

ליקוטי ופסקי הלכות

# "חוקי חיים"

ותלמוד  
"חוקי חיים"  
לעשות רצונך  
בלבב שלם



שע"י "חדר הוראה" שכונת מנחת יצחק פעיה"ק ירושלים תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halachos compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

# Heating Appl. On Shabbos

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## "חוקי היום"

ותלמדם  
"חוקי היום"  
לעשות רצונך  
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Heating Appliances on Shabbos

Parshas Mikeitz 5781

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### Halachos regarding Hot Water

#### Issur to Cook Water

- Past yad soledes bo.** It is an issur deoraisa to use fire to cook water on Shabbos. One does not need to heat water until it is boiling to violate the issur of bishul; merely heating water until it reaches the temperature of yad soledes bo is assur (גמ' שבת דף מ' ע"ב). The consensus of the poskim is to be machmir and use the figure of 45°C [113°F] for yad soledes bo (הגרש"א, מנחת שלמה סי' צ"א אות ה').
- Water is already yad soledes bo.** Even if water is already at yad soledes bo – which several poskim consider to be the standard of maachal Ben Drusai for water (ח' המיחסים לר"ן שבת דף ל"ז ע"ב, ביתת) – the shabbat melachah is not violated until it boils, as doing so cooks it further (התלה לרוד סי' ש"ח סק"י).
- Heating elements.** There is no difference between cooking with actual fire versus with a heating element that gets red hot. A heating element is considered to be fire and is subject to the issur deoraisa of bishul (ארחות שבת פ"א הע"א).
- Toldos ha'eish.** It is also assur to cook something with "toldos ha'eish," [lit. a derivative of fire] i.e., something that was heated by fire, e.g., water that got to yad soledes bo and was removed from the fire while remaining in the vessel it was heated in [known as a kli rishon]. This water has the status of toldos ha'eish and according to most poskim is subject to the issur deoraisa (רשב"א והר"ן שבת דף מ' ע"ב, ביאר הגר"א י"ד סי' ק"ה סק"ג).

#### Electric Heater – Boiler

- Boiler is on.** If an apartment, house or building has a water heating system in which a gas flame or electric heating element is activated when the hot water tap is opened, one may not open the hot water tap under any circumstances. Doing so violates the issur of mav'ir since it ignites a flame or heating element, or at the very least causes a change in the thermostat. It is also an issur of bishul as it causes the water to be heated to a higher temperature (above, 2).
- Boiler is off.** Even if a boiler is inactive and will not go on when the hot water tap is opened, in most cases it is still assur to open the hot water tap. This is because when hot water exits the tap, new cold water replaces and comes into the tank, and if the water in the tank is yad soledes bo, the cold water that enters gets heated by the hot water – toldos ha'eish (above, 4) – which has the status of water in a kli rishon (ארחות שבת פ"א אות צ"ט).
- Valve to prevent cold water from entering.** This can be solved by installing a valve on the cold water pipe that goes into the boiler so that even when hot water exits the tap into the sink, no cold water will enter the tank. Then, one may turn on water that was heated before Shabbos provided that the boiler is off on Shabbos, since there is no concern of mav'ir with the boiler or bishul with the water since no new water comes into the tank. However, there are sometimes other issues, so one should consult with a rav.

#### Accidentally Opened the Hot Water Tap

- If the hot water tap was accidentally opened on Shabbos, what should one do? If he closes it, he might cause the boiler to go off if it was on. Even if it is off, closing the tap will ensure that the cold water

that is entering the hot water tank will cook whereas if the hot water tap is left open, eventually so much cold water will enter the inactive tank that it is not considered to have cooked to begin with. The halachah is as follows:

- Boiler is on.** If the boiler is on and the hot water tap is accidentally opened letting cold water in to replace it, it is assur to close the tap since doing so will cause the boiler to go off (שש"כ פ"א אות מ"ב). Although the longer one leaves it open, the more cold water enters and gets heated as a result of his opening the tap, only the initial water that entered at the beginning is attributed to his action [similar to the concept of "bidka demaya" – ע' סנהדרין דף ע"ז]; the rest of the water that enters is more indirect ["koach sheini"] and less attributable to him.
- Boiler is off.** If the boiler is off and someone accidentally opened the hot water tap and he judges that the water in the tank is very hot, it is better to close the tap so that no more cold water will enter and get heated up by the copious amount of hot water. But if he judges that the water is not so hot, it is better not to close the tap so that lots of cold water will enter and there will be more cold than hot, making it that the cold water that first entered does not get cooked. Once he feels that the water coming out is lower than yad soledes bo, he should wait a bit longer so that the water in the tank also becomes lower than yad soledes bo and then close the tap (ע"פ מ"ב) (סי' ש"ח סק"ג, ארחות שבת פ"א הע"א קצ"ט).
- Non-Jew.** In any scenario that the hot water tap was accidentally opened, one may have a non-Jew close it. This is because it is the unintended melachah of a non-Jew that is a psik reisha and also, it could be that for the non-Jew it is a "grama" or possible grama (פסקי 451 (תשובות סי' ש"ח הע"א)).

