

# HALACHICALLY SPEAKING

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{ TOPIC }

## Bathing – *Mikvah* and Swimming on Shabbos



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Compiled by  
**Rabbi Moishe Dovid Lebovits**

Edited by: **Rabbi Chanoch Levi**

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# HALACHICALLY SPEAKING

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# Bathing - *Mikvah* and Swimming on Shabbos

Although we do not usually bathe or take showers on Shabbos, this topic is discussed in halachah and does have modern applications. What is the prohibition? Is it ever permitted to wash your body on Shabbos? Does it make a difference how hot the water is? What about going into a *mikvah* on Shabbos? Is swimming permitted? If there is no *mikvah*, can one use the swimming pool as a *mikvah*? All these and other questions will be addressed in this issue.

## Source

Originally, it was permitted to heat water before Shabbos to bathe the entire body.<sup>1</sup> However, the *chachamim* prohibited this practice,<sup>2</sup> even with water that was heated before Shabbos.<sup>3</sup> The reason for this was that the bathhouse attendants would heat water on Shabbos and claim that it was heated before Shabbos.<sup>4</sup> Therefore, bathing in hot water is forbidden even if the water was heated before Shabbos.<sup>5</sup>

1 *Maseches Shabbos* 40a. See *Pri Megadim*, *Eishel Avraham* 326:1; *Aruch Hashulchan* 1.

2 *Maseches Shabbos* 39b. See *Tosafos* 39b, "Beis Hillel"; *Rosh* 3:6.

3 *Shulchan Aruch* 326:1.

4 *Maseches Shabbos* 40a; *Rambam*, *Hilchos Shabbos* 22:2; *Shulchan Aruch* 326:1. See *Magen Avraham* 1. Refer to *Ran* and *Rashba*, *Maseches Shabbos* 40a.

5 Refer to *Ran*, *Maseches Beitzah* 11a.

כל השווה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (מדה עב)

Others explain that one might boil water on Shabbos for this purpose.<sup>6</sup>

Washing is forbidden whether one is bathing, showering, or washing from a utensil.<sup>7</sup>

## How Much of the Body

The prohibition is limited to washing the entire body, or most of it.<sup>8</sup> One may wash his face, hands and feet, and other limbs,<sup>9</sup> providing it does not equate to most of the body.<sup>10</sup> Of course, one may not wash his entire body at once.<sup>11</sup>

## Cold Water

The Gemara<sup>12</sup> mentions that some hold that cold water should not be used since one might use hot water.<sup>13</sup> However, the halachah rules that washing in cold water is permitted.<sup>14</sup> Others only permit washing each limb individually with cold water, but not the entire body at once.<sup>15</sup> Nonetheless, the *poskim* permit washing the entire body at once with cold water.<sup>16</sup> However, there is an old custom not to bathe the entire body (face, hands and feet are permitted),<sup>17</sup> even in

6 *Mishnah Berurah* 1.

7 *Shulchan Aruch* 326:1.

8 *Maseches Shabbos* 40a; *Rambam, Hilchos Shabbos* 22:2; *Beis Yosef* 326; *Tur, Shulchan Aruch* 326:1; *Mishnah Berurah* 5. See *Ritva Maseches Shabbos* 39b, 40a; *Pri Megadim, Eishel Avraham M.Z.* 326:1. See *Levush* 326:1.

9 Refer to *Shevet Hakehasi* 6:214 on exactly on which part of the hand, arm, and foot one can wash.

10 *Maseches Shabbos* 40a; *Rosh* 3:7; *Beis Yosef* 326, *Shulchan Aruch* 326:1; *Taz* 1; *Magen Avraham* 2; *Pri Megadim, Eishel Avraham* 2; *Elyah Rabbah* 1; *Mishnah Berurah* 2; *Aruch Hashulchan* 2-3.

11 *Mishnah Berurah* 3.

12 *Maseches Shabbos* 39b.

13 See *Ritva, Maseches Shabbos* 39b.

14 *Rosh, Maseches Shabbos* 3:6; *Beis Yosef* 326.

15 *Mordechai, Maseches Shabbos* 303; *Beis Yosef* 326.

16 *Tur* 326; *Shulchan Aruch* 326:1; *Aruch Hashulchan* 1.

