The Laws of Bishul (Shiur 9)
Mixing Hot and Cold Water
Shiur 21

The last few units have explored the Halakhic distinctions between kli rishon and kli sheni. In the previous unit, we analyzed how this applies to food that cooks more easily. In this unit, we will discuss how these distinctions and rules apply to water.

Presumably, when it comes to water, only one simple question should be relevant – does mixing the water heat the cold water to a certain temperature (יד סולדת), or not? Since the only effect that heating has on water is its temperature, one might assume this would be the only relevant criteria.

We are in for a surprise. Halakha is not quite that simple.

Be warned: this is possibly the most complex unit out of all of Hilchot Shabbat. Through this complexity, however, we will be rewarded with a deeper understanding of kli rishon and kli sheni.

Mixing hot and cold water – The Gemara

In previous units, we discussed that there is a dispute regarding the halakhic distinction between kli rishon and kli sheni: is the distinction based on physical reality, or is it based on a d’Rabbanan decree? Later on we learned about kalei bishul, food that cooks more easily, so that using a kli sheni might be problematic. The existence of kalei bishul complicates matters and blurs distinctions that initially seemed clear cut.

Delving into a discussion about mixing water will first complicate, and then clarify, these halakhic distinctions.

The Mishna states:

משנה מסכת שבת פרק ג
משנה ה
המיחם שפינהו
לא יתן לתוכו צונן בשביל שיחמו, אבל נותן הוא לתוכו, או לתוך הכוס, כדי להפשירן

The urn (or kettle) was cleared. There are two ways of interpreting this statement:

1. The urn itself was taken off the heat.
2. The contents of the urn were emptied.

Abaye reads the Gemara like the first interpretation:

המיחם שבת דף מא עמוד ב
אמר אביי : הכי קאמר :
המיחם שפינהו ויש בו מים חמים
לא יתן לתוכו מים מועטים בשביל שיחומו, אבל נותן
לתוכו מים מרוביים כדי להפשירן

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The urn (or kettle) was cleared. There are two ways of interpreting this statement:

1. The urn itself was taken off the heat.
2. The contents of the urn were emptied.
After some of the water was taken out and there is still boiling water left, one may not add water in order to boil the added water, but one may add water in order to cool off the boiling contents. Adding cold water to the hot water will ultimately result in cooler water, but presumably, as the waters meet, the temperature of the cold water will be significantly raised. A short while after cold water is added and the waters settle, the outcome will result in lukewarm water. But Abaye does not seem to be concerned about the moment when the waters meet and the cold water is warmed beyond יד סולדת as long as (1) this happens quickly and (2) the person's intentions are for the water to become lukewarm.

Some Rishonim explain that the pouring itself must be done in a way that will prevent the cold water reaching יד soledet.

This short Gemara has several twists and can be interpreted in various ways, as we will see in the Rishonim.

We will now follow the stages in the Gemara and identify the issues that will later be discussed and argued by the Rishonim:

 Beit Shammai allow pouring from hot to cold, but not vice versa.

What vessel is the hot water in? If it is kli rishon, that would mean that Beit Shammai allow pouring from kli rishon onto other water. Does this imply that they would disagree with the previous Mishna and Abaye’s interpretation? Or are they saying that one may not heat the cold water in a kli rishon, but one may heat it by pouring water from kli rishon onto it?

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1 Indeed, Chazal prohibit washing on Shabbat. The relevant במערת הבזק will be mentioned below. The Gemara’s question is: how was washing technically possible (washing was allowed before Chazal’s decree – presumably, the difficulty of washing on Shabbat without violating halakha resulted in this decree).
Beit Hillel accept Beit Shammai’s prohibition regarding a “tub,” but not a “cup.” They say that one may not only pour from the cup, but also add to it.

