The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Sun, Feb 4 2024 ■ כ"ה שבט תשפ"ד
סימן שי"ח סעיף י"ג-ט"ו

Overview

Siman 318 Seif 13:

It is permitted to place a container of water or other beverage in a *kli sheni* that contains hot water but it is prohibited to place it in a *kli rishon*.

- It is permitted even if it becomes *yad soledes bo*. If one draws (ladles) liquid from a *kli rishon* with an empty utensil there are those who maintain that it has the status of a *kli rishon*, especially if it remains in the *kli rishon* until it boils so that the ladle is considered a *kli rishon*. (M.B. 87)

Siman 318 Seif 14:

It is permitted to place a container of water or some other beverage opposite the fire to cool down the liquid as long as it is far enough from the fire that it cannot become heated in that place to the degree of *yad soledes bo* which is the heat at which a baby's abdomen would become scalded. One may not move near the fire where it could become *yad soledes bo* and even to place it there for a short period of time so that it should cool is prohibited since it could cook there. The same is true concerning fruit or other foods that could be eaten raw.

- One cannot gauge this by hand since some people withdraw their hands at different temperatures. (M.B. 89)
- Although the food can be eaten raw it is prohibited since cooking improves the food. It is permitted to place a towel or lead utensil near a fire to warm it even if it is close enough to the fire that the lead could melt or the towel could burn because one would not be happy if this occurred and he does not intend for it to happen. (M.B. 91)

Siman 318 Seif 15:

Something that is fully cooked and is dry without soup may be placed opposite a fire even if it could reach *yad soledes bo* even if it cooled. If it is boiling, it is permitted even if it contains soup. Some authorities are lenient and permit placing it near a fire, as long as it is not directly on the fire or stove, even if it cooled down entirely. The custom is to follow the lenient position if it did not cool down entirely as I wrote above in *siman* 253.

- Placing it directly on the fire is Rabbinically prohibited since it gives the appearance that one is cooking. (M.B. 92)
- A liquid, even if already cooked, is subject to cooking once it has cooled. (M.B. 93)
- Shulchan Aruch mentioned "opposite a fire" to indicate that it must be at a slight distance from the fire so that one will be reminded not to stoke the coals. When the fire is located in an oven one may not place a pot near the fire even if it is at a distance since at that place it could reach *yad soledes bo*. If the pot is placed on a utensil rather than on the floor of the oven one may be lenient. (M.B. 94)
- This opinion maintains that cooked liquid is not subject to cooking even if it cooled entirely. (M.B. 97)

Halacha Highlight

Yad soledes bo

Shulchan Aruch Siman 318 Seif 14

דהינו מקום שכרסו של תינוק נכוית בו

Which is the temperature at which a baby's abdomen would become scalded

Shulchan Aruch (סעי' י"ד) rules that it is permitted to place a jug of water or some other liquid opposite a fire to remove the chill as long as it is placed far enough from the fire that it could not become heated to *yad soledes bo,* which is the temperature at which water would scald the abdomen of a child. Mishnah Berurah (ס"ק פ"ט) writes that using one's hand is not an effective means to measure whether the liquid is scalding or not since some people recoil from a small amount of heat whereas others do not recoil from that amount of heat. Chazon Ish (חוט שני ח"ב פכ"ט סק"ז) maintains that if one is able to keep his hand in hot water for a period of time, one could be certain that it is not *yad soledes bo*.

Rav Shlomo Zalman Auerbach (שו"ת מנחת שלמה ח"א סי' צ"א אות ח' ושש"כ פ"א הע' ג') contends that *yad soledes bo* is no less than 45°C (113°F). This is based on a comment of Rashi and Rosh (Chullin 8b) that the blood that emerges from a slaughtered neck is considered cold. Since the blood of a duck is more than 45°C, it follows that 45°C must be less than *yad soledes bo*. Teshuvas Or L'Tzion (ח"ב פ"ל תשובה י"ב) disagrees since the abdomen of a baby would become scalded when water is even less than 45°C. The reason why blood that emerges from the place of slaughter is considered cold is that the neck is considered a *kli sheni* that does not have the capacity to cook even at a temperature of *yad soledes bo*. Chazon Ish (חוט שני שם) maintains that 40°C (104°F) may already be *yad soledes bo* and certainly 46°C (114.8°F) is *yad soledes bo*. Rav Moshe Feinstein (אג"מ או"ח ח"ד סי' ע"ד בישול אות ג') writes that one should adopt a stringent position and consider 43°C (109.4°F) *yad soledes bo*. However, regarding the allowance to reheat cooked food, Rav Feinstein writes that if the food did not reach 71°C (159.8°F) one should not consider it cooked and thus it is prohibited to reheat such a food.