibited on Shabbos. If one detached fruit from its place of growth for someone ill on Shabbos, even if he was ill before Shabbos it is prohibited for a healthy person on Shabbos since it grew on Shabbos and is considered *muktzah*.

- When slaughtering there is no concern that he will perform a greater quantity of the *melacha* since one slaughter produces a large quantity of meat. (M.B. 9)
- The meat is eaten without salting it since salting meat on Shabbos is prohibited but it must be rinsed of any visible blood. There is no prohibition against consuming blood that remains absorbed in the meat. (M.B. 10)
- It is permitted immediately after Shabbos. It is permitted to taste the meat on Shabbos to assure that it is appropriate for the patient. (M.B. 11)
- This is prohibited even if he adds the additional food to the pot before it is placed on the fire. Some maintain that it is only Rabbinically prohibited since it is done before the pot is placed on the fire. (M.B. 13)
- The reason is that since the gentile was permitted to cook there is no requirement to wait after Shabbos the amount of time it takes to perform the *melacha*. It is also not subject to the prohibition of *bishul akum*. (M.B. 14)
- According to Shulchan Aruch one's intent to use it before Shabbos is not effective since it continued to grow on Shabbos. It is certainly prohibited for one who became ill on Shabbos since it is *muktzah*. (M.B. 15)
- Magen Avrohom maintains that the additional growth is nullified to the majority that is permitted and Gra subscribes to that position. (M.B. 16)

Siman 318 Seif 3:

Just like it is prohibited to cook with fire, so too, it is prohibited to cook with a derivative of fire, for example, placing an egg next to a pot or to break it on a kerchief that was heated by fire to roast the egg. It is also prohibited to cook in something that was heated by the sun, for example, in a kerchief that was heated in sun, out of concern that one will cook with something that was heated from a fire. It is also prohibited to insulate food in sand or dust on the road that was heated in the sun but it is permitted to heat food in the sun, for example, to place an egg or water in the sun so that it becomes heated is permitted.

- One who cooks in something that was heated from a fire is Biblically liable. (M.B. 17)
- It is possible that after Shabbos it is permitted even for the person who performed the *melacha*. (M.B. 18)
- Rav Akiva Eiger follows the view that it is permitted to insulate it before Shabbos because food heated from the sun before Shabbos will cool off completely on Shabbos night (M.B. 19)
- One who cooks food in the hot springs of Tiberias is exempt since the water was heated from the sun but it still violates a Rabbinic prohibition. (M.B. 20)

Halacha Highlight

Food cooked by a gentile for someone who is ill

Rema Siman 318 Seif 2

ואפילו בשל על ידי אינו יהודי אסור בשבת

Even if it was cooked by a gentile it is prohibited on Shabbos

Shulchan Aruch (סע' ב') rules that if it was necessary to slaughter an animal on Shabbos for someone who is ill it is permitted for a healthy person to eat meat from the animal on Shabbos. The reason is that slaughtering involves a single *melacha* that provides a large quantity of meat and there is no concern that eating meat from the slaughtered animal will lead to one slaughtering additional animals. In contrast, a healthy person may not eat food that was cooked for someone who is ill out of concern that it will lead one to add more food to the pot and cooking more than necessary for the ill person is prohibited. Rema adds that even if a gentile cooked food for an ill person it is prohibited for a healthy person to eat the food. Mishnah Berurah (ס"ק י"ד) adds that it is permitted for a healthy person to eat the food immediately after Shabbos and it is unnecessary to wait the amount of time it would take to cook the food after Shabbos. The reason it is unnecessary to wait is that it was permitted to cook the food on Shabbos. Additionally, the food is not subject to the prohibition of food cooked by a gentile.

Shoneh Halachos (סע' ח') notes that elsewhere (סי' שכ"ח ס"ק ס"ג) Mishnah Berurah wrote that when a gentile cooks food on Shabbos for someone who is not dangerously ill, the food may only be consumed on Shabbos, but once Shabbos is over the food is prohibited since one can then obtain food cooked by a Jew. He answers the contradiction by distinguishing between cooking for someone who is dangerously ill and someone who is not dangerously ill. When cooking for someone who is dangerously ill, the prohibition of food cooked by a gentile is suspended entirely but when cooking for someone who is not dangerously ill the prohibition is only temporarily suspended for Shabbos but after Shabbos it is reactivated.