17 *Mishnah Berurah* 21. One should dry off right away to avoid issues of carrying the water



cold water.<sup>18</sup> The reason for this custom is that there are halachic complications<sup>19</sup> that can arise from bathing in a river or cold water.<sup>20</sup> The Aruch Hashulchan<sup>21</sup> says, “This custom goes back to our fathers and grandfathers for hundreds of years, and one who wishes to break this will have a snake bite him. We accept this as a real *issur* not to go into rivers, oceans, lakes, etc. on Shabbos at all.”<sup>22</sup>

It is brought that the Sephardim do not have the custom to refrain from washing with cold water on Shabbos.<sup>23</sup>

## Lukewarm

There is a discussion in the *poskim* in regard to the permissibility of using lukewarm water.<sup>24</sup> Lukewarm is defined as slightly hot until the body feels a bit cool.<sup>25</sup> Some permit this,<sup>26</sup> while others maintain that temperature above 98.6 is not allowed and under 98.6 is considered cold water.<sup>27</sup>

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(Mishnah Berurah 21, 22). One should place his garments close to the ocean (Mishnah Berurah 22).

18 Maharil 139; Terumas Hadeshen 255; Magen Avraham 8; Elyah Rabbah 3, 5; Chayei Adam 70:4; Shulchan Aruch Harav 6; Mishnah Berurah 9, 21; Mishpatei Uziel 8:39. Whether this applies to Yom Tov as well see Chayei Halevi 3:26; Shemiras Shabbos K'hilchasah 14:11.

19 Such as carrying water more than four *amos* (Rambam, Hilchos Shabbos 15:22; Shulchan Aruch 301:49, 326:7; Magen Avraham 8; Pri Megadim M.Z. 2) and carrying the towel (Maharil 139; see Magen Avraham 8).

20 Magen Avraham 8; Aruch Hashulchan 9. See Machatzis Hashekel 8.

21 326:9.

22 Mishpatei Uziel 8:39. See Menuchas Ahavah 2:10:53.

23 Refer to Lev Chaim 2:103; Kaf Hachaim 326:31; see Tefillah L' Moshe 1:51; Menuchas Ahavah 2:10:52.

24 Refer to Tefillah L'Moshe 1:51 in depth.

25 Bris Olam page 99, 14.

26 Noda B'Yehudah 2:24; Sha'arei Teshuvah 1, Mishnah Berurah 6; Aruch Hashulchan 3, 6; see Mareh Habezek 3, page 195.

27 Refer to Igros Moshe, O.C. 4:74:1; Teshuvos V'hanhagos 1:224. See Tehillah L'Dovid 326:3. Refer to Orchos Shabbos 21, footnotes 8-9 in depth. Also see Nishmas Shabbos 5:161.



## Water Set to Heat before Shabbos

If water was set to heat from before Shabbos but only became hot on Shabbos itself, it is considered to have been heated before Shabbos. The reason is that the action that caused it to become hot was performed before Shabbos. Therefore, if an urn was filled with water before Shabbos and the water became hot on Shabbos, it may be used for washing on Shabbos.<sup>28</sup> In addition, if the hot water tap was left running on Shabbos one may use it to wash his face, hands, and feet.<sup>29</sup> If one left cold water next to a *blech* on Shabbos or on top of an urn, it may not be used to wash anything on Shabbos.<sup>30</sup>

Water heated through a timer may be used to wash face, hands, and feet.<sup>31</sup>

## Mixing Cold and Hot

It is permitted to take hot water from an urn and add it into cold water to wash the face, hands, and feet. This is considered heated before Shabbos.<sup>32</sup>

## Pain

If one is in pain (even if his entire body is not in pain),<sup>33</sup> then he can bathe his entire body with water that was heated on Erev Shabbos.<sup>34</sup> For example, if one has the chicken pox

28 *Shemiras Shabbos K'hilchasah* 14:3; *Mareh Habezek* 5, page 82. See *The Shabbos Home* 2, page 493. Refer to *Shevet Halevi* 1:58, 3:33:3, 47:2, 4:31, 5:44. In regard to the *dud-shemesh* in Eretz Yisrael see *Yabia Omer, O.C.* 4:34:42; *Tzitz Eliezer* 7:19, 8:14; *Chelkas Yaakov, O.C.* 142; *Yalkut Yosef (kitzur)* 326:5; *Menuchas Avavah* 2:10:55; *Kinyan Torah* 3:22; *Ohr L'tzion* 2:35:1; *Rivevos Ephraim* 3:263; *Az Nidberu* 1:34; *Noam* 13, page 390.

