



Cruising on Shabbos

R A B B I D O V I D A D R E S S

This Sefer has been prepared to assist individuals in understanding the halachic considerations and practical guidance for observing Shabbos while on a cruise ship. It is important to note that this overview is not exhaustive, and readers are strongly encouraged to consult their Rav for personal guidance and specific questions.

Please note: Some Rabbanim discourage going on cruises due to concerns regarding tznius, kashrus, and general atmosphere. This work is not intended as an endorsement of cruising, but rather as a halachic guide for those who may find themselves on a cruise over Shabbos.

Dedications

I am deeply grateful to Hashem for granting me the inspiration for this work and the opportunity to bring it to life.

A heartfelt thank you to my incredible wife, Debbie, who selflessly sacrifices our time together so I can focus on projects like this. She never complains, always supports me, and is truly the most giving person. She is always ready to help others, never hesitating to lend a hand.

To my wonderful children:

Rochel & Binyamin

Yossi & Ruchie

Eli & Yehudit

Baruch & Emunah

Each of you holds a special place in my heart. Over the years, you have taught me valuable lessons, shaping me in ways I could never have imagined.

I would like to extend a special thank you to Rabbi Eli Stefansky and the entire MDY shiur. Without the shiur, I would never have met Rabbi Yosef Billyak, who introduced me to Rabbi Gefen and the Hilchos Shabbos Smicha program. I am especially grateful to Rabbi Yosef Billyak for making this connection possible.

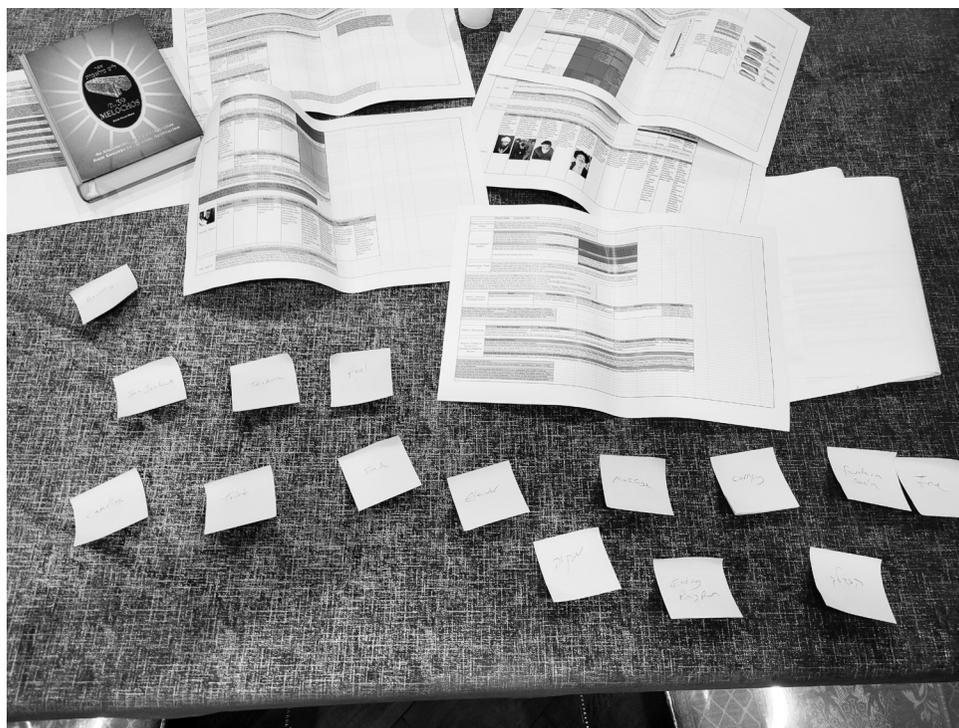
I am especially grateful to my rebbe, Rabbi Gefen, under whom I had the privilege of learning Hilchos Shabbos for several years. The smicha program was an incredible experience, providing deep insights and knowledge. Learn more about it at kinyanhilchosshabbos.com.

Thank you to all my chavrusas who have helped me grow in my learning. Whether it was delving into Mussar, unraveling the depths of Gemara, analyzing Halacha, or spending hours hocking through the intricacies of Hilchos Shabbos — each moment has been a tremendous z'chus. Special thanks to Rabbi Moshe Klein, Rabbi Yossi Adress, Reb Michael Ehrlich, and Reb Chaim Fendrich, and for your time, insight, and partnership in Torah.

I would like to express my deep gratitude to my editor, Yacov Shlomo Berger (yacovshlomo1@gmail.com), for his unwavering dedication and the many hours he invested to ensure the accuracy of this work. As I continue to learn and grow, I recognize the importance of having a knowledgeable reviewer, and I would not consider publishing a work of this significance without his careful oversight and valuable contributions.

Waves, Challenges, and Kedushah: The Story Behind This Work

After taking my first cruise and meeting many people along the way, I began noticing certain inyanim (issues) that raised she'eilos (halachic questions) about keeping Shabbos properly on a cruise. I discussed these concerns with others on board, and that's when the idea first formed — to create an easy-to-use guide for observing Shabbos while on a cruise.



From that initial spark, it took nearly a year to bring this kuntras (booklet) to life — from brainstorming ideas on Post-it notes, to organizing content in Word documents, and even reviewing halachic details over meals with Harav Klein shlit"א.

There were many obstacles along the way — working full-time, balancing family and other achrayos (responsibilities) — but I was determined to push this project through to completion.

Then came the editing process: content review, grammar checks, working with a graphic designer, and of course securing haskamos (rabbinic endorsements). It was no small feat.

Rabbi Dovid Adress

Baruch Hashem, I was granted the zechus (merit) to complete this work. I daven that, with Siyata Dishmaya (Heavenly assistance), this will be the first of many helpful guides (kuntrasei hora'ah) I can share with the public.



May 16, 2025

I am delighted that my good friend and student, Rabbi Dovid Adress, has written an excellent sefer on all the halachos pertaining to traveling by ship on Shabbos.

I can testify that Rabbi Adress toiled with incredible intensity in his learning of the numerous complicated sugyas of Hilchos Shabbos, and that he has a very solid grasp of the practical halacha in each case.

I have perused some of the material in this sefer and am astounded by its clarity, organization and thoroughness. Anyone traveling on a cruise on Shabbos will benefit greatly by studying it.

I bless Rabbi Adress to continue learning and writing in all areas of halacha.

With great respect,



Yehonasan Gefen



Rabbi Moshe Klein
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כ"ח אייר תשפ"ה

זכיתי לעיין בספר שלפני, העוסק בענייני הלכות שבת, הנקרא "Cruising on Shabbos"

אשר חברו ידידי היקר ר' דוד אדרעס שליט"א.

במהלך עיוני בחלקים נרחבים מן הספר, ניכר בעליל שהושקעה בו מלאכת מחשבת מתוך יגיעה רבה, עיון מעמיק, ובקיאות בסוגיות הנוגעות למעשה. המחבר ניגש אל הסוגיות מתוך אחריות תורנית, בישרות הדעת ומתוך יראת שמים.

אכן, יש מן הפסקי הלכה בהם יש מקום לדיון ופלפול, אך בכל מקום דברי המחבר מיוסדים על מקורות נאמנים ועל דברי הפוסקים, ולא נאמר דבר שאינו מבוסס.

הספר כתוב בלשון ברורה ומסודרת, והוא עשוי לשמש תועלת מרובה הן לתלמידי חכמים והן לבני תורה המבקשים לעיין בהלכות שבת מתוך גישה תורנית רצינית ומעמיקה.

הנני לברך את המחבר שיזכה להמשיך להגדיל תורה ולהאדירה מתוך נחת דקדושה ובריאות שלמה, ויהא ספרו זה לתועלת רבה בקרב שוחרי דעת ה'.

