The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, Feb 6 2024 ■ כ"ז שבט תשפ"ד
סימן שי"ח סעיף י"ז-י"ח

Overview

<u>Siman 318 Seif 17:</u>

It is prohibited to place cold water (on hot water) **in order to warm it if the container is hot enough that if one were to leave it there long enough it would cook, meaning it would reach *yad soledes bo*. The reason is that placing something on a hot pot is the same as placing it near a fire but if it is not that hot, it is permitted.**

- According to Rema one may be lenient if it was cooked and did not cool down entirely. (M.B. 108)
- This is true even if the cold food was never cooked. (M.B. 112)

<u>Siman 318 Seif 18:</u>

If an אלפס or pot that was removed from the fire while hot but the food was not yet cooked one may not remove the spoon from it since it will involve mixing the food and is prohibited because it cooks. If the food was fully cooked it is permitted. If wool is in a cauldron, even if the wool absorbed the dye, it is prohibited to mix it (meaning, to move around the spoon). *L'chatchila*, one must be cautious **even regarding a pot** in all circumstances.

- If the food is fully cooked it is permitted to remove a spoon even though it is on the fire but others indicate that it is prohibited in this circumstance. (M.B. 113)
- It is certainly prohibited to actually mix the food and one is liable to offer a *Chatas* for this transgression. (M.B. 114)
- This transgresses the prohibition of dying since it is necessary to constantly mix it to prevent it from burning and it also facilitates the dye becoming absorbed in the wool. (M.B. 116)
- Later authorities maintain that we are not stringent about this and it is permitted to mix food that is fully cooked and one who wishes to adopt a stringent position may be stringent only when it comes to mixing but there is no reason to be stringent to remove a spoon from a food that is fully cooked as long as it is not on the fire. (M.B. 117)

Halacha Highlight

<u>Removing contents from a pot that is on the fire</u>

Shulchan Aruch Siman 318 Seif 18
אין מוציאין בכף מהם
It may not be removed with a spoon from it

Shulchan Aruch (סע' י"ח) writes that one who removes a pot of food from the fire but the food is not yet fully cooked may not remove some of the food with a spoon since he will thereby mix the contents and will cause them to become cooked. If the food is fully cooked it is permitted. Mishnah Berurah (ס"ק קי"ג) explains that Shulchan Aruch mentioned that the food was removed from the fire to emphasize that it is prohibited even though the food was removed from the fire. In contrast, when the food is fully cooked it is permitted to remove the contents with a spoon even if the food is on a fire. Elya Rabba, however, adopts a stringent approach to this matter and maintains that one should not mix the food when it is on the fire even though the food is fully cooked. In other words, even though the food is fully cooked one should not remove the food with a spoon when it is on the fire and he refers to a fire that is covered in a manner that permits returning the pot after it was removed. Instead he should remove the food from the fire to take some of its contents and then place it back over the covered fire. Rav Moshe Feinstein (אג"מ או"ח ח"ד סי' ע"ד) adds that when a pot is on a *blech* it is sufficient to remove it from its position directly over the fire even though it remains on the *blech* (פסקי תשובות אות כ"ו).

In the event that the pot rests on an uncovered fire and if one were to remove the pot it would not be permitted to return it to its position, or if the pot is large, thus making it difficult to remove from the fire, there are authorities that are lenient and permit removing the contents of the pot even though the pot is on the fire. In such a case it is preferable to try and remove the contents that are on the top of the pot rather than contents that require one to insert the spoon deeply into the pot (פסקי תשובות שם).