A) Using hot tap water on Shabbos

Using hot tap water on Shabbos is prohibited under the laws of Bishul in almost all circumstances and conditions.261

a) Why using hot water involves Bishul

Turning on the hot water faucet causes hot water to be released from the water heater (a tall, cylindrically shaped tank) that supplies the hot water in his home.

When hot water is released from the water heater tank, new fresh cold water immediately enters the tank (by force of the water pressure that controls the flow of water through all the water pipes). This new cold water instantly comes in contact with the hot water already in the tank, and becomes hot as well. Since the hot water heaters in most homes are set at approximately 125-135 degrees Fahrenheit (51.6°-57.2° Celsius), it can be assumed that the fresh water will also be heated to about that temperature upon entering the hot water tank (the tank is a Kli Rishon).

This process of causing new cold water to become hot by causing it to enter the tank of hot water is a form of Bishul (Toldas Aish), and is prohibited.262

[Diagram of hot water system]

[Text in Hebrew]
Pouring Cooks only the Surface

There is one difference between immersing food in a kli rishon and pouring onto food from a kli rishon. While immersion can cause the food to become cooked through and through, pouring will cook only the surface.\(^\text{16}\) One leniency arises from this distinction.

Although we have seen that it is forbidden to immerse a container of food or drink (e.g., a baby bottle) in a kli rishon, it is permissible to pour water from a kli rishon onto such a container. Since pouring can cause only the surface of the container to be cooked, the food within the container cannot become cooked, because the container stands in place of the ‘surface’ of the food. Thus, the container’s contents may be heated up in this manner.\(^\text{17}\)

D) Adding hot water to a pot of cholent

(a) If the pot can be moved

If one discovers that the (fully cooked) cholent has dried up in the pot, he may add hot water from an urn or kettle (Kli Rishon) to the pot of Cholent.

However, two simple steps should be followed:

1: The pot must be removed from the blech, or at least moved over from the flame area of the blech. (This is because the process of pouring in the water and then replacing the lid is tantamount to stirring the food in the pot ("Maygía"), which may not be done on the flame—see C above.)\(^\text{315}\)

2: The water should come directly from the urn or kettle into the pot, not from a Kli Sheini.\(^\text{316}\) In other words, it is preferable not to pour the hot water into a cup and then into the pot. This is because pouring the water from the cup into the second pot may be regarded as "Chazara" (of the water) according to some views.\(^\text{317}\)

(b) If the pot is too heavy

If necessary, one may add water to the pot even from a Kli Sheini. For example, if the water is in an electric urn that cannot be brought to the pot, and the pot is too heavy to bring to the urn, one may transfer the water in a cup.
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Tosafist explains that the temperature of the heat is not the sole factor in the Bishul process. Substances that do not generate their own heat, but merely absorb heat from another source, tend to rapidly lose their heat as soon as they are transferred from the original cooking vessel to a second vessel.

This loss of heat occurs because there is a natural temperature exchange between the cool walls of the unheated second vessel, and the warm liquid poured into it. The walls of the second vessel absorb some of the heat of the liquid poured into it; the liquid in turn loses all of that heat.

Tosafist further explains that because the liquid in the second vessel is in the process of losing its heat, it loses its Halachic heat intensity, and cannot cause Halachic Bishul, even if it is much hotter than Yad Soledes. (The term *intensity* here does not refer to a degree of temperature, but rather to a specific *Halachic property* of heat in the context of Bishul, as explained above.)
According to this explanation, it may be concluded that a substance that in the process of cooling and losing heat cannot cause Bishul in any other substances.

On the other hand, a pot of hot soup in which the soup was originally cooked (Kli Rishon) can cause Bishul even if it is only at the minimum temperature of Ḥad Soledes, because the walls of the original pot retain and thus “stabilize” the heat, allowing for only a very slow heat exchange. This grade of Secondary Heat can therefore cause Bishul.
לא יכלה עכלו בקביל (הכף בחודש שיריתו פקף ב).
Foods and substances that are especially sensitive to heat are deemed more readily susceptible to Bishul than most other foods. These foods can therefore become cooked even in a Kli Sheini. The Bishul-sensitive types of foods are known as Kallei Habishul.