בכבוד רב ובברכה,

דוד אדרעס

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Can I Move This On Shabbos?



This sea pass card is used on a ship for 3 things:

- **Receiving drinks** – The staff swipes your card to verify that your drink order is included in your pre-purchased package. Since drink packages are arranged before Shabbos, no actual purchase is being made on Shabbos itself. The card swipe is simply for the staff's convenience.
- **The key to your stateroom** – Rooms have an electronic lock, and the key is used to open the door, which may not be used for this purpose on Shabbos.
- **Purchasing items onboard the ship** – The card can be used to make purchases on the ship which are then charged to your room.

The sea pass may fall under one of three categories of Muktzah מוקצה.

Muktzah Machmas Gufo מוקצה מחמת גופו – An item that is not a 'KLI' כלי¹ or a food, and has no standard use on Shabbos.

An item which is a KLI but has no normal use on Shabbos is considered by some to be *Muktzah Machmas Gufo* מוקצה מחמת גופו²; however, many are of the opinion that it is only a *Kli Shemelachto Lissur* כלי שמלאכתו לאיסור³. The consensus of the *Poskim* appears to be that one can be lenient, particularly if there is some conceivable use for it.

1 Halachically defined as a utensil

2 ערוך השולחן רעטא: חזון איש סי' מ"ד ס"ק י"ג

3 שבט הלוי ח"ג סי' ל"ב

Cruising on Shabbos

Since the sea pass is somewhat of a *KLI* and can be conceivably used for something allowed on Shabbos (for example one can use it as a place holder), it is probably not in this category of *Muktza*.

Muktzah Machmas Chisron Kis מוקצה מחמת חסרון כּיס – an item one refrains from using for anything but its intended use for fear it may get ruined or lost.

Passports, credit cards, and possibly ID cards are in this category, however, since the sea pass is easily replaced at little or no expense, it is probably not considered *Muktzah*.

Kli Shemelachto L'issur כּלי שמלאכתו לאיסור – A *KLI* normally used to do something forbidden on Shabbos, but has other possible uses which are allowed.

A hammer is used for building, which is forbidden on Shabbos, but a hammer could also be used to crack open a nut. This type of *Muktzah* is the least restrictive.

Because the primary function of the sea pass is to be swiped, a practice not permitted on Shabbos, it is likely that it would be classified accordingly.

Generally, one is not allowed to move a *Muktzah* item; however, when necessary, one can move *Muktzah* in the following ways:

Tiltul Min HaTzad טלטול מן הצד [Indirect Movement]: If you need to move a *Muktzah* object not for its own sake but to access or use something else which is permitted on Shabbos you may use an indirect method, such as pushing it with a non-*muktzah* item. Example: Pushing a rock off a chair with a broom so you can sit on it⁴.

Tiltul BeGufo טלטול בגופו [Moving with One's Body]: Moving *Muktzah* with a part of your body that is not normally used for carrying, such as your foot, elbow, or shoulder is allowed if necessary. Example: Kicking a rock out of your path.

If it is a Safety Hazard: *Muktzah* items that present a danger, such as sharp glass on the floor may be removed; however, this should be done in a manner that minimizes the violation of *Muktzah* laws.

Moving it Along with a Permitted Item: If a *Muktzah* item is resting on or inside a permitted object, such as a drawer or tray, and you need to move the permitted item for its own use, you may do so even though the

4 שו"ע או"ח סי' ש"א סעי' ח

Muktzah item will be carried along. This is allowed only if the permitted item was not designated exclusively for the *Muktzah* item before Shabbos, and if it is not practical to remove or shake off the *Muktzah* item first⁵.

However, a *Kli Shemelachto L'issur* כלי שמלאכתו לאיסור is allowed to be carried in the normal manner under certain circumstances:

L'Tzorech Gufo לצורך גופו [to use it]: You may move the item if you need to use it for a permissible activity. Example: Using a hammer to crack open nuts.

L'Tzorech Mekomo לצורך מקומו [to use its place]: You may move the item if it is occupying a space you need. Example: Moving a pair of scissors off a chair so you can sit.

However, it may not be moved for Its Own Protection. Example: moving a laptop off a table to prevent it from getting wet. In case of significant loss one can put a non *Muktzah* item such as a piece of bread on top of the *Muktzah* and carry them together⁶.

In summary, the sea pass is considered a *Kli Shemelachto L'issur* כלי שמלאכתו לאיסור. If you are not carrying it for a permitted purpose, then you should refrain from carrying it on Shabbos. Your best option is to simply provide your room number to your waiter without carrying your card and tape your cabin door lock for Shabbos.

5 שו"ע או"ח סי' ש"י סע' ח'

6 משנה ברורה סי' ש"ח סע' כ"ו ושער הציון שם אות כ"ד

What Do I Do About Electric Doors?

Obviously, one cannot deliberately cause an electric door to open on Shabbos, nor can one ask a non-Jew to open the door, as one is not allowed to directly ask a non-Jew to do a *Melocho* on Shabbos. Therefore, one should wait until a non-jew opens the door of his own accord and then enter together with him (one should be careful not to lag behind the non-Jew so as not to activate the sensor).



When a non-Jew does a *Melocho* for the benefit of a Jewish person one may not have active benefit from this *Melocho*. However, reliable authorities are of the opinion that one may enter through the doorway as they do not consider this to be an active benefit⁷. If there is another way to access the room,⁸ it is certainly allowed.

If one accidentally triggers the door by walking past, one should continue walking⁹.

If a Jewish person caused the door to open *Beshogeg* בשוגג (either unaware that it is forbidden on Shabbos or unaware that it was Shabbos), then one can also

7 The doorway is only enabling a person to benefit from what is inside and is not something inherently beneficial. See the various opinions in כ"ה אות כ"ט סי' ארחות שבת סי' כ"ה אות כ"ט see also אחת משאר מלאכות

8 Such as an alternate door or even a window.

9 In the past some authorities suggested that to prevent causing the door to close one should stay put until a non-Jew can take one's place, allowing one to leave without causing the door to close, however this was only true with doors which used a weight sensor or a photo electric cell to activate the door. Many modern doors use a sensor based on heat or slight movement and by staying in place one is at least as likely to be operating the door. Therefore, one should move away immediately and rely on the fact that since the door does not close immediately it is only *geroma* גרמא [an indirect action] as well as being *eino miskaven* אינו מתכוון [unintended]. See י"ד סע' ע"ו for an extensive description of the sensors used in modern doors.

enter, as there are those who allow benefit from something done *Beshogeg*¹⁰ בשוגג in addition to the opinions that the use of a doorway to enter a room is not considered a forbidden benefit.

If the door was opened intentionally by a Jewish person who was aware that it is Shabbos and it is forbidden to open an electric door on Shabbos, one should not enter until it has closed and reopened in a permitted manner; however, if there is a pressing need, there are opinions that say one may enter.

10 משנה ברוה סי' שי"ח ס"ק ז' See

Can I Use Electric Candles?

I want to emphasize that lighting real candles on a ship is not only unlawful due to safety concerns, but could also lead to a *Chilul Hashem* חילול השם [desecration of God's name], as it poses a fire hazard in a confined environment. Many cruise lines and ships have strict regulations prohibiting open flames for this very reason.



While in general it is correct to light with real candles, when this is not possible for any reason, one can light electric candles with a *Berocho* ברכה¹¹. While it is preferable to use incandescent bulbs¹², if they are not available, one can also use LED-based lights¹³.

Strictly speaking, one can use the standard light fixtures so long as one can turn them on specifically for Shabbos (covering and uncovering the light source is not generally acceptable¹⁴); however, it is customary to honor the Shabbos by using a candle holder which is not generally used on weekdays¹⁵ therefore, if possible, one should use an extra light source.

Rabbi SZ Auerbach is of the opinion that one should use a battery powered light source if possible¹⁶.