29 *The Shabbos Home* 3, page 493.

30 *Orchos Shabbos* 21:2.

31 *Ibid.* 21:7.

32 *Shemiras Shabbos K'hilchasah* 14, footnote 15.

33 *Rav Akiva Eiger* 326; *Biur Halachah* 326 "b'mayim."

34 *Rav Akiva Eiger* *ibid.*; *Biur Halachah* *ibid.*

or a rash that causes discomfort, he may bathe even with hot water.<sup>35</sup> However, the water must be heated before Shabbos.

## Children

If children become dirty on Shabbos, they can be washed with water that was heated before Shabbos.<sup>36</sup> When doing so, one should not use a sponge to wash the child, due to *sechitah* – squeezing.<sup>37</sup> One should drape the towel over his head and let the hair dry slowly.<sup>38</sup>

## Sweat

One is not allowed to enter a bathhouse<sup>39</sup> on Shabbos, even to just sweat.<sup>40</sup> One reason is that sinners would go into the bathhouse and claim that they were going to sweat, but they actually washed themselves.<sup>41</sup>

## Mikvah for Women on Friday Night

If the night for *tevilah* falls out on Friday night, a woman can go to the *mikvah*.<sup>42</sup> However, care should be taken that the water is not heated on Shabbos.<sup>43</sup> She may wash her entire body with water that was heated before Shabbos. Some limit her to water that is somewhat hot, but not too

35 *The Shabbos Home* page 493. See *Orchos Shabbos* 21:9.

36 *Nishmas Shabbos* 1:326:1, 5:173. See *Ohr L'tzion* 235:4.

37 *Mishnah Berurah* 25.

38 *Shemiras Shabbos K'hilchasah* 14, footnote 64; *Nishmas Shabbos* 4:260; see *Az Nidberu* 1:50; *Be'er Moshe* 1:31.

39 See *Gra* 326.

40 *Rambam, Hilchos Shabbos* 22:2; *Shulchan Aruch* 326:12; *Aruch Hashulchan* 13.

41 *Mishnah Berurah* 35.

42 *Terumas Hadeshen* 255; *Shulchan Aruch* 199:5-6.

43 *Sha'arei Teshuvah* 1; *Mishnah Berurah* 6.

אינן על להדב"ה בעולמו אלא יד אמות של הלכה בלבד... (ברכות ה')

כל השנה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (קדוה עב)

hot.<sup>44</sup> It is unclear at which temperature it is forbidden,<sup>45</sup> but it would seem that whatever is called hot by people should not be used.<sup>46</sup> If the water is too hot to touch, it may not be used.<sup>47</sup> Lukewarm water should be used.<sup>48</sup>

The custom, nonetheless, is for a woman to go to the hot *mikvah* on Friday night if the night of her *tevilah* falls out then.<sup>49</sup> There are a few reasons for this. Some say that the problem only applies if one intends to wash oneself, but a *tevilah* of a mitzvah is permitted.<sup>50</sup> The mitzvah of *peru u'revu* is at hand here, and it concerns *shalom bayis* for a woman to go to the *mikvah* at the proper time.<sup>51</sup> There is a minimal concern for *sechitah*, since a *mikvah* woman is present, and she will remind the woman to be careful about this.<sup>52</sup>

Some permit a hot *mikvah* based on the *Korban Nesanel*,<sup>53</sup> which maintains that a hot *mikvah* is not part of the issue of bathing<sup>54</sup> (see next section).

## Men – *Mikvah* with Hot Water

Many men attend a hot *mikvah* on Shabbos, and the question is if this is permitted.<sup>55</sup>

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44 *Aruch Hashulchan* 3; see *Chacham Tzvi* 11; *Chachmas Adam* 122:2; *Orchos Shabbos* 21, footnote 30.

45 *Aruch Hashulchan* 3

46 *Ibid.*

47 *Ibid.*

48 *Ibid.*

49 *Tzitz Eliezer* 6:20. See *Tefillah L'Moshe* 1:51.

50 See *Teshuras Shai* 1:17.

51 Refer to *Beis Yehudah* 2:32. See *Igros Moshe*, *O.C.* 4:74:2; *Shevet Halevi* 6:28:3-4.

52 *Tzitz Eliezer* *ibid.*

53 *Maseches Shabbos* 2:22.

