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

Overview

Siman 318 Seif 9:

A *kli rishon* (meaning a utensil that was used for cooking on a fire), even after it is removed from the fire can cook as long as it is *yad soledes bo*. Therefore, it is prohibited to add spices but salt may be added once it was removed from the fire since salt requires cooking similar to ox meat. Some prohibit placing in such a utensil salted meat even if it is from an ox. It seems to me that even if it was not salted it is prohibited and salt is mentioned only because if it wasn't salted it would be prohibited due to the blood. Some prohibit adding salt even to a *kli sheni* if it is *yad soledes bo* and one who is stringent should be blessed. If one added salt even to a *kli rishon* and even if it is on the fire so that one violated a prohibition, the food is permitted since the salt is subordinate to the food.

- This is true even if it is no longer boiling. (M.B. 63)
- If it is not *yad soledes bo* even a *kli rishon* does not cook. (M.B. 64)
- Spices may be added to a *kli sheni* even though it is *yad soledes bo* since it will not cook. If a solid food is in a *kli sheni* and is *yad soledes bo* one must be cautious since there are *poskim* who maintain that a solid food (דבר גוש)that is *yad soledes bo* can cook in the same manner as a *kli rishon*. (M.B. 65)
- Although it dissolves in a *kli sheni*, dissolving is not cooking. (M.B. 67)
- In other words, meat that was properly salted and rinsed. (M.B. 68)
- Even if the meat was not salted it would be prohibited due to the presence of the moisture on the meat and the reason salted is mentioned is that if it were not salted it would be prohibited to put it into the pot irrespective of Shabbos due to the prohibition against blood. (M.B. 70)
- Most *Poskim* follow the opinion that salt does not cook easily but since there are authorities that are stringent it is praiseworthy to adhere to the stringent position. This applies to salt that is mined but salt that is produced by boiling water is not subject to cooking since it was already cooked. Sugar may also be placed into a *kli rishon* that was removed from the fire but since there are authorities that question this, one should not add it to a *kli rishon*. (M.B. 71)
- When it is on the fire it is prohibited even according to Shulchan Aruch. (M.B. 72)
- If one added enough salt on Shabbos to give taste to the food it would be prohibited until after Shabbos if it was added to a pot that was on the fire. Once again, this applies to mined salt but does not apply to salt that was extracted from boiling water. (M.B. 73)

Siman 318 Seif 10:

It is prohibited to place spices on a plate and pour from a *kli rishon* onto them.

- Pouring from a *kli rishon* cooks the thickness of a peel and it is prohibited even *b'dieved* if one poured on them with an uninterrupted stream. (M.B. 74)

Halacha Highlight

Spices

Shulchan Aruch Siman 318 Seif 9

לפיכך אסור לתן לתוכו תבלין

Therefore it is prohibited to add spices

Shulchan Aruch (סע' ט') discusses the status of a *kli rishon* and writes that a *kli rishon* has the capacity to cook even after it was removed from the fire as long as it remains *yad soledes bo*. For that reason, he rules that one may not add תבלין—spices—to a *kli rishon* since the spices will become cooked. Mishnah Berurah (ס"ק ס"ה) writes that it is permitted to add spices to a *kli sheni* even if it is *yad soledes bo* since spices will not become cooked in a *kli sheni*. In the next *seif* Shulchan Aruch teaches that it is also prohibited to pour the contents of a *kli rishon* onto spices that are on a plate. Mishnah Berurah (ס"ק ע"ד) explains that although spices do not become cooked in a *kli sheni,* hot food poured from a *kli rishon* do have the capacity to cook to the depth of a peel and thus it is prohibited.

Although the term תבלין is commonly translated as "spices" it is not clear from Shulchan Aruch what is included in the category of תבלין which do not cook when added to a *kli sheni*. Gra and Tiferes Yisroel write that garlic, onion and oil are included in the category of תבלין and thus may be added to a *kli sheni*. Taz disagrees and contends that onions cook quickly due to their sharpness. All opinions, however, agree that other vegetables that are added to a food to give flavor are not categorized as תבלין. There is a disagreement whether lemon is categorized as a תבלין or not. According to the opinion that maintains that it is a תבלין, one may add a slice of lemon to a hot cup of tea that is in a *kli sheni*. Others disagree and only permit adding lemon to a *kli sheni* if it is not *yad soledes bo* or to a *kli shlishi*. Spices that are purchased nowadays may not be added to a *kli sheni* since they are ground so fine and it is logical to assume that they become cooked in a *kli sheni* (פסקי תשובות אות י"ח).