There are three main reasons for the obligation to light candles, *Kavod* כבוד [honor of] Shabbos, *Oneg* ענוג (enjoyment of) Shabbos, and *Shalom Bayis* שלום בית [peace in the home]. *Oneg Shabbos* requires that one ensures that the Friday night meal is not eaten in the dark. *Shalom Bayis* requires that one's living quarters have enough light to prevent stumbling etc. While for the purpose of *Oneg Shabbos* and *Shalom Bayis* it would be sufficient to rely on light which was not lit specifically for Shabbos, Chazal made it obligatory to light candles specifically for Shabbos.

11 See ד' סע' מ'ג סע' ד' שמירת שבת כהלכתה סי' מ'ג סע' ד'

12 Since many authorities write that the hot filament is considered a flame.

13 Harav Elyashiv quoted in ח"פ פ"ג ת' שבות יצחק ח"ח פ"ג and in א"א כ"א שבת בשבת פ"ד סע' כ"א

14 שמירת שבת כהלכתה סי' מ'ג הערה כ"ג

15 בן איש חי ויקרא י"א

16 שמירת שבת כהלכתה סי' מ'ג הערה כ"ב

The preferred place for lighting is in proximity to where one eats the Shabbos meal, close enough that one benefits from the added light¹⁷.

If this is not practical one should light in one's cabin. It should be noted that when lighting in a place other than where one is eating, one cannot make a *Berocho* ברכה if there is sufficient light without the extra candles¹⁸, therefore if it is practical, one should switch off the electric lights and then relight them immediately before lighting the special lights for Shabbos and making a *Berocho*¹⁹ ברכה.

A married man traveling without his wife, does not need to light candles for Shabbos if she is lighting elsewhere. However, an unmarried male is generally obligated to light where he is²⁰.

Chanukah: it should be noted that according to most authorities, one cannot use an electric Chanukah Menorah²¹.

17 שו"ע או"ח סי' רס"ג סעי' י'

18 פרי מגדים א"א סי' רס"ג ס"ק כא

19 If a man is lighting, he should make the ברכה before lighting.

20 שו"ע או"ח סי' רס"ג סעי' ו'

21 see also מהרש"ג ח"ב סי' קז כף החיים סי' תרע"ג ס"ק י"ט that LEDs can certainly not be used for Chanukah

Can I Walk by Security Cameras on the Ship?



There is considerable discussion among contemporary *Poskim* if it is permitted to walk in front of CCTV and surveillance cameras.

There are two separate problems, first, one is causing an image to appear on a monitor/screen, and the other is causing an image to be stored on media. While often, both problems are present, this is not always the case, as surveillance cameras often do not project an image on screen, and a copy of CCTV is not always stored.

Since the image created on a monitor is not permanent, it is certainly not considered writing *MinHatorah* מן התורה, however even non-permanent writing is still forbidden *MideRabanan* מדרבנן for example, it is forbidden to draw on a steamed-up window even though the image will disappear after a short period of time, and it is possible that this would include causing a live image to appear on a monitor.

Harav Elyashiv was of the opinion that this is considered only forbidden *MideRababan* מדרבנן for a further reason as he felt that it is considered writing in a non-conventional manner (Kilachar יד כלאחר יד).²²

22 ארחות שבת פ"ו הערה נ"ה

Can I Get Coffee on Shabbos?



It is forbidden to ask a non-Jew to cook on Shabbos on behalf of a Jewish passenger. If a non-Jew cooked on Shabbos for a Jewish person, even if he was not asked to, it is forbidden to eat or drink the food until after Shabbos. This is also true if the food was cooked for the general use of the passengers, when the majority of people making use of that kitchen or bar are Jewish²⁸.

While it is correct to only prepare instant coffee in a *Keli Sheni* כלי שני, one does not need to be careful about this when a non-Jew is preparing it ²⁹.

Therefore, at a coffee station which is mainly used by non-Jews³⁰, if the water has already been boiled, one may ask a non-Jew to serve him an instant coffee; however, one may not ask a non-Jew to brew coffee as this involves cooking. If the coffee has already been brewed it may be consumed.

At a coffee bar which is used mainly by Jewish passengers, it is forbidden to drink hot water that was boiled on Shabbos; however, once the water has cooled down it may be drunk³¹. Similarly, if water was boiled on Shabbos to prepare instant coffee for a Jewish person's consumption, one may drink the coffee once cold as it is not necessary for the water to be hot to prepare instant coffee³²; however, if

28 שו"ע או"ח רע"ו סעי' א' וסעי' ב' ובמשנ"ב ס"ק א'.

29 משנה ברורה סל' ש"ח ס"ק ב'.

30 If one has reason to suspect that the non-Jew boiled extra water for the Jewish passenger, it may not be used see שו"ע אורח חיים שכ"ה סעי' י"ב.

31 Unless the water was not potable without being boiled, - Harav Reuven Feinstein.

32 Rabbi Hershel Welcher.

coffee was brewed from grounds, it would be forbidden to drink it even after it has cooled down as the coffee could not have been prepared without a *Melocho*.

Even if the water has been boiled before Shabbos (or was boiled for the use of non-Jews) one cannot remove water from a boiler or urn unless one is sure that cold water does not automatically enter the boiler to replace the water removed³³, however one may ask a non-Jew to remove water even if this will cause cold water to be boiled³⁴.

33 שמיירת שבת כהלכתה א,בכ.

34 Since this is only forbidden because it is a פסיק רישא [an inevitable outcome] one may ask a non-Jew see משנה ברורה רנ"ג ס"ק צ"ט.

Can I Board a Ship Before Shabbos?

Chazal forbade setting sail on Thursday and Friday for several reasons. The main reason being that they were worried that it would cause a person to not have *Oneg Shabbos* עונג שבת [enjoyment of Shabbos] due to sea sickness³⁵; however, this is not applicable when travelling on a cruise ship as it is designed for pleasure³⁶.

Nonetheless one must not board a ship on Shabbos if it will set sail on Shabbos, unless one was on board at the onset of Shabbos for the period of *bein hashmoshos* בין השמשות [the period of time between sunset and halachic night]³⁷.



35 שו"ע או"ח רכ"ח סע' ב'

36 Harav Elyashiv quoted in סע' ו' הלכות שבת בשבת סי' ב' סע' ו'

37 שו"ע או"ח רמ"ח סע' ג'

Does Techum Apply and Can I Disembark on Shabbos?

Chazal forbade a person from traveling more than 2,000 amos (approx. 7/10 mile) on Shabbos. This is known as the *Techum* תחום³⁸.

This only applies when within 10 tefachim טפחים (approx. 36") as it is considered a different Reshus רשות (domain)³⁹.

However, if someone disembarks from a ship on Shabbos, he may not walk more than this distance unless he disembarks inside a town in which case he can walk the entire town; however, the definition of 'inside a town' is complicated and it is advisable not to walk more than 2000 steps⁴⁰.

Practically, it is typically not possible to disembark or leave the port without a sea pass or proper identification. As a result, there may also be an issue of carrying items outside the ship without an Eiruv.

If one does disembark, care must be taken not to activate the metal detectors, as well as to check that one is not carrying anything in one's pockets.

If one boards a ship after sunset on Friday or has already disembarked on Shabbos, one may not disembark at a different location, as this will be further than 2000 amos from his first location⁴¹.



38 שו"ע או"ח סי' שצ"ז סע' א'

39 שו"ע סי' רמ"ח סע' ב' שו"ע או"ח סי' ת"ד סע' א' see also

40 שו"ע או"ח סי' שצ"ז סע' ב'

41 שו"ע או"ח סי' ת"ד סע' א' ומשנה ברורה ס"ק י'

Can I Carry on the Ship?

As a Ship is a *Reshus Hayochid* רשות היחיד [private i.e. enclosed domain] there is no problem carrying on it per se⁴².

