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Digest
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סימן שי"ח סעיף ט"ז

Halacha Highlight

Is butter a dry or wet food?

Shulchan Aruch Siman 318 Seif 16
ואף על פי שהשמן שבה שנקרש חוזר ונמוח
Even though it contains fat that hardened and subsequently melts

Shulchan Aruch (סע' ט"ז) rules that it is permitted to place אינפאנדא opposite a fire even in a place where the food could reach *yad soledes bo*. Furthermore, this is permitted even if the food contains fat that hardened and will melt from the heat. Mishnah Berurah (סק"ק) explains that Shulchan Aruch is referring to פשטיד"א which is bread that is folded over and contains pieces of fat. The reason it is permitted is that it is dry and consequently is no longer subject to cooking even though it cooled down. Although the fat will melt as a result of the heat, it is considered a dry food since at the time it was placed opposite the fire to warm it the fat had not yet melted.

Pri Megadim (א"א ס"ק מ"א) expresses uncertainty whether gravy that congealed is considered a solid that may be reheated or whether it is considered a liquid that may not be reheated once it cooled down. Rav Moshe Feinstein (אג"מ או"ח ח"ד סי' ע"ד בישול אות ו') writes that butter is considered a dry food. Therefore, if butter was made from milk that was pasteurized at a temperature that was *yad soledes bo* it is considered a dry food that was already cooked and thus is not subject to the restriction of recooking a liquid after it cooled down. Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פ"א הע' קע"ג) writes that one should adopt a stringent approach to this matter. Fat naturally hardens when it cools and thus is considered a dry food. When milk is pasteurized and then cools down, it remains a liquid and the cooking that occurred is not discernable so it cannot be considered a food that was already cooked. Even when it is subsequently manufactured into butter one cannot discern that it had been cooked and it turns into liquid so it should be categorized as a liquid and thus may not be reheated. However, he entertains leniency when it comes to placing butter onto a solid food (דבר גוש) since one can combine many factors that point towards leniency.

Overview

Siman 318 Seif 16:

It is permitted to place אינפאנדא opposite a fire where it could become *yad soledes bo* even though the fat inside which had congealed will melt. And it is certainly permitted to place opposite a fire a pot that contains gravy that congealed if when the fat melts it is not visible (i.e. it becomes absorbed into the solid food). Some authorities are stringent and the custom is to be stringent but when there is a need one may rely upon the first opinion.

- אינפאנדא is פשטיד"א which is bread that is folded and filled with fat. Although the fat will melt it is considered dry since when it is placed near the fire to heat it has not yet melted. (M.B. 100)
- It must be placed atop a utensil as discussed above in *siman* 253:3,5. (M.B. 101)
- When the fat melts it immediately becomes intermingled with the bread so that it is not recognizable. (M.B. 103)
- In terms of *nolad* it is permitted but as far as cooking is concerned this case is more stringent, therefore, it is permitted only if it is placed far enough away that it will not become *yad soledes bo*. (M.B. 104)
- This opinion maintains that the prohibition of *nolad* applies even when the fat is in a pot of liquid and even placing it in the sun for the fat to melt is prohibited. Even according to the stringent position it is prohibited only when the fat melts and oozes out so that it stands by itself but if the פשטיד"אdoes not contain so much fat or if it is placed far enough away so that the melted fat that is inside will remain inside it is permitted. It is also permitted to heat a piece of meat that contains fat even though some of it will melt since the amount is so small that it is insignificant. (M.B. 105)
- When necessary it is permitted even *l'chatchila* but in all cases it would not, *b'dieved*, be prohibited. (M.B. 107)