54 *Tzitz Eliezer* *ibid.*

55 In regard to cleaning out dirt from the *mikvah* on Shabbos see *Chelkas Yaakov*, *O.C.* 136 and *Divrei Shalom* 4:77. In regard to adding chlorine to the *mikvah* on Shabbos see *Rivevos Y'vyolos* 2:262; *Nishmas Shabbos* 5:195.





The *Korban Nesanel*<sup>56</sup> permits this, as it is not considered bathing.<sup>57</sup>

Attending a *mikvah* technically “fixes” the person.<sup>58</sup> Nevertheless, it is permitted on Shabbos, as it looks like he is cooling himself off in the water.<sup>59</sup>

Many people do have the custom to go to a *mikvah* on Shabbos.<sup>60</sup> Others do not permit it (see below).<sup>61</sup>

There is a wide discussion in the *poskim* if hot water may be used. The opinion of many is that one can use lukewarm<sup>62</sup> or cold water,<sup>63</sup> but hot water is not allowed.<sup>64</sup> The *Sha’ar Hatzion*<sup>65</sup> says that hot water is allowed in a *mikvah* when needed.

There is a custom that many chassidim go to a hot *mikvah* on Shabbos, for added *kedushah*.<sup>66</sup> Some argue that if one is in pain he can wash his body on Shabbos (with water heated before Shabbos), and if he were to go to a cold *mikvah* it would pain him. Therefore, a hot *mikvah* is permitted. This

56 Ibid.

57 Others question this for men since the *Korban Nesanel* was referring to women going to a hot *mikvah* (see *Be’er Moshe* 6:130).

58 *Maseches Beitzah* 18a; *Shulchan Aruch* 326:8, *Y.D.* 199:5-6, *Aruch Hashulchan*, *O.C.* 326:10; see *Machatzis Hashekel* 8. Refer to *Biur Halachah* 326 “adam” in depth.

59 *Mishnah Berurah* 24. See *Shulchan Aruch* 326:7.

60 *Aruch Hashulchan* 10. See *Igros Moshe*, *O.C.* 3:87.

61 *Magen Avraham* 8; *Teshuvos V’hanhagos* 2:200. See *Massei Ish* 5, page 93.

62 *Sha’arei Teshuvah* 1; *Mishnah Berurah* 7; *Nishmas Shabbos* 5:160.

63 *Aruch Hashulchan* 10.

64 *Chacham Tzvi* 11; *Chachmas Adam* 122:20; *Mishnah Berurah* 7; *Eidus L’Yisrael* page 154; *Igros Moshe*, *O.C.* 4:74:2. See *Divrei Chaim* 2:26; *Teshuvos V’hanhagos* 2:201, 2:220; *Shevet Halevi* 5:44; *Be’er Moshe* 6:130; *Yitzchak Yeranen* 3:11; *Nishmas Shabbos* 5:177; *Ohr L’tzion* 2:35:3; *Orchos Shabbos* 21, footnote 31.

65 326:5.

66 See *Tosafos Shabbos* 260:1; *Ben Ish Chai*, *Lech Lecha* 2:15; *Kaf Hachaim* 260:6, 326:32; *Shulchan Hatohar* (Karmarna) 260:7; *Pri Temarim* 10, pages 57-60; *Be’er Sarim* 3:58; *Nishmas Shabbos* 5:162; *Minchas Yitzchak* 9:34.



כל השנה הלכות בכל יום מובטח להשתחא בן עולם הנא... (תדה עב)

is also based on the *Korban Nesanel's* opinion above.<sup>67</sup> Some posit that since the *mikvah* is in a public place it is different.<sup>68</sup> Furthermore, if we would forbid men to go to a hot *mikvah* then women would not go, and the *mitzvah* of *peru u'revu* would be diminished.<sup>69</sup>

Some permit the hot *mikvah* due to the fact that the *mikva'os* are heated with a timer, not by a Jew.<sup>70</sup>

Others explain that at the time of the Gemara a hot *mikvah* on Shabbos did not exist. Since they could not forbid something they did not have, we do not create a new prohibition.<sup>71</sup>

There are those who permit heating water with a thermostat on Shabbos to wash the face, hands, and feet. This is only permitted if the water was hot before Shabbos and cooled down a bit.<sup>72</sup>

Even the lenient authorities agree that one would not be allowed to add hot water to the *mikvah* on Shabbos.<sup>73</sup>

Some maintain that the *mikvah* may not be used on Shabbos morning, even if one wishes to go to for *tevilas Ezra* (*tevilah* done after relations).<sup>74</sup> Others permit it if there is no other non-hot *mikvah*.<sup>75</sup> Those who do go to the *mikvah* for added *kedushah* should only dip once.<sup>76</sup>

67 *Divrei Yatziv*, O.C. 160. See *Avnei Tzedek*, O.C. 37; *Divrei Chaim*, O.C. 2:26.