The only distinction we are currently aware of is between kli rishon and sheni. Is the tub kli rishon and the cup kli sheni? That would be surprising, as it would imply that Beit Shammai do not differentiate between kli rishon and sheni in this context. That would mean that they allow pouring boiling water from kli rishon onto cold water, but prohibit adding cold water to kli sheni!

It seems that we must find other distinctions between the tub and the cup.

Rabbi Shimon ben Menasia (Henceforth – RSB”M) prohibits. It is unclear what he is prohibiting here.

Rav Nachman rules like him. How does this affect actual halakha?

At this point the Gemara assumes that there are three opinions:

1. Beit Shammai: boiling water may be poured onto cold water, and not vice versa, be it in the tub or the bath.
2. Beit Hillel: Beit Shammai are correct when it comes to tubs. For a cup we may be more lenient, and either way is allowed.
3. RSB”M prohibits, implying that he is more stringent. Pouring the boiling water onto cold water is prohibited as well.

If so, according to RSB”M we may never add hot water to cold or vice versa. So how did people shower on Shabbat? Because of this problem, the Gemara understands that RSB”M was explaining the argument Beit Hillel and Beit Shammai were having. In fact, he says that they were not arguing at all, and that Beit Hillel accepted Beit Shammai’s position.

(This, of course, will further complicate Rav Nachman’s ruling – does it follow the original interpretation of RSB”M, or the latter? This is beside the more basic question – do we follow Rav Nachman?)

After this complicated sequence, the Gemara then tells us that Amora’im were generally not attentive about what vessel they were using. How does this affect the entire sugiya?

Let us see how the Rishonim resolved these questions.

1. Tosafot

Beit Shammai differentiate between pouring and adding, without specifying a vessel. Tosafot deduce:

Earlier we asked – why would Beit Shammai be more lenient about pouring boiling water from kli rishon onto cold water than adding cold water to kli sheni?

Tosafot answer: indeed, pouring the water heats the water more. But there is a gezera that forbids adding water to a vessel that contains boiling water - in order to prevent adding cold water to kli rishon.

This gezera is unique, and applies only to water. It seems that with food (including liquids like sauce and soup), people generally recognize the difference between kli rishon and sheni. Water, however, is more easily confused. For this reason, Beit Shammai categorically prohibit adding cold water to hot, and only permit adding hot water to cold.

Can we categorically permit adding hot water to cold, even if the outcome is actually hot?
Rabbenu Tam says that the Beraita assumes that “adding” water implies that there is more water in the bottom vessel than in the top (taking for granted that most people would automatically assume that “adding water” implies adding the smaller amount of water to the larger amount). Therefore, the Beraita assumes that adding hot water to cold water will result in lukewarm water, whereas adding cold water to hot will cook the cold water.

We can deduce several important things from this, according to Tosafot’s opinion –

a. According to Tosafot, The outcome is a deciding factor. The Beraita seems to imply that the way in which the water is added is the deciding factor, but Rabbenu Tam says that this is not the case. If the outcome is lukewarm water, then adding the water is allowed. If the expected outcome is that adding the water will result in water hotter than yad soledet, then it is prohibited. Rabbenu Tam rejects the categorical distinction between adding hot or cold water. That was just a way of describing the expected outcome.

b. According to Tosafot, While the final temperature of the water is the deciding factor, Beit Shammai holds that it is categorically prohibited (even with kli sheni) to pour cold water into hot, and Rabbenu Tam seems to concur, despite the fact that pouring into kli sheni might even result in a cooler temperature than irui kli rishon.

c. Rabbenu Tam is focused on the outcome and is not concerned with the fact that upon impact, the first layer of water presumably reaches yad soledet before cooling down (see more about this in the הרחבת הרמה).

Why does Tosafot hold that one may pour a kli rishon onto cold water, even though the outer layer of cold water will reach yad soledet before cooling down?

How do Tosafot explain Beit Hillel’s distinction between a tub and a cup?

They are both kli sheni! If so, what is the difference?

Aaron ha-Dorim assume that water for bathing is initially hot enough, more so than water boiled for drinking.