#### Single Handle Tap – "Mixer Tap"

- Most taps installed in houses, kitchens, and bathrooms today are called mixer taps, meaning they have one handle. These taps sometimes use a side-to-side motion to open and close and sometimes an up-and-down motion. The temperature of the water is also determined by moving the handle from side to side; when it is in the middle, the faucet mixes hot and cold water. This makes it easy to have the water come out at the desired temperature.
- Error is common.** But for this reason, error is very common since one can easily open the hot water tap on Shabbos by mistake if he does not pay attention to which side controls the hot water. This is especially true for a guest who is unfamiliar with his host's tap, for children, etc. Even if the handle is on the cold side, if one does not move it all the way to the end, he will open the hot water pipe – albeit partially – without realizing.
- This is all the more true when there are no blue and red marks on the tap to indicate which side is hot or when the mark is nearly too small to see so as not to compromise the high-end design [and in places where the "professionals" are not very intelligent, sometimes even when the sides are marked, they are backward...]. During the week, one must guess which side is hot and which is cold, but on Shabbos one cannot afford to guess since a mistake can cause him to violate the issur of bishul ch"v.

15. **In a mikveh.** Error is also very common in mikvaos. Often a person wants to use some cold water for a shower after the mikveh. When one does not know which side is for hot water [especially if he is blindly groping about without his glasses...], he often opens the tap to one side and when he feels the water get hot, he quickly turns the handle to the other side. However, initially he already violated the issur of heating water on Shabbos.
16. **Prevent issurim.** Because of this, the leading poskim put out a statement that everyone should make sure before Shabbos to shut off the main hot water valve, usually near the heating system, to prevent any possibility of hot water coming out of any of the taps in the house so that no one will even accidentally open the hot water tap. If someone does not know the location of the valve that shuts off the hot water, he should ask a plumber to show him where it is.
26. Strictly speaking, it may be used on Shabbos. Even though it has a lit heating element and would seemingly be muktzeh like a flame, since, unlike the other appliances we have discussed, its main usage involves moving it, there is room to allow its use on Shabbos (שו"ת חוקי חיים כתי"י).
27. Nevertheless, there is basis to be machmir on this too out of concern that it is muktzeh because of its heating element. Additionally it may be "uvdin dechol" [weekday-type activity]; since it looks like a regular kettle, one may easily end up using it normally, not on the Shabbos setting ch"v.
28. It should also be pointed out that even if one relies on the heter to use it on Shabbos, he must make sure that there is enough water inside that even when pouring water out, the water inside will always be considered to be connected to the bottom of the kettle, which has the heating element. If, when one pours out water, all the water inside will be on the side of the kettle without any water covering the bottom, when he puts it back in an upright position, what happens is that the water that was off of the "flame" goes back onto it, violating the issur of bishul. It is difficult to be as precise as one should be with this type of kettle.