68 *Divrei Yatziv*, O.C. 161.

69 *Ibid.*

70 *Be'er Moshe* 6:128, 162.

71 See *Tefillah L'Moshe* 1:51.

72 *B'tzel Hachachmah* 4:136. See *Shevet Halevi* 6:28:4.

73 *Divrei Chaim* 2:26; *Divrei Yatziv*, O.C. 162. Refer to *ibid.* about heating the *mikvah* with a timer.

74 Harav Yisroel Belsky *zt"l*. See *Magen Avraham* 8; *Pri Megadim Eishel Avraham* 8.

75 Refer to *Bris Olam* page 99, 14. Refer to *Mishnah Berurah* 24 which says the custom is to be lenient. See *Shevet Halevi* 6:25:1-2; *Tefillah L'Moshe* 1:51. Refer to *Nishmas Shabbos* 5:176.

76 *Mishneh Halachos* 13:53. See *Nishmas Shabbos* 5:175 which permits dipping the amount of

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One who goes to a *mikvah* on Shabbos should make sure not to stay too long so he does not sweat.<sup>77</sup> One should not take long there and talk to his friends, etc.<sup>78</sup>

## Bathing with a Garment

Even those who use the *mikvah* on Shabbos should not dip with a garment, since one may come to squeeze out the water.<sup>79</sup> It would seem wearing a bathing suit is permitted.<sup>80</sup>

## Sechitah

One who goes to the *mikvah* should be careful not to squeeze his hair, as this would be an issue of *sechitah* on Shabbos.<sup>81</sup> One who is not learned should avoid going to the *mikvah* since he can come to doing *issurim* on Shabbos such as squeezing his hair.<sup>82</sup> This is one of the reasons that many do not permit a *mikvah* (just for added *kedushah* reasons) on Shabbos.<sup>83</sup> Even so, this is not considered fixing oneself on Shabbos.<sup>84</sup>

One should drape the towel over his head and let the hair dry slowly.<sup>85</sup>

Some maintain that one does not have to wait for the hair

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times you dip during the week. However, not too many in order not to enjoy the hot water. See *Likras Shabbos* 19, footnote 4.

77 *Mishnah Berurah* 36.

78 *Be'er Moshe* 6:131; *Nishmas Shabbos* 5:164.

79 *Magen Avraham* 326:3; *Mishnah Berurah* 6; *Aruch Hashulchan* 3.

80 *Nishmas Shabbos* 5:204.

81 *Pri Megadim*, M.Z. 2; *Pri Megadim Eishel Avraham* 3; *Aruch Hashulchan* 10.

82 *Aruch Hashulchan* 10. See *Mishnah Berurah* 21.

83 *Mishnah Berurah* 21, 24. See *Machatzis Hashekel* 8. Refer to *Az Nidberu* 6:35; *Ohel Yissachar* 25; *Shraga Hame'ir* 5:23.

84 *Biur Halachah* 326, "adam."

85 *Shemiras Shabbos K'hilchasah* 14, footnote 64; *Nishmas Shabbos* 4:260; see *Az Nidberu* 1:50; *Be'er Moshe* 1:31. See *Bris Olam* page 100, 18. Refer to *Be'er Moshe* 3:66 about wrapping towel on way to the *mikvah* in a place that does not have an *eiruv*. Also see *Kinyan Torah* 2:50.



איזן לל להקצי"ה בעולמו אלז ד אמות של הלהקה בלנד... (ברכות ה)

on his head and beard to dry completely, and there would be no issue of carrying the water.<sup>86</sup>

One who goes to the *mikvah* on Shabbos should not swim in the *mikvah* (see below).<sup>87</sup>

## Shower

As mentioned above, the custom is not to wash in cold water. This would apply to a shower as well.<sup>88</sup> If one is in pain due to the heat of the day, it would be permitted to take a cold shower on Shabbos.<sup>89</sup> A bath is included in the above as well.<sup>90</sup>

## Swimming

A dip in the pool would be a pleasant way to cool off on a hot Shabbos afternoon. Is it permitted?

