The Chicago Center
Digest
Mishna Berura
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סימן שי"ח סעיף י"ט סימן שי"ט הקדמה

Halacha Highlight

Taking water from an urn

Mishnah Berurah Siman 318 Seif Koton 118

הוא מתירא שמא יתאכל פרוקו והוא מוסיף מים

He is afraid that the glue connecting the parts will come apart and [to avoid this] will add water

Mishnah Berurah (ס"ק קי"ח) writes regarding a סאמאווא"ר (a cooking utensil) that was heated before Shabbos that it is prohibited for one to remove water from it on Shabbos if it was not raked of its coals. He then relates that this was discussed by Tosefes Yerushalayim who cites the Yerushalmi where the Gemara rules that one may not drink from a מוליאר on Shabbos if it was not raked from its coals. The reason is that the utensil was comprised of different parts and it is possible that the glue that holds the parts together may become eaten up by the fire and to prevent that from occurring he will add water. Accordingly, if one began drinking from a cooking utensil before sunset but while he was drinking the sun set he must refrain from drinking any more out of this concern.

Rav Moshe Feinstein (אג"מ או"ח ח"ד סי' ע"ד בישול כ"א) ruled that it is permitted for one to remove water from our urns nowadays and the concern that one will add water no longer applies. Rav Shlomo Zalman Auerbach (שולחן שלמה ס"ק ס"ד) also adopts a lenient position about this and explains that nowadays since we do not store coals in the utensil used to heat water and when there is a concern that the pot will burn one removes the pot from the fire rather than adds water, it is permitted. Rav Nissim Karelitz (חוט שני ח"ב פכ"ו סק"ז), however, maintains that when the electric heating element is contained in the same place as the water and if the water is removed the heating element will become ruined, it is prohibited to use such a utensil on Shabbos out of the concern mentioned by the Mishnah Berurah. Teshuvas Minchas Yitzchok (ח"ו סי' כ"א) disagrees and contends that the concern that one will add water is limited to a utensil that is comprised of many parts and water is regularly added so that it will not become ruined. In contrast, our water urns do not have to be refilled until almost all of the water is removed and generally one can tell that the water is running out so that he will know to leave the remaining water in the urn, so there is no concern that he will add water and it is permitted.

Overview

Siman 318 Seif 19:

It is prohibited to smear oil or garlic on a roast while it is still in front of the fire even if it was roasted during the day since the oil or garlic will become cooked.

- It is also prohibited to smear oil or garlic on a roast that was removed from the fire if the meat is still *yad soledes bo*. Even if the meat was placed on a plate which is a *kli sheni* it is prohibited since many *Poskim* maintain that a solid food has the capacity to cook even when on a *kli sheni*. *B'dieved*, it is not prohibited if the meat is on a *kli sheni*. This restriction does not apply to fat that was cooked but had cooled down and congealed but one must add small amounts of fat at a time so that it could become absorbed by the meat. All opinions agree that when one is not liable for cooking a food, e.g., it is fully cooked, one is not liable for mixing it. Kol Bo, however, writes that one is liable for mixing a food that is on the fire even if it is fully cooked. (M.B. 118)
- One is liable for selecting in one of three ways: 1) If one removes the refuse from the food even if the selecting is done by hand for immediate use; 2) If one uses a utensil that is normally used for selecting, even if he removes the food from the refuse and intends to use it immediately. If one uses a utensil that is not normally used for selecting he has violated a Rabbinic injunction; 3) If he selects with the intent to use it another time. Selecting is permitted only when all three prerequisites are met, he chooses the food from the refuse, by hand rather than by utensil and for immediate use. (Introduction to *Siman* 319)