According to Tosafot, Beit Shammai says that there is a gezera, prohibiting adding cold water to hot, because people cannot differentiate whether water is kli rishon or sheni. Beit Hillel concedes this point regarding the kind of kli sheni that is so hot that people would understandably mistake it for a kli rishon. For example, people generally take more care to ensure that water for bathing is initially hot enough, more so than water boiled for drinking.

Now we can return to RSB”M’s opinion –

If he only means that Beit Hillel accepted Beit Shammai’s gezera, this means that Beit Hillel accept that there should be a gezera prohibiting adding water to any kli sheni (for bathing or otherwise) that seems hot enough to be mistaken for a kli rishon.

The other option (that the Gemara seems to reject) is that the gezera regarding water for bathing is so extensive that it prohibits adding any water for bathing to cold water, thus prompting the Gemara’s question – how was bathing ever possible on Shabbat?

Tosafot conclude with stating their Halakhic position -

Unit #21 – Mixing Hot and Cold Water

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Tosafot conclude:
Adding water from or to kli rishon may be permitted, depending on whether the outcome will be hot or lukewarm.

One may add to, and pour from, a kli sheni regardless of the outcome, with the exception of kli sheni containing water that was boiled for bathing. In that case, there is a gezera prohibiting pouring from or adding to that water, even if it is kli sheni.

2. The Rashba’s Position
The Rashba explains the Gemara similarly to Tosafot. He disagrees mainly with the contention that the final product is the deciding factor.

If the distinction between pouring from and adding to the hot water urn depends on the outcome, the Beraita would have been phrased similarly to the Mishnah! The different phrasing must mean that neither the amounts of water, nor the outcome, nor the direction of pouring, is relevant. But the Rashba needs to explain – how can it be that the outcome is irrelevant?

The Rashba claims that there is a difference between pouring boiling water on solids, which cooks the solid food, and pouring it on water, which does not cook the other water, but blends with it. Is this true? Doesn’t our experience tell us that the cold water becomes warmer when mixed with hot water?

The Rashba could claim that he means this as a Halakhic construct, defining cooking based on the categories of kli rishon and kli sheni. But he rejects that option –

In that case, the Rashba must be based on actual thermodynamics, and not a Halakhic construct. How does he defend the notion that the water does not heat the other water to yad soledet?
The Rashba gives a thermodynamic argument! He says that indeed, once the water mixes, it seems like it has reached an equilibrium, a certain temperature that is lower than the hot water and higher than the cold. This, he says, is an illusion. What we feel is both the hot and the cold mixed well, giving us the impression that they are of a uniform temperature, when in fact the boiling water does not heat the cold water to yad soledet. He develops the argument elsewhere.

We cannot refute the Rashba’s claim from simple experience, since he convincingly explains how our experience is based on an illusion. But GRSZ suggests a different experiment to refute his claim –

If we place cold water in a thin (heatproof) vessel inside a hot pot of water for some time, upon removal we will discover that the water in the vessel is now warmer than before. This demonstrates that the cold water itself does become warmer, and does not only seem to be warmer when mixed with hot water (since, in this case, the hot and cold water was not mixed).

The halakha according to the Rashba would be similar to Tosafot, only without the distinction they draw between adding a large or small amount of water. His position would be as follows:

One may add a large amount of water to a kli rishon as long as the resulting water will be lukewarm (as stated in the Mishna).

One may pour from kli rishon, or add to kli sheni, any amount of water, unless it is water that was boiled for washing, in which case there is a gezera prohibiting adding water even to a kli sheni.

The Rashba and Tosafot hold like R. Nachman and follow RSB”M.

In contrast, the Rif holds like R. Chiya and follows Beit Hillel.