As mentioned above, the custom is not to bathe in a lake,<sup>91</sup> river or any cold water.<sup>92</sup> Therefore, it would follow that swimming is not permitted on Shabbos. In addition, there is another concern that one may build a life-saving raft<sup>93</sup> on Shabbos.<sup>94</sup>

If the water leaves the pool then it is like a river and is

86 *Teshuvos V'hanhagos* 2:178.

87 *Nishmas Shabbos* 5:162. Refer to *Mekadesh Yisrael (Bein Hametzarim)* 167.

88 *Bris Olam* page 100, 18; *Orchos Shabbos* 21:10; *Igros Moshe, O.C.* 4:74:3. See *Yalkut Yosef (kitzur)* 326:4.

89 *Igros Moshe, O.C.* 4:74:3, 75; *Be'er Moshe* 6:73; *Chayei Halevi* 3:26; *Nishmas Shabbos* 5:186. Some suggest to tape down the hot water handle when taking a cold shower, and perhaps to cover your head with a plastic bag to prevent *sechitah* (*Be'er Moshe* 6:73).

90 *Igros Moshe, O.C.* 3:87. See *Nishmas Shabbos* 5:183.

91 *Igros Moshe, E.H.* 2:13

92 *Ibid.*

93 *Rashi Maseches Beitzah* 36b "chavis"; *Mishnah Berurah* 339:2. Refer to *Tosafos Maseches Beitzah* "shema."

94 *Maseches Beitzah* 36b; *Rambam, Hilchos Shabbos* 23:5; *Shulchan Aruch* 339:2. See *Orchos Shabbos* 21:11.

כל השווה הלכות בכל יום מובטח לו שהוא בן עולם הנא... (גדה עב.)

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prohibited.<sup>95</sup> If the swimming pool has a border<sup>96</sup> that prevents any water from going out, then swimming would be allowed.<sup>97</sup> Some explain that the border makes it obvious that it is not like a natural body of water,<sup>98</sup> while others say that it is considered like a utensil, and there is no concern of making a raft in a utensil.<sup>99</sup> If it is in a public domain then it is certainly prohibited, as one will carry the water on him four *amos*.<sup>100</sup> In short, if the pool is in a private domain and has walls, it is permitted, since one will not carry the water or make a raft.<sup>101</sup> Nonetheless, a bathing suit would present an issue of *sechitah* – squeezing.<sup>102</sup>

If the pool walls are flush to the ground (like some hotels), the water will go out of the pool and it is like a river, so the concern of making a raft exists.<sup>103</sup>

However, based on the above custom not to bathe in cold water, one would not be allowed to swim.<sup>104</sup> If one wishes to take water to wash himself off on a very hot day, it would be permitted.<sup>105</sup>

95 *Shulchan Aruch* *ibid.*

96 *Mishnah Berurah* 339:6 (walls on all sides).

97 *Maseches Shabbos* 40b; *Shulchan Aruch* 339:2; *Igros Moshe, E.H.* 2:13; *Yalkut Yosef (kitzur)* 339:3. This serves as a *heker* between a pool and the ocean (*Rambam, Hilchos Shabbos* 23:5).

98 *Beis Yosef* 339; *Shulchan Aruch* 339:2.

99 *Beis Yosef* *ibid.*; *Shulchan Aruch* *ibid.*; *Taz* 1; *Ketzos Hashulchan* 146:96.

100 *Rashi, Maseches Shabbos* 40b “*v’afilu*”; *Mishnah Berurah* 339:4; *Aruch Hashulchan* 4. See *Nishmas Shabbos* 5:179.

101 *Igros Moshe, E.H.* 2:13; *Be’er Moshe* 3:56; *Teshuvos V’hanhagos* 1:222. See *Rivevos Ephraim* 4, pages 416-418; *Nishmas Shabbos* 5:184.

102 *Igros Moshe, E.H.* 2:13; *Tefillah L’Moshe* 1:51.

103 *Aruch Hashulchan* 339:4.

104 *Kitzur Shulchan Aruch* 86:4; *Aruch Hashulchan* 339:4; *Orchos Shabbos* 21:11; *Igros Moshe, E.H.* 2:13; *The Shabbos Home* 2, page 494, footnote 65; *Teshuvos V’hanhagos* 1:222; *Rivevos Ephraim* 5:274, *Krayna D’igrisa* 185; *Be’er Moshe* 3:56; *Nishmas Shabbos* 5:179, 184, 185.

