

Hilchos Shabbos Initiative

Hilchos Bishul

Is it permissible to return food to an oven or warming drawer that is turned on?

Since an oven and warming drawer do not have a *blech*, food may not be returned to it if it is turned on. However, a pan may be removed slightly from the oven and then returned fully into it, provided that the greater part of the pan remains inside.

An oven that has been turned off is considered as if it has a *blech* even if it is still hot, and food may therefore be returned to it following the five conditions of *Chazara* stated above.

Once an oven has cooled down and is no longer at a temperature that can heat food to 110°F, food may be placed inside unconditionally.

By what method is it permissible to add water to *cholent* that is drying out?

If the *cholent* is on a *blech* and fully cooked, it is permissible to pour heated water into it in one of the following ways:

- It is permissible to remove the pot of *cholent* from the crock-pot/stove, bring it near an urn, and add water to it directly from the urn. It is imperative that the pot remains in one's hand while adding the water.¹
- It is permissible to pour water from an urn into a cup, and then pour it from the cup into the pot. It is imperative that the cup of water remains in one's hand continuously until it is poured into the pot.
- If the length of the electrical cord allows, it is permissible to move the urn close to the crock-pot or stove itself and add the water directly to the pot. Alternatively, the crock-pot itself may be moved close to the urn, and the water added directly to it. In all cases, care must be taken to assure that the cord is not pulled out from the urn or crock-pot.

When one wants to remove excess liquid from the *cholent*, it is permissible to pour out some of the liquid as long as one either does not remove all of it, or one pours out some of the desired solid along with the liquid.²

¹One does not have to be concerned about the urn becoming *fleishig*.

²This will avoid the prohibition of sorting (*Borer*), since one is not separating the bad from the good.

The Chofetz Chaim writes in the name of R' Yonasan Eibishitz that if one does not learn Hilchos Shabbos very well, it is impossible not to be עובר on a forbidden act on Shabbos.

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This sheet contains Divrei Torah and should be dealt with accordingly.

לזכות רפואה שלימה חי' מלכה בת בת-שבע