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

Overview

Siman 318 Seif 6:

If one has a vessel that contains warm food that is *yad soledes bo* it is permitted to place it on an insulated pot to maintain its heat so that it should not cool down. It is also permitted to seal the opening with dough if one has dough that was kneaded before Shabbos. One may not place a utensil that is not so hot on a pot that is too hot if the upper pot could become heated from the lower pot to the degree of *yad soledes bo*.

- Shulchan Aruch follows his opinion that once it is no longer *yad soledes bo* it is subject to cooking but according to Rema it is permitted as long as it did not cool down completely. (M.B. 49)
- This is allowed even if the food is not fully cooked since it will not become cooked and will merely remain warm. Many authorities disagree and permit this only if the food is fully cooked out of concern that it will cook somewhat from the heat. Ma'amar Mordechai rules that if it is fully cooked it is permitted even if further cooking would be beneficial. (M.B. 50)
- Although it is not permitted to insulate a food even if it does not add heat, in this case it is permitted since the primary insulating was done before Shabbos. (M.B. 51)
- Shulchan Aruch refers to where the dough is not *muktzah* and according to Magen Avrohom it is permitted since dough is not a material that could be smoothed. Taz maintains that dough could be smoothed but it is permitted in this case since one is not concerned that it should be strongly attached and according to this one may even use clay or wax. (M.B. 52)
- This restriction is limited to liquids but regarding solids it is permitted even if it cooled down entirely. (M.B. 53)
- Even if one does not intend to keep it there for a long time it is prohibited out of concern that he will forget it there and it will cook. (M.B. 54)

Siman 318 Seif 7:

Some authorities explain that the allowance to place a utensil containing warm food on an insulated pot applies even if the lower utensil rests on the fire but others maintain that if the lower pot is on the fire it will always be prohibited.

- Since a pot interrupts it does not give the impression that one is cooking. (M.B. 55)
- The stringent opinion maintains that it is similar to a shoveled-out stove that one may not place a pot of food on it in the first place. Halacha follows the first opinion. (M.B. 56)

Siman 318 Seif 8:

Regarding the placement of something cold that was fully cooked on hot food that is on the fire, there are authorities who maintain that this is similar to placing something on a fire and anything that one may place near a fire where it could reach *yad soledes bo*, for example a dry food, may be placed on the food that is on the fire. Others maintain that it is similar to *l'chatchila* placing a food on a stove on Shabbos and is prohibited even if the food is fully cooked and further cooking would prove detrimental and even if one's intent is to merely maintain its current temperature. The first opinion seems more correct but if it is a food that contains liquid and further cooking would prove beneficial it is prohibited according to all opinions.

- The two opinions in our *seif* are the same two opinions in the previous *seif* except that there the discussion is liquids which are subject to recooking once cooled and here the discussion is dry foods which are not subject to cooking even when dried. (M.B. 57)
- Foods that may be placed in a *kli rishon* may also be placed at a distance from a fire without concern that one will stoke the coals. (M.B. 58)
- Although generally one is only permitted to return a pot to a stove if the coals were shoveled out but not place it there in the first place, in this case since it is placed on another food it is permitted even though the coals were not removed being that this is not the normal manner in which one cooks. (M.B. 59)
- We also follow the lenient position in the previous *seif*. (M.B. 60)
- Although Shulchan Aruch cites Rabbeinu Yerucham who distinguishes between a food for which further cooking would be beneficial or not, halacha accords with those who do not draw that distinction and Shulchan Aruch may also subscribe to that view. (M.B. 62)

Halacha Highlight

Cooking a food that is partially cooked

Shulchan Aruch Siman 318 Seif 6

כלי שיש בו דבר חם שהיד סולדת בו

A utensil that contains warm food that is *yad soledes bo*

Shulchan Aruch (סעי' ו) rules that a pot that contains food that is *yad soledes bo* may be placed on Shabbos on a pot that was insulated if one's intent is to retain the heat of the upper pot so that it should not cool down. Mishnah Berurah (סק"נ) explains that according to Shulchan Aruch it is permitted even though the contents of the upper pot are not fully cooked. Although in *seif* 4 Shulchan Aruch wrote that food that was not fully cooked, even if it reached the stage of edibility (מאכל בן דרוסאי), it remains subject to the prohibition against cooking, in this case it is permitted. The reason is that it will not actually cook; all that one will accomplish is retain the heat that is already there. Mishnah Berurah then notes that many later authorities disagree with Shulchan Aruch and contend that it is not permitted unless the food in the upper pot is fully cooked. The rationale for stringency is the concern that the food in the upper pot will cook to some degree as a result of sitting on the upper pot. Ma'amar Mordechai rules that if the food is fully cooked it is permitted to place it on an insulated pot even if further cooking would prove beneficial to the food.

Poskim discuss whether one who further cooks a food that is already edible violates the Biblical prohibition against cooking and if so, the point at which one violates that prohibition. Rav Shlomo Zalman Auerbach (מנחת שלמה ח"ב סי' ו אות ב') references the Eglei Tal (האופה ס"ז) who implies that one is not Biblically liable unless the food becomes fully cooked. Rav Auerbach disagrees and writes that it is logical that one violates the prohibition as soon as the food becomes more edible as a result of cooking. Furthermore, if one violated the prohibition and placed food on a fire he is required to remove it as quickly as possible since every moment it remains over the fire he further violates the Biblical prohibition.