105 1:222.

Based on the above, if one has a need to swim for some medical reason he should ask a *rav*.<sup>106</sup>

One is not allowed to put a floating item in the water (like an inflated tube) on Shabbos.<sup>107</sup>

### Using Swimming Pool as *Mikvah*

A common question is whether one is allowed to use the pool as a *mikvah* on Shabbos. As we discussed above, many authorities allow the use of a *mikvah* on Shabbos. If one needs the *mikvah* because he became impure (*keri*), it is permitted.<sup>108</sup> If one uses the *mikvah* every Shabbos morning for added *kedushah*, it is also permitted.<sup>109</sup>

If one is using the pool as a *mikvah*, he should not take the opportunity to swim, even if the above conditions are met.<sup>110</sup>

If one is in a hotel for Shabbos and wishes to dip in the swimming pool, but is concerned if he goes without clothes there would be a *tznius* issue, he may go with his bathing suit.<sup>111</sup>

106 *Orchos Shabbos* 21, footnote 23.

107 *Shulchan Aruch* 340:6; *Shulchan Aruch Harav* 339:9; *Kitzur Shulchan Aruch* 86:4.

108 *Ibid.*; *Nishmas Shabbos* 5:187.

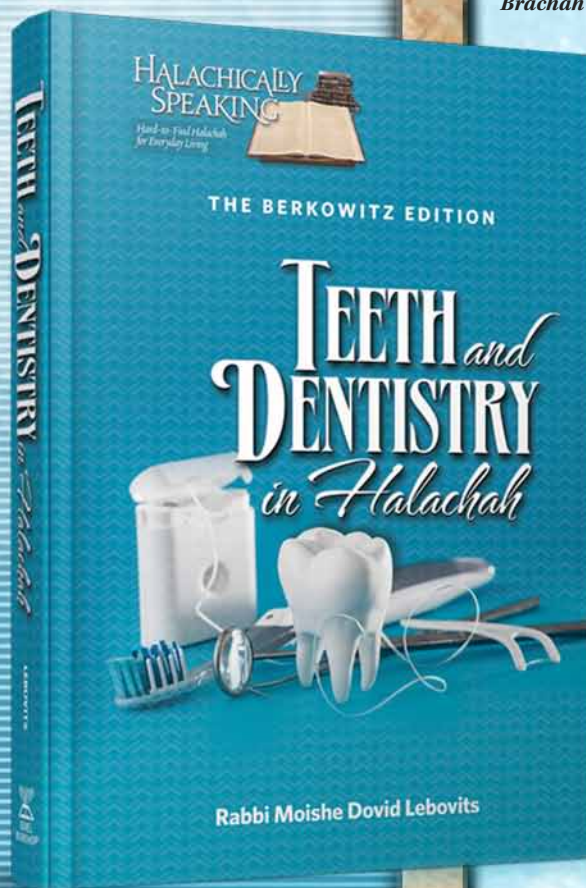
109 *Be'er Moshe* 3:56; *Nishmas Shabbos* 5:187.

110 *Nishmas Shabbos* 5:180.

111 *Ibid.* 5:204.