However, it is forbidden *MideRabonon* מדרבנן [rabbinically] to carry from the *Reshus* רשות [domain] of one Jewish person, to that of another Jewish person or to the joint area of two such domains (such as a courtyard), unless an *Eiruv Chatzeiros* עירוב חצרות, has been made⁴³. If a non-Jew's residence also opens onto the joint domain, it is necessary to 'rent' it from the non-Jew⁴⁴.



In the event that a section of the ship has been allocated only to religious Jews and is separated by doors or doorways from other sections of the ship, and one only wants to carry in this section, this can be done easily by taking a loaf or loaves of bread of the required volume (this varies but is never more than 4/5ths of a liter⁴⁵) and asking an adult Jew from a different family to pick it up with intention to acquire it on behalf of the passenger with cabins in that section⁴⁶ (for various reasons a *Brocho* ברכה should not be made). If all the passengers in that section eat their meals in the same dining room, no *Eiruv Chatzerios* עירוב חצרות is necessary and even if some of the passengers in that section are not Jewish, one can carry in that entire section⁴⁷.

Otherwise (unless there is only one Jewish family on board), before making an *Eiruv Chatzeiros*, עירוב חצרות one of the Jewish passengers needs to 'rent' the domains of the non-Jewish passengers. This is done by giving a token payment to the non-Jew to rent the rights to the domain. This was initially intended to be a 'legal fiction' and is perfectly valid despite that both parties to the 'rental' know that there is no intention of allowing the person renting to exercise his rights. One can rent directly from a senior representative of the company operating the liner (chief steward, captain or similar). It is preferable that this be done

42 שו"ע או"ח סי' שע"ו סעי' ב'

43 שו"ע או"ח סי' שס"ו ומשנה ברורה שם

44 שו"ע או"ח סי' שפ"ב סעי' א'

45 שו"ע או"ח סי' שס"ח סעי' ג'

46 שו"ע או"ח סי' שס"ו סעי' ט"ז

47 שו"ע או"ח סי' ש"ע סעי' ד'

before any cabins have been allocated to the passengers, but if this is not possible, it is probable that it will still be effective⁴⁸.

In all probability, a lone passenger will not find it practical to do this. If there is a kosher kitchen on the ship one should ask the Mashgiach to handle this as he will be more experienced in explaining seemingly strange requests, and the crew will be more likely to assent to him.

If this is not possible, if no Jewish passenger has rented a cabin for more than 30 days, there are opinions that could possibly be relied upon, that 'renting' the right to the boat is not necessary⁴⁹. Nonetheless, one should still make an *Eiruv Chatzeiros* עירוב חצרות, as described earlier⁵⁰.

48 One can assume that some right is retained by the company running the ship to use space in the cabins, according to the אגרות משה או"ח א' סי' קמ"א it is enough that the passenger is obligated to keep the furniture provided in his cabin, even though the furniture is rented to him, this is however disputed by the דבר אברהם ח"ג סי' ל'.

49 however the דברי אפרים סי' ש"ע סע' ה' [שער הציון סי' ש"ע אות ל"ו] seems to favor the opinion of the פרי מגדים that this cannot be relied on.

50 See מאיר סי' שפ"ב ס"ק ב'.

Can the Waiter Get Me Ice?

I observed on a cruise that a non-Jew was stationed near the ice machine and was instructed to provide a cup of ice to any Jewish passenger who approached the machine.



It is forbidden to instruct a non-Jew to do a prohibited action⁵¹ on Shabbos. This includes even to hint to the non-Jew if the hint is to be understood as an instruction⁵². This called *Amira Lakum* אמירה לעכו"ם.

If it is necessary for the non-Jew to do something forbidden to provide the ice, it would be forbidden to stand there; however, if ice can be removed from the machine in a permitted manner and the non-Jew is doing the prohibited action because it is more convenient for him, then it would be allowed⁵³.

If one asks the non-Jew for a can of soda and does not specify that it should be brought with ice, and the non-Jew on his own initiative supplies ice, it may be used, the reason for this is that while it is forbidden to benefit from a forbidden action performed by a non-Jew for a Jew even if *Amira Lakum* אמירה לעכו"ם is not violated⁵⁴, however, since the drink is drinkable without being chilled this is not considered 'benefit'⁵⁵.

51 שו"ע או"ח סי' רנ"ג סעי' ה'

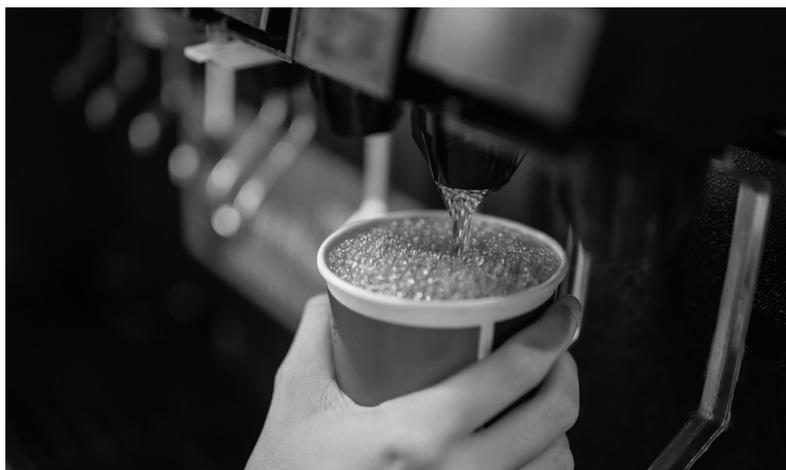
52 שו"ע או"ח סי' ש"ז סעי' כ"ב ומשנה ברורה שם ס"ק ע"ו

53 משנה ברורה סי' רע"ו ס"ק כ"ז see also אשל אברהם (בוטשאטש) סי' ש"ו ס"ק ה'

54 שו"ע או"ח סי' רע"ו סעי' א'

55 משנה ברורה סי' ש"ז ס"ק ע"ו

Can the Waiter Bring Me Soda from the Fountain Machine?



One should not ask a waiter to bring a drink from an electric soda fountain as this involves *Amira l'Akum* אמירה לעכו"ם, although the waiter is asking another non-Jew to prepare the drink which is only *Amira L'Amira* אמירה לאמירה and according to some opinions is allowed, the *Mishnah Berurah* משנה ברורה⁵⁶ only allows this to prevent a large loss.

If one asked a non-Jewish waiter to supply a can of soda and the waiter provided soda from an electric soda fountain, the question arises whether it is considered having benefit from a *Melocho* done for a Jew on Shabbos. The *Olass Shabbos* עולת שבת⁵⁷ does not consider this having benefit, since a similar drink is available without any *Melocho* needing to be done, however the *Magen Avraham* מגן אברהם⁵⁸ disagrees with this and is of the opinion that the actual item being consumed needs to have been available without a *melocho*, and the *Mishna Berura* משנה ברורה concurs with him.

Even according to the stricter opinion, if the operator of the soda fountain was not aware that the soda is for a Jew's consumption, there are opinions who allow it to be drunk⁵⁹, others even allow *Amira L'Amira* אמירה לאמירה in such a circumstance; however, many are of the opinion that the soda is forbidden.

56 סי' ש"ז ס"ק כ"ד

57 סי' שכ"ה ס"ק ל'

58 סי' שכ"ה ס"ק כ"ד

59 See footnote ארזות שבת פרק כ"ג:ק"ג, who discusses this at length

Can I Swim in a Pool on Shabbos?



Chazal forbade bathing in hot water on Shabbos even if the water was heated before Shabbos⁶⁰, for this reason one may not swim or bathe in a heated swimming pool. There are those who hold that if the water is lukewarm (less than the temperature normally used for bathing) this does not apply⁶¹.

