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

Overview

Siman 318 Seif 4 (a):

A food that was fully cooked is subject to recooking if it cooled. Some maintain that this is true only if shriveling will be beneficial to the food. **If the food was not fully cooked, even if it was cooked to the degree of *ma'achal ben drosai*, it is subject to cooking and even if it is still hot. When is a food subject to the prohibition of cooking when it is recooked? When the food contains liquid but a food that was cooked and is dry may be placed in hot food on Shabbos. If the dry food was not fully cooked before Shabbos, it may not be placed in hot food on Shabbos but may be rinsed in hot liquid on Shabbos…**

- It is Biblically prohibited to place such a food in a place that is *yad soledes bo* but one may be lenient and mix it with hot food in a *kli sheni*. (M.B. 23)
- In other words, it is not *yad soledes bo* even though it is warm but if it remains *yad soledes bo* it is not subject to cooking. It may only be returned to an oven whose coals were removed. Rema below (*seif* 15) maintains that if it has not cooled down completely it is not subject to cooking. (M.B. 24)
- If further cooking is detrimental it may be placed near the oven even where it is *yad soledes bo*. Bach and Gra follow the first opinion that does not distinguish between foods for which additional cooking is detrimental or not. (M.B. 25)
- *B'dieved* the food is not prohibited since one may rely on those authorities who maintain that once it was cooked to the degree of *ma'achal ben drosai* it is no longer subject to cooking. (M.B. 27)
- If the food was merely soaked in a *kli rishon* that was *yad soledes bo* rather than cooked it is prohibited on Shabbos to soak it in food that is *yad soledes bo* since it will become cooked to some degree. Some authorities are lenient and Pri Megadim explains that the lenient opinion refers to foods that cook easily even in a *kli rishon* that was removed from the fire. One may be lenient and soak the food in a *kli sheni* even if the food is *yad soledes bo*. (M.B. 31)
- It may even be placed in a *kli rishon* that is hot so that it will melt and become a liquid since once it was cooked it is no longer subject to cooking but it may not be placed in a *kli rishon* that sits on a fire. (M.B. 33)
- It may not even be soaked in a *kli sheni* since it appears as though one is cooking. (M.B. 34)
- In other words one may pour from a *kli sheni* on the food but not from a *kli rishon* since a stream from a *kli rishon* cooks the surface of the food upon which it is poured. It is also permitted to pour from a *kli sheni* onto liquid that is cold since it does not affect cooking. (M.B. 35)

Halacha Highlight

Dry and moist food

Shulchan Aruch Siman 318 Seif 4 (a)

אבל דבר שנתבשל כבר והוא יבש

But a food that was cooked and is dry

Shulchan Aruch begins this *seif* by ruling that if a food cooled down, even if it was fully cooked, it is subject to the prohibition of cooking. If the food was not fully cooked, even though it reached the minimum degree of cooking called *ma'achal ben drosai*, it is subject to cooking even if the food is still hot. He then adds that the issue of recooking a food that was already cooked is limited to foods that contain soupת but a food that was cooked and is dry may be placed in hot food on Shabbos since a dry cooked food is not subject to recooking. Mishnah Berurah (ס"ק כ"ט) explains that once liquids cool down the original cooking is gone and consequently when reheated it is considered as though one is cooking an uncooked liquid.

Poskim debate the working definition of dry and wet for this *halacha*. Mishnah Berurah (ס"ק ל"ב) writes that a dry food is one from which one poured out the liquid, which implies that even if a small amount of liquid remains on the food it is prohibited to place it in a *kli rishon* since that small amount of liquid will become recooked. This is also Shulchan Aruch HaRav's position, when he writes that only when a food is completely dry without any liquid whatsoever may it be reheated on Shabbos. Minchas Kohen (משמרת השבת שער ב' פ"ב תנאי הב') contends that as long as the majority of the food is dry one may consider the food dry and may be reheated on Shabbos. Rav Moshe Feinstein (אג"מ או"ח ח"ד סי' ע"ד בישול אות ז') writes that in a pressing circumstance one may rely on Minchas Shabbos' lenient position since Pri Megadim cites his position. In the event that the moisture on the food is not wet enough that it could wet one's finger to the degree that one could wet another surface (טופח על מנת להטפיח), there are authorities (קצות השלחן סי' קכ"ד בדה"ש ס"ק ל"ז) who maintain that even Shulchan Aruch HaRav would agree that it is considered dry. Rav Shlomo Zalman Auerbach (מאור השבת ח"א מכתב א* ס"ק נ"ב) rules that food that is moist from something external is certainly considered moist and thus wet noodles are treated as a wet food.