The Ran agrees with his predecessors: he says that Beit Shammai prohibit adding water to a kli sheni to prevent confusing it with a kli rishon, but unlike Tosafot, he argues that Beit Hillel completely reject that gezera. The prohibition of adding of water to a tub refers to a kli rishon! But this is not a new prohibition at all. Don’t we already know that adding water to a kli rishon is prohibited?

The Ran says: No, we do not. According to the Mishna, one may add water to kli rishon, assuming that the expected outcome is cooler water. Beit Hillel agree that in regard to water heated for bathing it is appropriate to be more stringent, as the water will usually be heated to a higher temperature, and adding the regular amount of water would not sufficiently cool it down.

According to this opinion, the fundamental rule is that adding to kli rishon is only allowed if sufficient water is added, so that the outcome will be lukewarm. There is no halakhic difference between pouring from kli rishon or adding to kli sheni should be allowed.
Beit Shammai say there is a gezera on kli sheni.

Beit Hillel say there is a gezera on kli rishon boiled for bathing.

Note the Ran’s description of kli sheni:

As we learned in previous Shiurim, Tosafot take a physical-realistic approach to the distinction between kli rishon and sheni (referring to whether the vessel itself was heated, and will therefore retain the heat). Tosafot and the Rashba continue this physical-realistic approach in our context.

Tosafot redefines halakha to suit reality by saying that it depends on the proportions of hot and cold water.

Rashba redefines reality to suit Halakha by arguing that the water is not actually heated or cooled but creates the illusion of a lukewarm mixture.

As opposed to them, The Ran is more concerned with halakhic definitions, similar to the Ramban (sf unit #19). Regardless of how hot the kli sheni may be, halakha will never recognize kli sheni as “cooked” water.

(How does the Ran explain RSB™️’s opinion?)

One option is that Beit Hillel agree that the gezera should apply to any kli sheni. This is surprising on his part, given that this implies that Beit Hillel extend the gezera applying only to kli rishon for cooking to applying to kli sheni in general.

The other option is that RSB™️ prohibits pouring water from kli rishon onto cold food. Since the Rif rules like Beit Hillel, the Ran is less concerned with RSB™️’s opinion than the Tosafot and Rashba are).

The Rambam’s Position

In Halakha 5, the Rambam prohibits adding water to the tub. It is implied that pouring yad soledet water from the tub is allowed.

In Halakha 6, pouring water from or to yad soledet water that is not in kli rishon is permitted.

That would imply that one may not pour from kli rishon onto cold water.

So if one is allowed to pour from the tub onto cold water, that would imply that it is not a kli rishon. If so, why is adding water to the tub prohibited?

Perhaps that is a misread of Halakha 6. It says: one may pour from hot to cold and vice versa, as long as it is not in kli rishon. Might he mean that only adding cold to hot is prohibited in kli rishon, but pouring from kli rishon onto cold water is allowed?

On one hand, this is not the obvious reading of the sentence.

On the other hand, it may help explain the case of the tub. If the tub is a kli rishon, it would align with that reading of Halakha 6.

On yet another hand, this reading begs the question – why have a separate halakha about a tub if there is no difference between the cases?
Halakha 5 specifically applies to the tub in the bath house. The Maggid Mishne explains that this tub is uniquely hot. Despite it being *kli sheni*, one may not add cold water to it. But one may pour from the tub onto cold water.

The Kesef Mishne raises another issue:
The Rambam prohibits adding cold water to *kli rishon*, seemingly regardless of the amounts and the final outcome. This seems to ignore Abaye's leniency:

Does this mean that the Rambam rejects Abaye's interpretation?

The Kesef Mishne proposes that the Rambam prohibits only adding water to *kli rishon*, regardless of amounts. Pouring from *kli rishon* onto other water is always allowed. And then there is no need to differentiate between a tub, a bath house, or any other *kli rishon* and *kli sheni*. They are all the same.

As mentioned earlier, this raises the question – why does the Rambam mention the two cases in separate Halachot, if the ruling is identical?

