The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Wed, Mar 1 2023 ■ ח' אדר, תשפ"ג
סימן רנ"ז סעיף ח'

Overview

Siman 257 Seif 8 (a):

Although it is permitted to leave a pot of food on a kirah that has coals in accordance with the rules discussed in siman 253, if it is covered with garments, even though the garments do not add heat, nevertheless, since the fire beneath it adds heat it is prohibited. **However, if the garments do not make contact with the pot it is permitted even though the fire is beneath the pot. Therefore, when one places a pot on a kirah or kupach that contains coals but the bottom of the pot does not touch the coals, it is she'hiyah and permitted in accordance with the guidelines explained in siman 253. If one placed a wide utensil that does not touch the sides of the pot and then one placed garments over the top of the wide utensil it is permitted since the garments only touch the wider utensil and do not touch the utensil that contains the food so it is not considered as though one insulated the food. It is also permitted to place a pot of food in our ovens when one adds a piece of raw meat as long as the pot does not make contact with the coals even though the opening of the oven is covered with garments. Since the garments do not make contact with the pot of food it is not considered insulating.**

- The pot rests on the opening of the kirah rather than on the coals that are contained in the kirah. The same would be true if a pot rested on a metal stand in our ovens. It is essential that the food is fully cooked. (M.B. 37)
- Shulchan Aruch is following his position from siman 253:1 but according to Rema it is permitted even if the bottom of the pot is touching the coals since it is exposed on top. (M.B. 41)
- This applies when there is a fire burning in the kirah but according to some opinions there is no restriction to cover the pot with garments when there is no fire, since the floor of the kirah is not fit for insulating a pot. Additionally, a kirah derives its heat from the fire and when there is no fire it continuously cools down. Some authorities are stringent and require one to place a wide utensil or board on top of the pot before placing down the garments but one should not protest against those who maintain a lenient position. (M.B. 43)
- Shulchan Aruch is explaining that it is permitted to place a pot of food in a tanur even though the coals were not removed or covered if one adds a piece of raw meat since that alleviates the concern that one will stoke the coals. The same applies if the food is fully cooked but otherwise one violates the injunction against she'hiyah. Although the pot of food is in the tanur and one insulated the opening with garments which certainly adds heat, nevertheless, it is not considered insulating since the garments do not touch the pot of food. (M.B. 44)
- If the bottom of the pot was touching the coals it would be considered insulating with a material that adds heat according to Shulchan Aruch whereas according to Rema this is not considered insulating. (M.B. 45)

Halacha Highlight

Crockpots

Shulchan Aruch Siman 257 Seif 8 (a)

שאינו נוגע בצדי קדרה

They do not touch the sides of the pot

Shulchan Aruch writes that it is permitted to place a wide utensil on top of a pot of food and then cover that wide utensil with a garment in order to maintain the heat of the food. The reason it is not considered as though one is insulating the pot of food is that the garments are not touching the sides of the pot that contains the food and if the insulating material does not touch the sides of the pot it is not considered insulated. Sha'ar HaTziyun (ס"ק מ"ג) discusses a variation of this principle. If there is a hole in the oven into which one could place a pot of food to keep it warm, one has to be certain that the hole is not the exact size of the pot for if it is the exact size of the pot it would be considered insulating the pot of food. Rather one must be certain that there is some empty space between the walls of the pot and the walls of the hole so that they do not make contact.

This principle applies to a crockpot as well. The pot contains electric elements that generate heat and slowly cook the food in the ceramic crock that is placed inside of it. Since the wall of the crock that contains the food does not make actual contact with pot that contains the electric elements it is not considered as though one insulated the pot. Although the space is small, Sha'ar HaTziyun (שם) writes that even a small amount of space is sufficient to alleviate concerns of insulating the pot. However, one must be mindful of the fact that a crockpot is not considered gerufah v'ketumah and as such the food inside of the crockpot must be fully cooked before Shabbos or at least have reached ma'achal ben drosai. Additionally, if one removes the crock from the pot on Shabbos it is prohibited to return the crock to the pot (פסקי תשובות אות י"ג).