The Mishna (Shabbos: 145b) states that the following foods are highly sensitive to heat, and are therefore classified as Kallei Habishul:

- Old, salted fish (e.g. herring)
- Highly salted meats
- Spanish mackerel (of the Scombridae family)

One may not place these foods into a Kli Sheini, or even pour hot water from a Kli Sheini onto them.

These foods are unusual in that they can be made edible by applying a low grade of heat. For example, highly salted fish or meat (referred to as מלח ויריח) can be made edible by simply pouring hot water from a Kli Sheini over them.

Similarly, the Spanish mackerel (called חלמון), is a spiny-finned food fish (related to the tuna family), which has a very thin, tender skin. Consequently, even a low grade of heat can "cook" this (or any similar) fish to the point of edibility.

However, beyond the examples cited above, the Talmud does not specifically identify which foods are Kallei Habishul, and which are not. This of course creates a problem with the practical application of this Halacha.

The general consensus of Poskim appears to be as follows: Any food that is finely ground, is thin and flaky, or is of a soft and absorbent texture can be considered "Kallei Habishul".
b-1) Pouring cold water into hot liquids

It is permitted to pour cold water into a hot Kli Sheini. Therefore, one may pour some cold water into a very hot cup of tea, or into a very hot bowl of soup to cool them down. This is permitted even if the tea and soup remain Yad Soledes after the cold water was added. As explained earlier (Chapter II; C/6-2), water does not become cooked in a Kli Sheini.

Although it is permitted to pour cold water into a hot Kli Sheini, it is absolutely forbidden to pour a small amount of cold water into a Kli Rishon. A Kli Rishon, even after it was removed from the blech, can cook almost anything (see Chapter II; C/6, earlier).

Examples:

- One may not pour some cold water into a hot pot of soup to reduce its heat.
- One may not pour cold water into a hot pot of cholent to loosen its consistency.
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ם QUI נייט כדי להיות קבל לא ידע מה.

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בר ח"ש, ר"ש ירושלים (א) יבשא הינלנה
ונית התせて חסידות מ"א ה-
(ב) חבר הנ"ס ומ"ס המוסר (ג) יס Büyük gerıl
אותו ב"ש המ"ס (ד) לא מ"ס מ"ש מ"ש (ה) גדע
(ו) יהודי אריה (ז) יבשא הינלנה (ח) יבשא הינלנה (ט) יבשא הינלנה (י)

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וככבר ב"ש המ"ס פורסם בו לקהל המתנה של צד שני:

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A cooked Davar Gush in liquids

The unique category of Davar Gush applies only when the hot solid is not immersed in any liquid. However, a Davar Gush that is immersed (or partially submerged) in a liquid, assumes the status of the liquid in which it is immersed. (This holds true whether the Davar Gush was originally cooked in the liquid or not). Thus, if the Davar Gush is in a Kli Sheini filled with hot liquid, it likewise assumes the status of the Kli Sheini.

A Davar Gush acquires the same properties as the liquid because a hot solid that is even partially submerged in a liquid tends to cool off more quickly as a result of its contact with the cooler liquid.

This same basic concept is applied in the cooling technology of an automobile (combustion) engine. The engine becomes extremely hot during use, and must be kept cool to prevent the engine block from fusing under the intense heat. The engine is effectively cooled by pumping water or fluids through cavities in the engine block. This has the effect of "immersing" the engine block in water, thereby allowing a vital temperature exchange between the hot engine and the cooler surrounding water.

Essentially the same effect occurs with a hot solid food in liquid; the food is cooled, even at its core, by the surrounding liquid. Accordingly, a cooked potato or carrot in a bowl of soup assumes the same Kli Sheini status as the soup itself.

According to many authorities, hot Davar Gush foods such as chicken, meat, or cholent should not be served on a plate together with uncooked side dishes, because the raw vegetables or their dressing are likely to come in contact with the hot solid food and possibly cause Bisbul of the salad. However, some leading Poskim see no problem with this (for a combination of reasons). Many people apparently follow this lenient ruling (see also Chapter V; E/a).

As a general rule however, one must not extrapolate such Halachic judgments on his own, because not all Halachic combinations are viable leniencies. One must find a precedent in the Shulchan Oruch or consult a Rav.