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- Hashems Wonderful Creation – Our Teeth
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- Bathroom and Morning
- Tzitzis* and Teeth
- Davening* and *Shul*
- Brachah* Related
  - Erev Shabbos*
  - Shabbos* Miscellaneous
  - Shabbos* Carrying
  - Shabbos* – *Muktzeh*
  - Brushing Teeth on *Shabbos*
  - Dental Emergencies on *Shabbos*
  - Moadim* – General
  - Pesach* – General
  - Pesach* - *Kashering* Teeth
  - Pesach* – *Matzah*
  - Waiting Between Meat and Dairy
  - Kashrus* of Mouthwash / Toothpaste / *Listerine* Pocket Packs and Dental Floss
  - Niddah*
  - Day of *Mikvah* and Teeth
  - Chatzitzah* and Teeth
  - Dentist Treating a Parent
  - Teeth and *Tumah*
  - Avel* and Teeth
  - Yoreh Deah* Miscellaneous
  - Forensic Dentistry
- Modesty Related
- Yichud* Related
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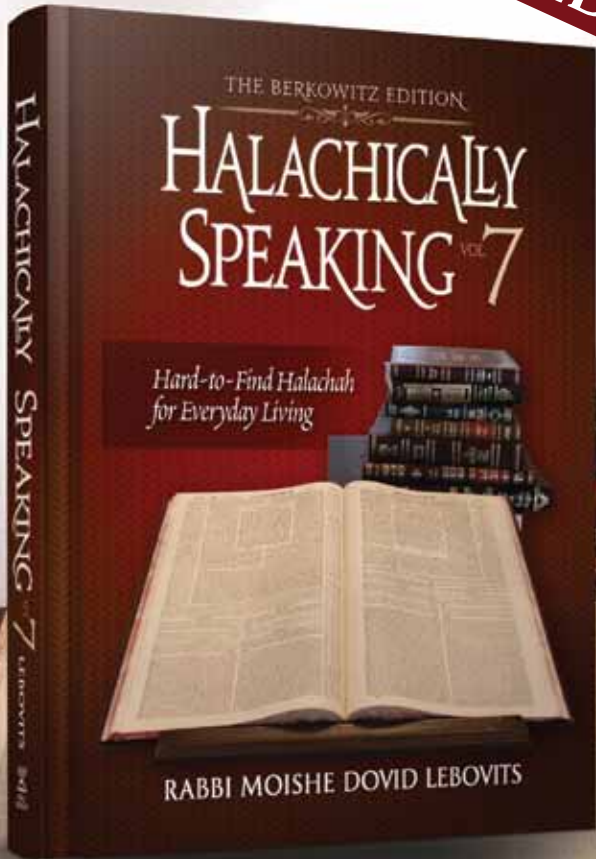
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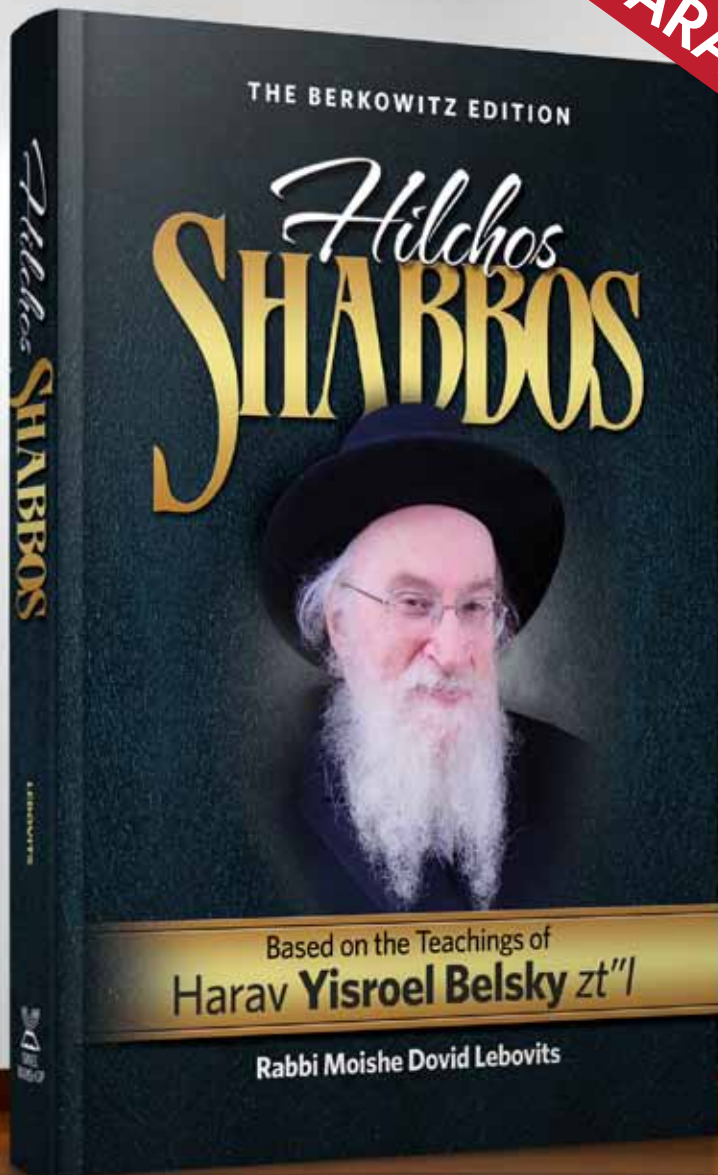
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**Rabbi Moishe Lebovits**

*Rabbinical Administrator KOF-K Kosher Supervision*

at 718-744-4360 • email: [mlebovits@kof-k.org](mailto:mlebovits@kof-k.org)

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