Even if the water is not heated there is a further problem as Chazal forbade wading in water while dressed due to the likelihood of coming to squeeze water from one's clothes⁶², this would appear to apply also to a bathing suit⁶³.

Chazal forbade swimming in a river or lake, and they also forbade swimming in a pool that does not have walls, according to the *Shulchan Aruch* שולחן ערוך the reason for this is that a pool

that does not have walls is similar to a river since a swimmer will cause water to flow from the pool, this is not a concern in a pool where the rim is higher than the water level. Since in most swimming pools, the water level is indeed lower than the edge of the pool and therefore this is not a reason for swimming to be prohibited⁶⁴.

The *Poskim* write that it is accepted practice not to bathe even in cold water on Shabbos⁶⁵, for this reason one should not use a swimming pool at all.

If one needs to swim daily for medical reasons, one should consult a Rav as to the correct conduct in his specific situation⁶⁶.

In the event that one does use a pool for whatever reason, one must be careful not to wring or squeeze water from the bathing suit or from one's hair⁶⁷.

60 שו"ע אור"ח סי' שכ"ו סעי' א'

61 אגרות משה אור"ח ח"ד סי' ע"ה

62 In certain circumstances such as to perform a mitzvah this is allowed.

63 שו"ע אור"ח סי' י"ג see שו"ע אור"ח סי' א' סעי' ג' who forbids swimming for this reason.

64 שו"ע אור"ח סי' ע"ה see also שו"ע אור"ח סי' ע"ה סעי' ב' for the various reasons for this.

65 משנה ברורה סי' שכ"ו ס"ק כא.

66 ארחות שבת פכ"א הערה כ"ג.

67 משנה ברורה סי' שכ"ו ס"ק נ"ה, סי' שכ"ו ס"ק כ"א.

Mikvah / Traveling with One's Wife



As a safeguard, Chazal enacted a number of restrictions on married couples during periods when relations are forbidden. One such restriction is that a married couple should not travel together in a carriage or boat for a pleasure trip⁶⁸ (i.e., when the travelling is a goal in itself and not for the purpose of reaching a specific destination).

While some are of the opinion that this applies to all pleasure travel, Igros Moshe⁶⁹ and many others hold this only applies when the couple is seated together on the same bench and can feel each other's weight.

Nonetheless, both for practical reasons and as an additional safeguard, it is advised - if possible - to plan such trips for a time when this restriction does not apply⁷⁰.

In the event that a woman needs to use the Mikvah while on a cruise, she will not be able to do so onboard, as there is no practical way to make a pool on a ship into a kosher Mikvah⁷¹. Information on where to find a Mikvah can be found at mikvah.org/directory.

While a woman normally may not use the mikvah during the day, if nighttime immersion is truly not possible, it is permitted. Prior arrangements will need to be made with the Mikvah⁷².

68 שו"ע יו"ד סי' קצ"ה סעי' ה'

69 אגרות משה יו"ד ח"א סי' צ"ב

70 ערוך השלחן קצ"ה סעי' ב'

71 שו"ע יו"ד סי' ר"א סעי' ו'

72 שו"ע יו"ד סי' קצ"ז סעי' ג' וסעי' ד'

Can I Get a Massage on Shabbos?



Chazal forbade medical treatment on Shabbos⁷³ unless the person is so ill that they are bedridden or categorized as a *choleh b'chol gufo* (חולה בכל גופו). This prohibition applies to any condition that is sometimes treated with medicine⁷⁴. Therefore, one may not have a massage for the relief of pain.

If the massage is not for the relief of a medical condition but simply for personal enjoyment, the halacha (הלכה) is not clear-cut. The Shulchan Aruch (שולחן ערוך) rules that it is considered *uvdin d'chol* (עובדין דחול) and is only permitted if done in an unusual manner⁷⁵, something that is clearly not practical in a professional massage setting. However, the Mishnah Berurah (משנה ברורה)⁷⁶ notes that the Shulchan Aruch also quotes the Rambam (רמב"ם), who holds that massage is only prohibited when its purpose is to induce sweating. Therefore, someone who wishes to be lenient has a basis on which to rely.

However, one may not have a massage if it involves rubbing oils into the skin that are typically used for medical purposes⁷⁷, or if creams or extremely thick oils⁷⁸

73 'שו"ע סי' שב"ח סע' א

74 'שו"ע סי' שב"ח סע' מ"ג ומשנ"ב שם ס"ק ק"ל

75 'שו"ע או"ח שב"ז סע' ב

76 משנה ברורה סי' שכ"ז ס"ק ז' וביאור הלכה לסי' שב"ח סע' מ"ב

77 'שו"ע סי' שכ"ז סע' א' ומשנ"ב שם ס"ק ב

78 This is generally assumed to include only oils that are so viscous that they do not flow at all.

are used, as this will present a problem of Memachaik⁷⁹ ממחך or Molid⁸⁰ מוליד. Other oils, such as baby oil or olive oil do not pose this issue.

Typically, the person giving the massage will plug in a heater to warm stones and a towel. This would be forbidden, as switching on the heater involves performing a melacha on your behalf. If the towel is damp, it may also involve the bishul (בישול) of the water in the towel⁸¹. Additionally, the use of scented oils⁸² may present further halachic concerns.

Some may argue that the heated towel is merely part of the spa's general daily setup — prepared in advance for all customers and not specifically for any individual, and certainly not for the Jew. However, I would respectfully disagree.

Given that your massage appointment was scheduled in advance, it is quite plausible that the towels — or at least a portion of them — were heated with that day's appointments in mind, including yours. This raises a חשש (halachic concern) that the מלאכה (forbidden labor) of heating the towel may have been performed בשביל ישראל (on behalf of a Jew), which is problematic even when done by a non-Jew on שבת (Shabbos).

Furthermore, the towel is notably wet, introducing a separate halachic issue of סחיטה (squeezing out liquid). Since the towel is wet and will likely release moisture during use, this can be considered a פסיק רישא (an inevitable consequence) — even though it is being done by an אינו יהודי (non-Jew), this could still present a serious halachic issue depending on the circumstances and intent.

In summary, both the concern of ישראל לצורך שנעשתה לצורך ישראל and the issue of סחיטה — particularly as a פסיק רישא — should not be overlooked.

One may not pay or discuss payment for the massage on Shabbos. According to Shemiras Shabbos, the massage must be arranged before Shabbos, as hiring a worker on Shabbos is forbidden—even if payment⁸³ is not explicitly discussed. (However, there are opinions that are lenient in this regard.)

“Practically speaking, while it may be possible to have a limited massage within these guidelines, it is likely better to schedule the massage for a different time to avoid halachic issues and ensure you receive full value for your money.

79 See שמירת שבת סי' ל"ג הע' ג"ח whether as to whether this applies if all the cream is absorbed in the skin.

80 See רמ"א סי' שכ"ו סעי' י ומשנ"ב סי' שכ"ז ס"ק ד

81 שו"ע סי' ש"א סעי' מ"ו ומשנ"ב ס"ק קס"ט

82 In some circumstances this may entail Molid Riach מוליד ריח (scenting clothes or liquids) see ומשנ"ב סי' תקי"א סעי' ד' ומשנ"ב שם

83 see however ספר מגילת ספר who allows this. 'שמירת שבת פרק ל' סעי' ל'

Seasickness on Shabbos

Although one may not ask a non-Jew to perform a forbidden activity on Shabbos, this restriction does not apply in the case of someone who is unwell to the extent that they are confined to bed or unable to function⁸⁴ (חולה שאין בו סכנה). Likewise, the general restriction on taking medicine does not apply in such a case⁸⁵.

Therefore, someone suffering from seasickness to the point that their ability to function is impaired may take Dramamine or a similar medication, or apply a Dramamine patch. They may also ask a non-Jew to obtain the medicine for them, even if it requires the non-Jew to perform a melacha.