Looking back at the Gemara, this makes perfect sense. Beit Shammai say – there is a special *gezera* on tubs. Beit Hillel disagree. The Rambam’s repeated halakhot emphasize that there is no unique *gezera*.

Alternatively, The Kesef Mishne suggests that Abaye’s leniency is implied in the Rambam’s wording:

The Rambam explains the prohibition of adding water to the tub with the explanation "since it is heated greatly". This may imply that the halakha regarding water heated for bathing differs from that of water heated for food or drink, since the former is heated "greatly". If so, the Rambam is alluding to this distinction.

The Kesef Mishne ends with saying that the Rambam only prohibits adding cold water to hot, but one may pour hot water, even from *kli rishon*, onto cold water.

According to the Kesef Mishne, the Rambam would read thus:

Halakha 6 is the general rule: one may not add water to *kli rishon*. It isn’t explicit, but the Rambam also allows pouring water from *kli rishon* onto cold water.

Halakha 5: the tub that is heated for bathing has a unique halakha – we treat the *kli sheni* like a regular *kli rishon*. One may pour water from it onto cold water, but may not add water to a tub of that water.

Ultimately, this is similar to the Maggid Mishne.

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This follows the Taz and Bach's version of the Rambam
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To sum up the various readings of the Rambam:
The Maggid Mishne and the second option raised in the Kesef Mishne:
Halakha 6 is the general rule – boiling water may not be added from kli rishon onto cold water. It may be poured onto cold water. Halakha 5 discusses water heated for bathing, in which case the kli sheni is treated like a regular kli rishon (this option is ultimately the same as the Rashba’s).

According to the Kesef Mishne’s first explanation:
There is no difference between water heated for bathing and any other water. One may not add water to kli rishon, and may add to kli sheni (according to this option the Rambam rules like Beit Hillel).

To summarize the Rishonim’s opinions -

According to Tosafot:
- Adding water to kli rishon, or from kli rishon to cold water, is allowed if the outcome is lukewarm.
- Adding to or pouring from kli sheni is allowed.
- Water that was boiled for bathing may not be added to or poured from, even in kli sheni.

According to the Rashba, Maggid Mishne, and second option in the Kesef Mishne:
- Adding to kli rishon is permitted if the outcome will be lukewarm.
- Pouring from kli rishon onto cold water is permitted regardless of the outcome, as is adding to or from kli sheni.
- Adding to water that was boiled for bathing is prohibited, even if it's kli sheni.

According to the Kesef Mishne’s first interpretation of the Rambam:
- Adding water to kli rishon is prohibited.
- Adding to or pouring from kli sheni is allowed.
- No special gezera on water heated for bathing.

According to the Ran:
- Adding to kli rishon is allowed if the outcome is lukewarm.
- Pouring from kli rishon onto cold water is allowed.
- No special gezera concerning kli sheni.


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<thead>
<tr>
<th>Which opinion is accepted as Halakhic practice</th>
<th>Adding to kli rishon</th>
<th>Pouring from kli rishon</th>
<th>Is there a special gezera on water that was warmed for the purpose of bathing?</th>
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<tbody>
<tr>
<td>Tosafot</td>
<td>RSBM</td>
<td>Allowed if outcome is lukewarm</td>
<td>Yes – adding to kli sheni</td>
</tr>
<tr>
<td>Rashba (and Rambam according to Magid Mishne)</td>
<td>RSBM</td>
<td>Allowed if outcome is lukewarm</td>
<td>Yes – adding to kli sheni</td>
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<tr>
<td>Rosanim according to Kesef Mishne #1</td>
<td>Beit Hillel</td>
<td>Prohibited!</td>
<td>No</td>
</tr>
<tr>
<td>Ran</td>
<td>Beit Hillel</td>
<td>Allowed if result is lukewarm</td>
<td>Yes and no – for kli rishon, not kli sheni</td>
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**Le’Halakha**

The Shulchan Aruch copies the Rambam’s ruling:

 Unblock שולחן ערוך (ללא הגהות הרמ”א) א Orchard חים הלכות שבת טimony היבש סקריא עד

אמבטיה של מרחץ שהיא מלאה מים חמים אין נותנים לה מים צוננים, שהרי מחממין הרבה. אבל נותן הוא ממים חמים שבזה האמבטי לתוך אמבטי אחר של צונן.

