The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רנ"ג סעיף ב'

Overview

Siman 253 Seif 2 (a):

If one removed or covered the coals in a kirah and removed the pot of food from the kirah, even on Shabbos, it is permitted to return the food to the kirah as long as it is still boiling, it remained in his hand, **he did not place it on the ground,** and he had intention to return it**. It may only be placed on the kirah but not inside the kirah. Regarding a tanur, it is prohibited to return the pot of food even if the coals were removed or covered and the same is true concerning a kupach that was fueled with olive refuse or wood.**

- If the coals were not removed or covered it is prohibited even if the food shriveling would be detrimental. (M.B. 51)
- Once the food stops boiling, meaning, it is no longer yad soledes bo, it is subject to the prohibition against cooking. According to Rema's position in siman 318:15 the custom is to be lenient if the food did not cool down entirely. (M.B. 54)
- In other words, one did not release the pot from the moment that it was removed from the stove until it was returned. If one placed the pot on a bed or bench and then returned it to the stove, it appears as though one is placing it on the stove in the first place on Shabbos. (M.B. 55)
- If one removed the pot without the intent to return it and then changed his mind and decided to return it, it is prohibited to be returned even if one did not place it on the ground. Biur Halacha records opinions that are lenient if it remained in one's hands even if he did have intent to return it and there are authorities who are lenient if one's intent was to return it even though it did not leave his hands and when necessary one may follow these lenient opinions. (M.B. 56)
- It must be placed on the closed part of the top of the stove or one must place something over the opening where the pot normally rests. Inside the kirah refers to where the pot rests on the floor inside the kirah. (M.B. 57)
- The issue with placing it inside the kirah is that is appears as though one is cooking. (M.B. 58)
- Returning a pot to a kirah is permitted only when the coals were shoveled out, and since a kupach and tanur are very hot, shoveling out the coals is not sufficient. (M.B. 60)

Halacha Highlight

If the flame goes out under the blech

Shulchan Aruch Siman 253 Seif 2 (a)

ולא הניחה על גבי קרקע

He did not place it on the ground

Shulchan Aruch discusses the prerequisites necessary to be able to return a pot of food back to a kirah on Shabbos. He requires that the coals of the kirah to be removed or covered with ash, the food may not be placed on the ground and the food must remain hot. Rema adds other prerequisites necessary to return a food to a kirah. They are that the food must remain in one's hands, one must have intent when the pot of food is removed to return it to the kirah, and the food must be fully cooked. Regarding the requirements to keep the pot in one's hands and intent to return it, Mishnah Berurah (סי"ק נ"ה ונ"ו) explains that if these prerequisites are not met, placing the food on the kirah is not considered an act of returning the food to the kirah; rather it is considered as though one is placing the food on the kirah in the first place. Mishnah Berurah then mentions that there are authorities who dispute the necessity of these prerequisites and one may rely upon those authorities in a circumstance of necessity.

There is a dispute concerning a circumstance in which the flame under a pot of food goes out and one wants to move the move to another blech. Rav Moshe Feinstein (שו"ת אג"מ או"ח ח"ד סי' ע"ד בישול אות ל"ח) ruled that the fire going out is not the same as if one had placed the pot of food on the ground and it may be moved to another blech. Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פ"א הע' ס"ט) also ruled that it may be placed on another blech. He explained that the fire going out is no different than had the pot fallen by itself on the floor which would not prevent him from returning it to the blech. Rav Yosef Sholom Elyashiv (ארחות שבת ח"א פ"ב סע' מ"ט ובהע' פ"ב), however, considered it as though the pot was placed intentionally on the floor and l'chatchila it should not be returned to the blech.