However, it should be noted that removing the backing from a Dramamine patch on Shabbos is halachically problematic⁸⁶. If possible, the backing should be removed and then replaced before Shabbos. If this was not done, one may ask a non-Jew to remove it. If that is also not possible, one should preferably remove it in an unusual manner (e.g., using one's teeth).



84 שו"ע סי' שכ"ח סעי' י"ז

85 משנה ברורה שם ס"ק קכ"א and שו"ע סי' שכ"ח סעי' ל"ז

86 See שמירת שבת מחדש תש"ע פרק ל"ה סעי' כ"ז regarding the use of adhesive plasters

Can I Suntan?

It is permitted bathe in the sun even though one's skin will be tanned. According to most opinions this is allowed even if one's express purpose is to get a suntan⁸⁷.

However, one may not apply cream to protect one's skin from the sun because of the *Issur of MeMaraich* איסור ממרח, nor should one use liquid suntan lotion (such as from an aerosol) because of the *issur of Refuah* איסור רפואה [medication] on Shabbos, which includes preventive medication⁸⁸.

Poskim point out that one may not sunbathe for medical purposes⁸⁹, however this does not seem to be common today.



87 see however ל"ב סי' ה"ח יצחק ח"ה סי' ל"ב who does not permit this. או נדברו ח"ב סי' ל, אבן ישראל ח"ט סי' י"ג הלכות שבת בשבת סי' נ"ט סעי' ז בהערה

88 מנן אברהם סי' שכ"ח ס"ק מ"ג, משנה בוררה סי' שכ"ח ס"ק ק"כ

89 אמת ליעקב סי' שכ"ח הע' 377 Harav Yaacov Kamenetzky, חלקת יעקב סי' קנ"ב, או נדברו ח"ב סי' ל

non-Jew is using the elevator and exit at the floor that a non-Jew is exiting on⁹⁵. If a Jewish person who is not observant or not aware that it is prohibited has pressed the button the elevator may not be used⁹⁶.

Someone who is considered a *Choleh She'ein Bo Sakana* חולה שאין בו סכנה, meaning they are ill enough to require bed rest but are not in danger, but are unable to use stairs and needs to use the elevator (for example, to obtain food or return to their stateroom to rest), may ask a non-Jew to operate the elevator for them.

95 שו"ע או"ח סי' שכ"ה סעי' ז"א, שמירת שבת כהלכתה סי' ל"ט ס"ק נ"ד

96 שו"ע או"ח סי' שו"ה, סעי' א'

Can I Use an Escalator?

Those who allow use of an elevator on Shabbos, allow the use of an escalator⁹⁷. Many of those who do not allow the use of an elevator, because of *Maarris H'Ainy* מראית העין or similar considerations, would allow the use of an escalator⁹⁸.

There are, however, those who do not permit it⁹⁹.

NOTE: While not currently common, there are escalators which slow down noticeably when not being used to reduce energy consumption, it is obvious that one may not use such an escalator unless certain that one is not causing a change in speed.



97 שמירת שבת כהלכתה פ' כ"ג ס"ק ס"א

98 פסקי תשובות ס' רמ"ח סע' ב'

99 See משנה הלכות חי"ח ס' רי"ב. See also אגרות משה או"ח ב' ס' צ"ה that it is possible that it is forbidden to use an elevator because one causes an increase in electricity consumption, this would apply also to an escalator.

Can I Flush the Toilet?



Unlike regular toilets that use water and gravity to dispose of waste, cruise ship toilets are vacuum-operated. When the toilet is flushed, a partial vacuum is created in the sewage pipes, and a flap opens, allowing the contents to be quickly sucked through the system.

The vacuum operates continuously and does not present a problem for Shabbos. Therefore, so long as the 'flushing' operates via a mechanical mechanism, it may be used. Often the toilets situated in public areas use an electric mechanism and should not be used.

If one finds that the toilets in the stateroom operate electronically¹⁰⁰, and one has no available toilet, when necessary, one can flush the toilet in an unconventional manner (כלאחר יד), such as using one's elbow. The reason this is allowed is that a *Melocho* מלאכה done in an unconventional manner is only forbidden *MideRabonon* מדרבנן and is therefore not forbidden when human dignity will otherwise be violated¹⁰¹.

¹⁰⁰ Some electric toilets have an additional manual valve in a discreet location, which can be used.

¹⁰¹ See 'שליחן הלוי ח"א פ"ז אות ז' in *אורח חיים* ביצה ל"ב ע"ב, that in these circumstances one can rely on the opinion that electricity which does not involve heat is not forbidden התורה מן.

Electric Sinks

On some ships, common areas are equipped with sinks controlled by an electric eye. One should avoid turning on those sinks. If there is no other drinking water one should prepare water before Shabbos.

On some ships the toilets in the common areas have electric sensors which automatically flush the toilet. One should refrain from using these toilets; however, if one needs to use the toilet urgently, they may be used, as one may do something only forbidden *MideRabanan* מדרבנן to prevent human dignity being compromised¹⁰².



102 See Harav Belsky שליח הלוי חשמל פ"י, שולחן הלווי חשמל פ"י, Harav Mordechai Gross and נשמת אדם ח"ו סי' ע"ד and מנוחת אמת פרק כ"ה הערה ב.

Friday Night and Saturday Night in the Dining Room



When on a cruise without a kosher kitchen, one will probably be ordering pre-packaged kosher meals similar to those served on airplanes. These meals may be heated in any oven and should be served with the double wrapped seals intact. The reason for this is that the steam in the oven is halachically considered as enabling the transfer of taste from other non-kosher food in the oven¹⁰³ (or previous use of the oven within the previous 24 hours), there is also a need for double seals on kosher meat and fish and certain other products, when supplied by a non-Jew¹⁰⁴.

Due to the prohibition of *Amira l'Acum* ם לעכו"מ אמירה, one cannot order a hot meal to be served on Shabbos if it will necessitate the non-Jew cooking on Shabbos, this is true even if the order is placed on Erev Shabbos¹⁰⁵. One should therefore order one's Friday night meal to be served early enough that it will not be necessary for the non-Jew to do a *Melocho* on Shabbos. Particular care must be taken in the winter when Shabbos may start in midafternoon.

The reverse is also true that one may not order a meal to be served after the end of Shabbos if it will necessitate a *Melocho* to be done on Shabbos, therefore one should not preorder a meal which needs defrosting or heating to be served shortly after the end of Shabbos.

103 See 'ה'ד ס' צ'ב סע' ח'

104 See 'ה'ד ס' ק'ה סע' א'

105 See 'ה'ד ס' ש'ז סע' ב'

Eating in a Non-Kosher Environment

Dining with Someone Eating Non-Kosher: Two people who are acquainted may not eat at the same table if one is eating meat and the other cheese, unless there is something to remind (היכר) them not to eat from each other's portions¹⁰⁶. However, this restriction does not apply when the other party is a non-Jew eating non-kosher food¹⁰⁷.

Fresh Cut Fruit and Vegetables from a Non-Kosher Kitchen: If it can be assumed that the knife used to cut the fruit and vegetables is not used for other (non-kosher) foods, these may be eaten¹⁰⁸ (except for those generally infected with insects), provided no dressing has been added. If this is not the case and the knife may also have been used for non-kosher food, then even if the knife has been properly cleaned, one should not eat sharp vegetables such as onions or radishes that were cut with it. However, other fruits and vegetables may still be eaten¹⁰⁹. In a commercial kitchen, one can assume that the cutting surface is clean or separate, as this is often required by food safety regulations in many countries.

Cooking Food in a Non-Kosher Oven: One may double-wrap food in tinfoil or similar material and cook it in a non-kosher oven, even if non-kosher food is present in the oven at the same time. The food remains permitted even if one of the coverings tears in the oven, as long as the food itself remains sealed¹¹⁰.

