



Parshas Re'eh 5763

August 22, '03

Volume II Issue 43

*How should one mix hot water and cold in order to wash one's hands or face?*

mixture does not reach the temperature of *yad soledes bo*.<sup>2</sup>

We learned in the previous shiur that one may wash limited areas of one's body with hot water on Shabbos provided that a) one does not wash the majority of one's body and b) that the water was heated before Shabbos. One of the methods is to take hot water from an electric Shabbos urn or to use some water from the kettle that is on the Shabbos hot plate or blech. This water is heated before Shabbos and may therefore be used for this purpose.

The problem is that this water is too hot to bathe with, and for practical reasons it must be mixed with cold water. Mixing hot and cold water can result in the 'cooking' of the cold water and therefore must be mixed in a permitted manner.

Two methods are feasible and permitted:

1. Pour hot water from the urn etc. into a dry vessel and add cold water to cool it. Since the vessel the hot water is now in is called a *k'li sheini*, one may add 'uncooked' water to a *k'li sheini* and it does not 'cook' in that *k'li*.<sup>1</sup>
2. Pour hot water from the urn etc. onto cold water making sure that only a small amount of hot water is poured thus ensuring that the

*If a gentile heated water on Shabbos for an ill person, may someone else wash with that water?*

The *Shulchan Aruch*<sup>3</sup> teaches us that if a gentile cooked for a sick person on Shabbos, a healthy person may not partake of that food on Shabbos.<sup>4</sup> The reason is because *Chazal* were afraid that the gentile would purposely add food to the pot for the healthy person.<sup>5</sup>

The same reasoning is applied to our case. Were it permitted for a healthy person to bathe in the hot water heated for a sick person there is fear that the gentile would heat water specifically for the healthy person. Accordingly a healthy person may not wash with that water.

*Is one permitted to take a cold shower on Shabbos?*

The abovementioned problems pertaining to hot water do not apply to bathing in cold water. However there are other problems. The *Shulchan Aruch*<sup>6</sup> teaches us that when one washes in a river on Shabbos, when

<sup>1</sup> *Simon* 318:13. See also the *SS"K* 1:53.

<sup>2</sup> See the *SS"K* 1:51 based on the *Bi'ur Halacha* in *simon* 318:12. *Yad soledes bo*: 40°-45°C or 104° - 113°F.

<sup>3</sup> *Simon* 318:2.

<sup>4</sup> Disregarding the issue of *bishul akum* - food cooked by a gentile.

<sup>5</sup> See the *M"B* 318:13 whether and when it is an *issur d'oraisso* or only a *d'rabanan*.

<sup>6</sup> *Simon* 326:7, and see *M"B* 22.

coming out of the river one must take care to dry himself before walking four *amos*, because he will be 'carrying' the water in a *carmelis*.<sup>7</sup>

The *Mishna Berura*, quoting the *poskim*, says<sup>8</sup> that the custom is not to bathe in a river on Shabbos at all because of the various pitfalls involved with such bathing.

Just to mention two: carrying the water more than four *amos* on the river banks and drying hair, which is a problem of squeezing.<sup>9</sup>

Many *poskim* are of the opinion that there is no difference between taking a cold shower and bathing in the river. Accordingly one must refrain from taking a cold shower or bath on Shabbos.<sup>10</sup>

HaRav Moshe Feinstein זצ"ל writes<sup>11</sup> that although one ideally could make a distinction between a shower and bathing in the river, nevertheless one should not take a cold shower on Shabbos.

*Does that mean that there is no heter whatsoever to take a cold shower even when necessary?*

Rav Moshe writes that when necessary, such as during a heat wave etc. and one feels that a shower is of paramount importance, one may take a cold shower.<sup>12</sup> One should refer to a rav for guidance.

*How is one to dry oneself after a cold shower?*

The main problem is squeezing water from wet hair. This is an *issur d'raban*<sup>13</sup> and

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<sup>7</sup> A *reshus harabim d'raban*.

<sup>8</sup> *Simon* 326:21.

<sup>9</sup> Either under the umbrella of *Libun* or *Dash*.

<sup>10</sup> See the *SS"K* 14:11. The שונה הלכות in the name of the *Chazon Ish*, the מנחת יצחק and others.

<sup>11</sup> *Igros Moshe Orach Chaim* vol. IV *simon* 74 page 145 and *simon* 75.

<sup>12</sup> See the *SS"K* 14:11.

<sup>13</sup> *M"B* 326:25.

therefore when drying a beard or drying hair on Shabbos, care must be taken not to squeeze water from the hair.

However, Rav Shlomo Zalman Auerbach writes<sup>14</sup> that when squeezed directly into a towel, it is permitted, i.e. by placing the towel over one's hair or beard and gently rubbing the hair into the towel, thus ensuring that the water is not squeezed onto the floor.

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## Vort on the Parsha

The *posuk* says that one must celebrate and be content with one's earnings (14:17). Rav Sternbuch Shlita quotes a *tzaddik* who said that the time will come when our lips will be worn from saying to *Hashem* that we have enough - עד שיבלו שפתותיכם מלומר די - *Chazal* tell us that a person is never content, and when one has 100 one wants 200. The *b'rocho* is therefore that a person will reach saturation and say to *Hashem* that he lacks nothing; he has enough. Contentment is the biggest *b'rocho* because one can then begin to enjoy the fruits of his labors and not continue searching for more.

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## Food For Thought

*May one use a sponge when washing oneself on Shabbos?*

*Is using soap a problem when washing hands and face, for example?*

*Is swimming in a pool permitted on Shabbos?*

*What is the halacha with regards to using a hot water bottle on Shabbos?*

Answers coming next week.

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<sup>14</sup> *SS"K* 14 footnote 64.

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**Note:** The purpose of this series is intended solely for the clarification of the topics discussed and not to render halachic decisions. It is intended to heighten everyone's awareness of important practical questions which do arise on this topic. One must consult with a proper halachic authority in order to receive p'sak.