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

Overview

Siman 254 Seif 1:

Although it is permitted to leave raw meat on a fire, this allowance is limited to where it will cook in a pot, but if it is roasting next to a fire it is prohibited to leave it there close to Shabbos since it cooks quickly and there is a concern that one will stoke the coals. This is true regarding ox and goat meat, but meat from a kid or fowl that are cut in pieces may be left roasting near a fire since we are not concerned that he will stoke the coals since stoking the coals will cause the food to burn since all it needs is the heat of the fire. If the meat is in a tanur and the opening is sealed with clay, regardless of whether it is kid or fowl meat that is whole or ox or goat meat, it is permitted and we are not concerned that he will stoke the fire since opening the tanur to stoke the coals will allow cool air to enter cooling down the tanur and the meat will harden and ruin. There is no difference whether the food is raw or partially cooked. If the torso of the body is intact, even though the head and legs were severed it qualifies as whole. Some are stringent and maintain that when the oven is sealed everything is permitted but on an exposed fire everything is prohibited. If the opening to the tanur is closed but not sealed then there is a difference between kid and fowl and other varieties of meat as explained and the custom is in accordance with this opinion.

- In other words it is permitted, l'chatchila to keep food on a kirah or tanur even though the coals were not removed or covered for since it is raw he dismisses it from his mind until Shabbos day. (M.B. 1)
- Even if one is roasting the meat in an oven and the covering to the oven is closed but not sealed there is a concern that he will remove the cover and stoke the coals. (M.B. 2)
- Roasting in a pot is the same as cooking in a pot and the meat may remain if it is raw. Shulchan Aruch also precludes placing the meat directly on the fire which is prohibited even for kid meat. (M.B. 3)
- It is prohibited unless there is enough time during the day for it to roast to the point that further shriveling would be detrimental or according to the second opinion in siman 253 until it reaches ma'achal ben d'rosai. (M.B. 4)
- Later authorities wrote in siman 253 that concerning beans, vegetables and other soft foods that cook quickly in a pot, even if they are raw there is a concern that one will stoke the coals. (M.B. 5)
- The meat is hard and requires extensive cooking and there is concern that someone will stoke the coals. (M.B. 6)
- If it is not sliced it requires extensive cooking similar to ox and goat meat and if one was to stoke the coals and the meat would not burn there is a concern that he will stoke the coals. (M.B. 8)
- It is permitted whether it is raw or whether it is partially cooked. (M.B. 9)
- According to this reasoning there is no difference whether it is roasting in an oven whose opening is closed or one is roasting the meat next to the fire and it is permitted. The stringent opinion cited by Rema maintains that it is only permitted for kid and fowl if it roasts in a tanur whose opening is closed even though it is not sealed. In such a circumstance we assume that he will not open the oven since the air is harmful but if it roasts over an open fire there is a concern that he will stoke the coals even if the meat is kid or fowl. (M.B. 10)
- If it is in a pot it does not matter that the opening is sealed with clay since the meat will not harden. (M.B. 11)
- Rema refers to all of the cases, permitted and prohibited, mentioned above. (M.B. 12)
- If it could roast during the day it is permitted even regarding ox meat. (M.B. 13)
- Even if the meat is in a pot and is partially cooked and we are not concerned that he will open the tanur and stoke the coals since it is sealed with clay and not in a position for them to be stoked and he disagrees with Shulchan Aruch about this who is stringent. The reason Rema introduced his comments with the words ויש מחמירין is that regarding roasting his position is stringent. (M.B. 14)
- Rema does not mean literally on the fire, rather he means near the fire and he is coming to disagree with Shulchan Aruch's position that there is no difference whether the kid is roasted in a tanur whose opening is closed or whether it is roasting over an open fire. According to Rema it is only permitted if it is roasting in a tanur whose opening is closed. (M.B. 15)

Halacha Highlight

Taping or removing the control knobs on the oven

Shulchan Aruch Siman 254 Seif 1
ואם הוא בתנור וטח בטיט
And if it is in a tanur that is sealed with clay

Shulchan Aruch writes that the allowance to keep raw food on an open fire as Shabbos begins is limited to when the food is cooking in a pot since it will take a long time for the food to cook and he forgets about it until the morning (מ"ב סק"א). However, if one is roasting meat next to a fire it is prohibited to leave it roasting as Shabbos begins. The reason is that meat that roasts over a fire cooks quickly and the concern that one will stoke the coals returns. After distinguishing between different varieties of meat and how quickly they cook, Shulchan Aruch adds that if the meat roasting over the fire is in a tanur whose opening is sealed with clay it is permitted to leave the meat roasting as Shabbos begins. The reason there is no concern that the cook will break the seal and stoke the coals is that opening the tanur would allow cold enter to enter the tanur which would cause the meat to harden and ruin. Shulchan Aruch and Rema have a dispute whether this leniency applies for meat that is cooking in a pot. According to Shulchan Aruch the leniency does not apply since the food will not harden and become ruined if one were to open the tanur whereas according to Rema it is permitted since the opening to the tanur is sealed.

Chazon Ish (או"ח סוס"י ל"ו וסי' ל"ח סק"ב) contends that this leniency is not limited to actually sealing the opening with clay; rather any means by which one adds an additional step necessary to stoke the coals makes it permitted. Thus if one placed a lock on the opening of the oven it would also be permitted for one to leave the meat roasting as Shabbos begins. Later Poskim even permit locking the control knobs and according to some even putting tape on the knobs or removing them altogether is sufficient for the oven to be considered garuf v'katum. Other Poskim, however, are not as certain that these leniencies are comparable to sealing the opening with clay (פסקי תשובות אות א' הע' 4).