שוב בא המגזר לתוכי את אשר על צונן.

וסיכיםוב

מימיה שפנתו מים חמים, מותר ל�� ולותר מים צוננים, ומותר ל�� מים חמים ולותר מים צוננים.

اذן תתרח חום שליה בלתי ראוים מוסחטים מהרבה.

The Rema adds the gezera on bath water, and Abaye’s leniency:

_block:*

שלוחן ערוך (עם הגהות הרמ”א) א Orchard חים הלכות שבת טimony היבש סקריא עד

אמבטיה של מרחץ שהיא מלאה מים חמים קושי פ בansom כסל (השシתת וה’לף יוטל), והם י лично לעי מים צוננים, והם חממים מהרבה./small block:

שבא ב

מוסיכיםוב

מימיה שפנתו מים חמים, מותר ל�� ולותר מים צוננים, ומותר ל�� מים חמים ולותר מים צוננים.

اذן תתרח חום שליה בלתי ראוים מוסחטים מהרבה.

The Rema seems to accept the Rashba’s ruling. Interpretation of the Shulchan Arukh’s ruling depends on the interpretation of the Rambam that has been discussed above.

**Poskim’s ruling about adding water from kli rishon**

Tosafot only allow pouring water from kli rishon if the outcome will be lukewarm.

The Shulchan Arukh and Rema state no such condition, but later Poskim do apply Tosafot’s condition:

משנה בוריה סתם של ש”ק לע

ואם הממסים יא כל אראש מוטר ל�� ולתרח מים צוננים אס הם מוסרים לע תחנת.
The Shemirat Shabbat forbids adding hot water to cold water from *kli rishon*, as Tosafot does. He cites (in paragraph 58) Abaye's leniency, ruling that one must pour a large amount of water at once in order to prevent a stage where the water in *kli rishon* is still hot after the cold water has been added.

**Shemirat Shabbat (מהדורות תשע) פרק א סעיף נכ**

אסור עלריך כליא ארשוי, אם 얼마나 עוד דומע עד כיב או שא, על משקף קר ... כי צוער המבשל, ולא אם היהיו מבושלים.

לשמך מילא רושו על תמצית התר קרה, או אם היהיו מבושלים.

השנה קפקא

בבוכות או למאות יד ראשונים והם בהליך.

**שעיף ג**

ומחר עלריך כליא ארשוי, אם אלו בשאר עד כאן, על משקף קר פעוט של של אין מבושלים ... ולפיו מחר לכת

ומאなくても שודינה חט את הכות, ולפיו מילא על עלי מים חמים. ומא גם לחת את הכל שב להמציא את הכת ועל בה.

וד היה עד פלפי השבת כי בלתי מנה.

**שעיף ח**

ומחר לשרפ מים חמים, אם multicל ארשוי הים או שא, לחר כשב שתה אדם קרים מרבוכ, ובבל חמים.

הקריס לא יהפומר עכי כיש התייה על בבר.

**שעיף כ**

וכי מחר לשרפ מים קרים מרבוכ לחר כבל ארשוי מים חמים (וזא שלנה ומד עשה) בת┕א שחרת

וכי מחר לשרפ מים קרים מרבוכ לחר כבל ארשוי מים חמים (וזא שלנה ומד עשה) בת┕א שחרת

וכי מחר לשרפ מים קרים מרבוכ לחר כבל ארשוי מים חמים (וזא שלנה ומד עשה) בת┕א שחרת

וכי מחר לשרפ מים קרים מרבוכ לחר כבל ארשוי מים חמים (וזא שלנה ומד עשה) בת┕א שחרת

וכי מחר לשרפ מים קרים מרבוכ לחר כבל ארשוי מים חמים (וזא שלנה ומד עשה) בת совершенно באבוק שלנה ומד עשה