## Heating Appliances

### Muktzeh Status of Appliances with a Heating Element

17. **Muktzeh flame.** A candle burning on Shabbos is muktzeh. The Gemara (שבת שף מ"ז ע"א) explains that this is because the flame is the main part of the candle and since a flame is muktzeh, the candle was a basis for something assur; thus, it may not be moved at all on Shabbos (מ"ב סי רע"ט סק"א).
18. **Appliances with a heating element.** In light of this, many poskim forbid moving on Shabbos an appliance with a lit heating element due to the muktzeh status of a flame. This applies even if the element is not visible, e.g., it is built into appliance, out of view. We will give some examples:
19. **Heater.** One may use an electric radiant heater or a fan heater on Shabbos. One may also use a Shabbos clock to set it to go on at a certain time. While it is on though, it is assur to handle it or move it from one place to another (שו"ת חלקת יעקב ח"א סי קי"ז, שו"ת מנחת יצחק) because its main part is the heating element and a heating element that gets red hot is like fire. Thus, the muktzeh status of a flame applies to a heating element (above, 17; קפ"ב).
20. **Electric radiator.** Similarly, one may not move a wheeled electric radiator on Shabbos since the way it works is by a heating element heating oil or water in pipes. It is thus muktzeh like a flame (שם אות קפ"ד).
21. **Electric hot plate.** An electric hot plate is the same: it may not be moved from its place while it is on.
22. **Urn.** It is also assur to move a hot water urn from its place due to the lit heating element inside (שו"ת מנחת יצחק ח"ו סוף סכ"א). Although an urn also has water and one could argue that it is also a basis for something permissible, since the heating element is the main part of the urn without which it would not be called an urn at all, everything is a basis for the "flame"; thus, it is assur to move it (שולחן שלמה סי ש"ט סק"ד). (ובמילואים אות ז).
23. **Suggestion for moving them.** If a person thinks that he might have to move an electric appliance that operates with a heating element, he can connect it to a Shabbos clock before Shabbos and set it to be off when Shabbos enters at bein hashmashos so that it does not get muktzeh status at bein hashmashos. He should also set the appliance to go off at a point on Shabbos when he wants it to be off. When it is off, he may move it from its place.
24. **In an unusual manner.** Also, it could be that one may move these appliances in an unusual manner, e.g., if it is not something that is normally moved with the foot, he may move it with his foot and the like. This can be done even when the appliance is on.

### Cordless Shabbos Kettle

25. Today there is a type of kettle available in stores that is approved for use on Shabbos by the Tzomet Institute. It is basically a regular kettle that can be removed from its base, but it has a button that locks the bottom of the kettle onto its base so that it is constantly connected to the source of electricity. The button also turns off the thermostat so that the water stays at the same temperature for the whole Shabbos.

### Electric Blanket

29. One may use an electric sheet, blanket, or pillow on Shabbos. Although these items contain an electric heating element, the current inside is not strong enough to make a filament red hot to give it the status of fire, and consequently the muktzeh status of a flame. Thus, one may use them (שו"ת נחלת מאיר סי ה' וט'). Similarly, they may be set to go on at desired times with a Shabbos clock. [Although it is assur to put a cholent pot, for example, in a bed covered by an electric blanket due to the issur of hatmanah with something that adds heat – even before Shabbos – (שו"ת סי רנ"ז ס"ח), there is no issur of hatmanah on a person in a bed...]

### Humidifier

30. **Hot-mist.** When using a hot-mist humidifier on Shabbos, it is assur to add water on Shabbos out of concern for the issurim of bishul, chazarah, and nesinah techilah. If it is necessary for a bedridden choleh or small children, one may have a non-Jew add water. For a healthy person who has aches, however, adding water, even if it will be done by a non-Jew, is an issur of healing ["refuah"] on Shabbos.
31. **Cool-mist.** One may use a cool-mist humidifier on Shabbos and even add water to it because all the appliance does is disperse water in a fine mist. This is only true provided that the operation is not affected by adding water. However, if for example the humidifier pauses its operation when water is added or it is already off and adding water will cause it to go on, one may not add water.

### Hot Water Bottle

32. One may put hot water into a rubber bottle designed for warming the body and then put the bottle in a bed underneath blankets before going to sleep. This is not an issur of hatmanah in a vessel because there is no issur of hatmanah in a kli sheini (מ"ב סי רנ"ז סק"ט) even if the vessel is insulated.
33. A choleh may also use one of these. Although someone who has mere aches or the like does not have a heter of refuah on Shabbos, since nowadays hot water bottles are also used by healthy people when they are cold, it is not clear that he is using it for refuah, so it is mutar (שו"ת באר משה ח"א סי ל"ג, שו"ת אור לציון ח"ב פל"ו אות א').

### Opening and Closing a Radiator Valve on Shabbos

34. **Opening the valve.** If the valve of a central heating radiator is closed, one may not open it on Shabbos while the heating system is running since the hot water entering the radiator heats up the cold water inside the radiator somewhat (שו"ת מנחת יצחק ח"ד סי מ"ו אות ח'). If there is a serious need, e.g., if it is very cold or for a baby, one may open the valve before the heating system turns on, e.g., it is on a Shabbos clock and is set to turn on later, since doing so is an indirect psik reisha, which is mutar when there is a need (הע"כ ל"ח).
35. **Closing the valve.** One may close the valve of a central heating radiator even while it is running. Even though when the radiator valve is closed, the rest of the water in the system heats up faster and that will cause the fire in the boiler to turn off sooner, this is merely an indirect psik reisha for a melachah derabanan of extinguishing (הגרש"א, ש"כ פכ"ג הע"כ ס"ג).

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