The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Sun, Feb 12 2023 ■ כ"א שבט, תשפ"ג
סימן רנ"ג סעיף א'

Overview

Siman 253 Seif 1 (b):

... or if it was raw and did not cook at all because one puts out of his mind raw food until the next day and it can cook overnight without stoking the coals at all. If it is partially cooked but not fully cooked or even if it is fully cooked but the food would improve if it shriveled, we are concerned that he will stoke the coals, therefore it is prohibited to leave the food on the fire unless the kirah was גרף, meaning that one removed all of the coals or קטם, meaning that one covered the coals with ash to reduce the heat. If one placed raw meat it is permitted as though all of the food was raw since a piece of raw meat will cause a person to put it out of his mind. Even if the coals of the kirah were not removed or covered with ash, it is permitted to place a pot next to the kirah from the outside. If the kirah is fueled with straw or stubble it is permitted to leave food on the kirah even if the fuel was not removed or covered with ash.

- This applies only to raw meat which will not be cooked for the Shabbos night meal. (M.B. 9)
- If the meat was not cooked at all it may be placed in the stove right before sunset but if it cooked a little before Shabbos it must be removed before Shabbos unless it is fully cooked. (M.B. 10)
- Even if the food is heated it is permitted to leave on the stove without concern that he will stoke the fire since the food is not cooked. (M.B. 11)
- One must cover all of the coals but it is not necessary to cover them to the degree that one cannot discern a fire altogether. A thin cover of ash is sufficient even if the fire flares up again. The rationale behind this is that once one demonstrates that he is not interested in the coals he will certainly not stoke the coals. The Gemara also teaches that once the coals lose their glow it is as if they were covered. The reason is that once one was not interested in preventing them from losing their glow it is evident that he will not be interested in stoking them. (M.B. 14)
- There is a disagreement whether a pot may be returned (חזרה)next to a stove and according to some authorities one may place a pot of food next to a stove even l'chatchila if the food is warm and fully cooked. (M.B. 15)
- This is true even if the food is not 1/3 cooked. (M.B. 16)
- This is true even if the stove is yad soledes bo in that spot. (M.B. 17)
- The pot of food may also be placed inside since it is considered as though the coals were shoveled out. (M.B. 18)
- There is no concern that one will stoke the coals since as soon as the fire goes out the coals are also extinguished. (M.B. 19)

Halacha Highlight

Electric hotplate

Shulchan Aruch Siman 253 Seif 1 (b)
ואם הסקה בקש או בגבבא
If it is fueled with straw or stubble

Shulchan Aruch rules that if one's kirah is fueled with straw and stubble one may keep a pot of food on the fire as Shabbos begins. This leniency applies whether the food is not fully cooked or whether it is fully cooked and shriveling would be beneficial to the food. Furthermore, when the kirah is fueled with straw and stubble it is not even necessary to shovel out the coals or cover them with ash. The reason is that there is no concern that one will stoke the flame since once the flame goes out the coal also goes out and there are no coals to stoke. Poskim debate how far one can extend this principle.

If one has an electric hotplate with one setting, Chazon Ish (ארחות רבינו ח"א עמ' ק"ב) maintains that it is not considered גרופה וקטומה. Rav Elyashiv (שבות יצחק שהיה וחזרה פ"ח אות א') is also quoted as ruling that such a hotplate is not considered גרופה וקטומה since Chazal do not draw distinctions in their enactments. Therefore, there is no difference whether it is possible to adjust the flame or setting or not. However, if one covers the hotplate with something that contains some of the heat it may be used since this is comparable to קטומה. In contrast, Rav Moshe Feinstein (שו"ת אג"מ ח"ד סי' ע"ד בישול אות לה) writes that a hotplate that cannot be used for cooking is not subject to the enactment that the coals must be removed or covered. Rav Shlomo Zalman Auerbach (שש"כ פ"א הע' ע"א) also maintains that there is no need to cover a hotplate that has only one setting. He explains that by placing the food on a place where it does not cook it is comparable to covering the ashes. Furthermore, the concern that one will stoke the coals does not apply to something that cannot cook and thus the enactment does not apply.