רב Ovadia's son cites Tosafot and Rashba's dispute about pouring water from *kli rishon*, and says that it is best to be stringent like the Tosafot. He then rules with Abaye's leniency, pointing out that it is best to pour a large amount of the cold water at once, in order to prevent a stage where the water in *kli rishon* is still hot after the cold water has been added.
 agregating the lands of two different types of water into each other, even when one is heated over the fire, as long as the hand is not burnt in them. However, if the lands are numerous to the extent that it is impossible for them to boil only slightly, then they should be poured into the first vessel that is not over the fire. Some say that this is true only when the lands are poured into a single stream, but pouring lands is allowed if the outcome is lukewarm. Some divide and dissent and permit in any manner even when the lands are poured in the same manner. It is better to be stringent here in the case that it is possible to pour lands into the cold water in one go.

Summary of the Rishonim:

According to Tosafot:

- Adding water to kli rishon, or from kli rishon to cold water, is allowed if the outcome is lukewarm.
- Adding to or pouring from kli sheni is allowed.
- Water that was boiled for bathing may not be added to or poured from, even in kli sheni.

According to the Rashba, Maggid Mishne, and second option in the Kesef Mishne:

- Adding to kli rishon is permitted if the outcome will be lukewarm.
- Pouring from kli rishon onto cold water is permitted regardless of the outcome, as is adding to or from kli sheni.
- Adding to water that was boiled for bathing is prohibited, even if it's kli sheni.

According to the Kesef Mishne’s first interpretation of the Rambam:

- Adding water to kli rishon is prohibited.
- Adding to or pouring from kli sheni is allowed.
- No special gezera on water heated for bathing.

According to the Ran:

- Adding to kli rishon is allowed if the outcome is lukewarm.
- Pouring from kli rishon onto cold water is allowed.
- No special gezera concerning kli sheni.

Questions and comments may be sent to: info@eretzhemdah.org
### Unit #21 – Mixing Hot and Cold Water

<table>
<thead>
<tr>
<th>Which opinion is accepted as Halakhic practice</th>
<th>Adding to kli rishon</th>
<th>Pouring from kli rishon</th>
<th>Is there a special gezera on water that was warmed for the purpose of bathing?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tosafot</td>
<td>RSBM</td>
<td>Allowed if outcome is lukewarm</td>
<td>Allowed only if outcome is lukewarm</td>
</tr>
<tr>
<td>Rashba (and Rambam according to Magid Mishne)</td>
<td>RSBM</td>
<td>Allowed if outcome is lukewarm</td>
<td>Allowed (the hot water doesn't really affect the cold water)</td>
</tr>
<tr>
<td>Rambam according to Kesef Mishne #1</td>
<td>Beit Hillel</td>
<td>Prohibited!</td>
<td>Allowed</td>
</tr>
<tr>
<td>Ran</td>
<td>Beit Hillel</td>
<td>Allowed if result is lukewarm</td>
<td>Allowed. Only kli rishon actually cooks the water</td>
</tr>
</tbody>
</table>

**L’Halakha:**

The Shulchan Arukh rules like the Rambam, while the Rema rules like the Rashba. There is room to debate whether the Shulchan Arukh rules like the first understanding of the Kesef Mishne (in which the Rashba differs from the Rambam) or the second (in which they are the same).

In practical halakha, the only significant difference is whether one may pour from a kli rishon if the outcome will be yad soledet, and in practice, poskim prohibit this.

In this unit we discussed the laws of kli rishon and kli sheni in regard to mixing water. In the next unit, we will discuss further aspects of kli rishon: pouring from kli rishon to another kli rishon, and kli rishon being stirred within itself!