The Rema writes that we are machmir lechatchila not to rely on covering alone—the purpose of the double wrapping is to permit it lechatchila. Bedieved, one wrap is sufficient. However, when it comes to meat products, if the second wrap is completely torn, there may be a concern that חותם בתוך חותם (a seal within a seal) is required. Nevertheless, it is generally accepted that a factory seal, which would be nearly impossible to forge, does not require two חותמות.

If the food being prepared is not already edible¹¹¹, it is likely to be subject to the restriction on food cooked by a non-Jew, in order to resolve this a Jewish person

106 שו"ע יו"ד סי' פ"ח סעי' ב

107 ש"ך יו"ד פ"ח ס"ק ב

108 שו"ע יו"ד סי' צ"ו סעי' ב

109 See שו"ע יו"ד סי' ק"ה סעי' א' that one in case of doubt if the knife was clean one may eat from the cut vegetables, this is certainly true in modern kitchens where the assumption is that the utensils are properly cleaned, see ש"ך ס"ק י"ב that this does not always apply to sharp foods.

110 According to the א"ת סעי' א' although if the kosher food is covered it is allowed one should not rely on this, it is generally accepted that when double wrapped the רמ"א would allow it.

111 See י"ב וברמ"א if this is true for food which is edible but not readily so.

should either turn on the oven, raise the thermostat, or place the food in the oven when it is already turned on¹¹².

Non-Kosher Cutlery and Plates: If kosher cutlery is not available, one may eat cold food using non-kosher cutlery on a temporary basis.¹¹³ This applies even to a knife, provided it has been thoroughly cleaned with a scourer and soap¹¹⁴. However, some authorities are of the opinion that even this level of cleaning is not sufficient for a knife¹¹⁵.

Glass Cups: If necessary, one may even drink hot food from a glass cup¹¹⁶.

112 שו"ע סי' קי"ג סעי' ז' ברמ"א

113 שו"ע סי' קי"ג סעי' ז' ברמ"א while this is conditioned on being cleaned properly, one can assume that this is the case.

114 See שו"ע סי' קכ"א ז' that a knife may not be used, however in ד' פ"ט סעי' ד' מעדני השלחן סי' פ"ט סעי' ד' that our knives if cleaned well are allowed, see also Harav Yacov Kamenetzky ד' פ"ט סעי' ד' אמת ליעקב סי' פ"ט סעי' ד' that cleaning with steel wool or similar is considered like נעיצה.

115 See Harav Gustman ישראל הליכות pg 284.

116 See שו"ע סי' תנ"א סעי' כ"ו that there is a dispute between the שו"ע and the רמ"א whether glass can become non-kosher, it is generally accepted that the רמ"א only ruled like the stricter opinion as regards pesach.

What if I am Locked Out of My Room?



The cabin doors are opened via magnetic cards. Since these operate electrically, they should not be used on Shabbos. If possible, one should tape down the door latch to prevent the door from locking (valuables can be deposited in the safe) and when in the cabin the door can be locked with the chain.

If one does not feel secure doing this, or if one finds oneself locked out, one can tell a non-Jewish staff member that one is locked out, preferably without directly asking him to open the door. If one needs to directly ask the non-Jew to open the door, there are reliable opinions who allow this.

The reason for this is that if one does not ask the non-Jew directly to open the door, there is only a problem of benefiting from a *Melocho* that a non-Jew performed on behalf of a Jewish person. Harav Elyashiv was of the opinion that since the benefit is from the room and not the door, this is not considered benefiting from the non-Jew's act¹¹⁷; however, Harav Moshe Feinstein¹¹⁸ was of the opinion that use of a room where the door was opened through a *Melocho* is forbidden. It would appear that since some authorities even allow asking the non-Jew directly, one can certainly rely on the opinion of Harav Elyashiv, when no *Amira L'Acum* לעכו"ם is involved.

Directly asking the non-Jew to open the door would appear to be *Amira L'Acum* לעכו"ם however, since being stuck outside one's cabin is a matter

117 See פרק כ"ג הערה ס"ט

118 אגרות משה או"ח ב' ס' ע"א

of great discomfort, the *Minchas Yitzchok* מנחת יצחק¹¹⁹ writes that one can rely on the *Magen Avraham*¹²⁰ מגן אברהם who allowed a Double *D'rabonon* in such circumstances. The *Magen Avraham* writes that a shevus d'shevus is permitted in a case of distress (*makom tza'ar*). The *Minchas Yitzchak* is of the opinion that electricity without heating is only a *derabbanan*, thereby making *amira l'akum* in such a case a shevus d'shevus. Very often it will also be a double *D'rabonon* for the purpose of a *mitzva*, such as *Teffilah Btzibur* תפילה בצבור or eating one's Shabbos meal. Other reasons have also been given to allow this if necessary¹²¹, others do not allow this as they consider this only one *D'rabonon*¹²².

119 ח"י ס"ל ב"ט

120 ס"ל רע"ו ס"ק ט"ז

121 See אבני ישפה אורח חיים סי' ס"ד

122 See ארחות שבת פכ"ג סע' ל"ב

Can I Watch a Show?

Besides the technical challenges of keeping Shabbos on board a cruise ship, there is a further challenge of creating and keeping the atmosphere of Shabbos. While one may and should relax on Shabbos, one must be careful that the spirit of Shabbos is also kept, as *Yeshaya Hanovi* הנביא ישעיה said:

אם תשיב משבת רגלך עשות חפציה ביום קדשי וקראת לשבת ענג לקדוש ה' מכבד וכבודתו מעשות דרכיך ממצוא חפצך ודבר דבר [ישעיה נח, יג]

The Gemorah in Shabbos ק"ג ע"א explains this to mean that one should dress, walk and speak on Shabbos in a manner that both respects the day and is different from a regular day.

There is also an additional importance in making time to learn Torah on Shabbos¹²³.



Even though there is no technical prohibition on Shabbos in watching a performance, show, or musical which is not being put on specifically for the Jewish passengers, one must consider if it is appropriate for the spirit of Shabbos¹²⁴.

It would be appropriate to note that the Gemorah in Shabbos ק"ג ע"א allows going to theaters and circuses on Shabbos when necessary to take care of the public's needs, by inference it is understood that this is not the general expected behavior on Shabbos.

Furthermore, Chazal prohibited a number of activities because they are considered "weekday activities" (uvdin d'chol - עובדין דחול). While this sometimes refers to actions that resemble melacha, it also includes activities that are not

¹²³ See משנה ברוחה סי' ר"צ ס"ק ז'

¹²⁴ See also גמ' שו"ע סי' ש"ז סע' ס"ז בד"א ואף בחול אסור

considered appropriate for the spirit of Shabbos. It is clear from the poskim¹²⁵ that this encompasses any activity that is counterproductive to the atmosphere of Shabbos, and is not limited to the specific examples mentioned.

¹²⁵ We find a number of activities the poskim write are forbidden because of *דחול* or *עובדין דחול* or *זילותא דשבת* despite there being no source to forbid that particular activity, see for example *רמ"א ס"ז ע"ג* and *רמ"א ס"ו* and *משנה ברורה ס"ז ע"א ס"ו*

Halachic Times at Sea



While on a cruise one will have to be aware of the relevant Halachic times, most importantly one needs to know when the onset of Shabbos is and when Shabbos ends, but it is also relevant to the correct time to *Daven*, as well as several other *Halochos* הלכות.

On a cruise one will often be in a location without a fixed Jewish community and therefore a prepared list of Halachic times may not be available.

There are several sites that give the Halachic times for any given location, one may need to know the longitude and latitude to use these sites. Care must be taken to check that the times have been correctly adjusted for the time zone and summertime.

If this is not available, the onset of Shabbos is when the sun descends below the horizon. One is obligated to refrain from *Melocho* before this. The end of Shabbos is at the end of Halachic twilight (*bein hashmoshos* בין השמשות). While one should follow one's home community's custom as to the length of time after sunset, one must consider that the further north one is, the longer twilight is, (both in the summer and the winter) and one must adjust one's custom accordingly¹²⁶. One should also be aware that the length of twilight changes during the year. It is the shortest at the equinoxes, March 21 and Sept 23.

¹²⁶ Even those who generally fix the length of twilight as 72 minutes can only rely on this if indeed it is properly dark at this time.

Halachic times are the same in real time at any point on the same latitude; however, since times are adjusted according to the location's position in relation to the time zone, they cannot be used. If the information is available, one can calculate the relevant times by adding 4 minutes for each degree of longitude that one is to the west of the times of a known location on the same latitude (or subtracting for each degree east).

Complications with other Halachic times besides the end of Shabbos can be avoided by being careful to *Daven* promptly in the morning once it is light and *Mincha* in the afternoon.

Traveling Above The Arctic Circle



The Arctic Circle¹²⁷ is the name given to the latitude of 66.6° N, the further north one travels the shorter the day is in the winter and the longer it is in the summer. This means that sunrise in the middle of the winter gradually approaches midday and sunset at the height of the summer will be shortly after midday. At locations north of the Arctic Circle, there is a period in the summer when the sun does not set at all and a period in the winter when the sun does not rise.

As long as one is at a location where there is sunset and sunrise, although this may be a very short period, the halachic day is between sunrise and sunset. One can daven *Shacharis* שחרית from when it begins to be light which will be much earlier.

Because twilight lasts longer the farther north one is and the closer it is to the summer solstice, it is possible that, although the sun sets below the horizon, it does not descend far enough for it to become fully dark. As a result, halachic twilight may not end, since the necessary degree of darkness marking the conclusion of this period is never reached. When this is the case, one must keep Shabbos until midnight (12 hours after midday, midday and night are the same time at all locations with the same latitude.) *Maariv* מעריב can and should be said earlier, if necessary, Havdalah can be said (without a candle) beforehand, even

¹²⁷ While this chapter has been worded for the Northern Hemisphere obviously the reverse applies to the Southern Hemisphere

if Havdalah is said after midnight, one should not make the *beroch* on the candle or the *besomim*¹²⁸. If possible, the first two paragraphs of Shema should be repeated after midnight.

The primary Halachic challenges occur in cases of “midnight sun” or “polar night” phenomena where the sun remains continuously visible (24 hours) or does not rise at all, resulting in 24-hour darkness. While there are various opinions as to the halochos in this situation, the generally accepted opinion is that the end and beginning of a day is at the time of midnight at one’s latitude¹²⁹ (midnight is at the same time at all locations in the same latitude). Marriv can be said from *plag hamincha* פלג המנחה which will be two and a half hours before midnight.

However, when the sun does not rise at all the *halacha* הלכה is not clear and one is advised not to put oneself in this situation.

128 Since one does not make a *beroch* on the candle or *besomim* when making *Havdalah* on Sunday morning see שו"ע אור"ח סי' רצ"ט סעי' ג.

129 There are three reasons for this, one is that if we assume that the halachic day changes even though the sun does not set, since day cannot possibly continue past midnight, and since midnight is always at the same time in any latitude, it can be assumed that this is considered midnight, a second reason for this is that the last day that started at sunset, was at midnight, therefore one should count from then 24 hours and consider that the beginning of the next day, a third reason is that this is when (besides extremely close to the poles) the sun dips the furthest south, and then begins to rise higher in the sky, and the beginning of the rise of the sun shows that it is a new day.

Crossing The Halachic Date Line



When cruising in the Pacific one is liable to encounter the question of the Halachic Date Line. The location of the Halachic Date Line has been widely disputed and there is no clear consensus of the *Poskim* as to which

opinion should be followed. This is most relevant as to when Shabbos starts in the Western Pacific, and depends on whether a particular location is defined as being east or west of Jerusalem.

The *Chazon Ish*¹³⁰, amongst others, was of the opinion that the Halachic Date Line is 90° east of Jerusalem (125.2°E), however, Harav Yechiel Michel Tukatchinsky¹³¹ believed the Halachic Date Line is 180° from Jerusalem (144.8W), others are of the opinion that the Halachic Date Line is close to the international one at about 145° east of Jerusalem. This for one of two different reasons, either because this is the natural divide between the land masses east and west of Jerusalem or because Shabbos is fixed by counting six days and fixing Shabbos on the seventh, and the first settlers in a location fix the Shabbos for those who come afterwards, according to this last opinion while on a cruise so long as one has not docked at a port where Shabbos is kept differently, one continues to keep Shabbos according to one's personal count of six days and nights.

According to the *Chazon Ish*, the Halachic Date Line cuts through Eastern Russia and China as well as Western Australia, however the *Chazon Ish* writes that so long as any part of a landmass is within 90° east of Jerusalem, the entire landmass is considered east of Jerusalem. For this reason, even according to the *Chazon Ish*, Shabbos should be kept on Saturday on the whole of continental Asia and Australia.

However, according to the *Chazon Ish*, any landmass which is further east than 125.2° is considered part of the west and keeps their Shabbos after the USA. This

130 In his treatise קונטרס י"ח שעות

131 In his treatise היוםם בכדור הארץ

Pre-Shabbos Checklist

Essential preparations to make before Shabbos begins:

1. Tissues & Toilet Paper:

Pre-tear tissues and toilet paper ahead of time. Alternatively, ask housekeeping for a few open boxes of tissues. You don't want to get stuck needing something that's not Shabbos-friendly.

2. Disable Sensors (Doors, Balconies, etc.):

Some rooms have sensors that activate lights or disable A/C when doors are opened. For example, opening your balcony door may automatically shut off the air conditioning. Tape down or disable these sensors if possible.

3. Fridge Light:

Mini-fridges often have built-in lights that activate when opened. Tape the switch or ask staff to disable the light in advance.

4. Bathroom & Cabin Lights:

Turn on all necessary lights before Shabbos—especially in the bathroom. If your room requires a keycard to keep power on, make sure one is inserted before candle lighting.

5. “Do Not Disturb” Sign:

Place the sign on your door before Shabbos to avoid any housekeeping or staff entering and altering your setup.

6. Valuables:

Lock up any valuables in your room's safe before Shabbos for peace of mind.

7. Electronic Door Locks:

If your room uses a keycard or electronic lock, consider taping the mechanism.

8. Other Electronics & Motion Sensors:

Review any remaining electronics—TVs, fans, motion-sensor lights, etc.—and make sure they're off, unplugged, or set appropriately for Shabbos.

9. Food & Drinks:

Prepare and set aside any drinks, snacks, and Shabbos meals you'll need. Double-check that everything is accessible and ready to go.

Shabbos Packing List

- Aluminum foil / Ziplock bags
- בשמים
- Clock
- Electric candles
- Food for מוצאי שבת if שבת ends very late
- Food to supplement the cruise ship's offerings
- Grape juice / wine
- חלה (Most ships provide challah rolls, but it is always good to be prepared)
- מסיים סדרה – Great time to be חומש
- כוס קידוש
- Mini fridge – comes in handy if one is not provided in your room
- Snacks
- סידור
- דף יומי ספר/גמרא
- שבת timer
- Tape (masking tape, duct tape, etc.)
- טלית
- Water bottles / Drinks – Drinks may be hard to get if all fountain drinks.



Keeping Shabbos on a Cruise

Traveling by cruise over Shabbos presents unique challenges, but with proper preparation and guidance, it is possible to honor Shabbos fully, even at sea. From understanding the rules of muktzah and carrying to navigating the Halachic Date Line and ship systems, careful planning and consulting a knowledgeable rabbi are essential.

May this guide help you enjoy the beauty of Hashem's world while keeping Shabbos with joy and peace no matter where your journey takes you.