



Shabbos Halachos for the Summer

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Halacha governs every aspect of our lives. The summer months present their own Halachic questions and considerations. Some of these Halachos relate specifically to going away on holiday others apply to summer activities, pass-times and lifestyle factors. These considerations cross many different areas of Halacha including; Shabbos, Kashrus, Tefillah, Tznius and more.

This collection of Halachos will focus on the laws of Shabbos. Some of the Halachos are unique to spending Shabbos away on holiday. Others relate to general Shabbos issues that are relevant during the summer months.

Travelling on Erev Shabbos

The Shulchan Aruch rules that on Erev Shabbos one should not travel a trip of more than 3 Parsaos¹ (approximately 12km). This refers to travel by foot and is meant to

represent the time of travel (as opposed to the distance).

Therefore, when travelling by other modes of transport, the calculation should be based on time². This translates to approximately a 4-hour journey.

The reason for this Halacha is to ensure that one arrives with adequate time to prepare for Shabbos. If one is already prepared or someone else will be taking care of the Shabbos preparations, this ruling does not apply.

Nonetheless, when travelling on Erev Shabbos (including day trips) one should leave enough time to reach their destination, allowing extra time for unforeseeable delays, accidents or traffic³. This is especially true with air travel. One should schedule to arrive well before Shabbos, to allow one to prepare and also to

¹ Sukkah 44b. Shulchan Aruch OC 249

² See Shulchan Aruch Harav 249:3

³ See Ketzos Hashulchan 69:5. See Aruch Hashulchan 249:3 who writes that the Satan interferes when one

travels on Erev Shabbos to cause delays and obstacles.

rest⁴ from the journey before Shabbos comes in.

Shabbos Times

When spending Shabbos away, even if one is only travelling a few hours in any direction, the Shabbos times at their location will be different to those in their usual place of residence. In advance of Shabbos, one should check the Shabbos times using the exact coordinates of their holiday destination. This can be done online on a Luach website.

Hotel Issues

Modern-day hotels present a range of Shabbos complications. These include the use of magnetic keys to open the door and sensor-operated lights and air-conditioners. When booking a hotel to stay for Shabbos, one should enquire about these features in advance and choose a hotel that will not have these questions, or to find out if they can be over-ridden.

Another concern is hotels in rural or isolated areas where bore-water is used and turning on taps and flushing the toilet will activate the pump system⁵.

One should book accommodation on a low floor of the hotel that can be accessed on Shabbos via the stairs. One may not use the elevator on Shabbos, even when following a non-Jew up their floor. If one is unable to change their booking, one should consult their Rov on how to proceed.

⁴ Shu"t Binyan Tzion 2:58

Note that many stairwells in hotels have their lights activated by a sensor. This too presents a Shabbos complication.

One is not allowed to put themselves Lechatchila in a situation which will necessitate asking a non-Jew to do things on their behalf. Bedieved, if one has already booked accommodation which has any of these features and cannot change it, they should discuss with their Rov how to navigate the issue over Shabbos.

Remember to disable the fridge light before Shabbos.

Some hotels may have a policy on lighting candles in the room. One should verify the policy in advance of booking. Where unavoidable, one should discuss with a Rov the possibility of using electric lights with incandescent bulbs and whether one can make a Brachah.



Shabbos Clothes

Wearing special Shabbos clothing is part of the Mitzvah of Kovod Shabbos. This Mitzvah is from the Neviim.

⁵ Mishna Halachos 8:47 is lenient as it is not a Pesik Reisha (inevitable and direct consequence). One should still take care as systems operate differently.

Even when one is away on holiday in a more relaxed environment, they should still be careful to wear Shabbos clothing, including footwear. This applies for men, women and children as well.

Shabbos food

The Rabbinic Mitzvah of Oneg Shabbos includes eating good foods. Shabbos foods should be 'choshuv' and should include cooked dishes (not just cold foods and bread and dips). One should also ensure to have hot foods for Shabbos⁶, especially for Shabbos day. One should still keep the Minhagim of the Seudah, including eating fish before meat.



One should ensure to take with them wine for Kiddush, Lechem Mishneh and also Shabbos candles and the items required for Havdalah.

Sunscreen

On Shabbos, one may not apply and smear thick creams. This would violate the Melacha of Memamreiach. Thin liquids or oils may be applied. Likewise, one may use

⁶ Shulchan Hatahor 249:3-4

⁷ 5:32:2

⁸ Shulchan Aruch OC 303:25

liquid pump-sprays and liquid roll-ons. According to those authorities who permit the use of aerosols on Shabbos, one may also use spray-on sunscreen.

Sun-tanning

There is a Machlokes amongst the Poskim whether one is allowed to suntan on Shabbos. The Minchas Yitzchak⁷ rules that one may not sunbathe on Shabbos. He presents a number of Halachic concerns;

It is like dying one's skin akin to the applying of make-up which is forbidden because of Tzoveia⁸. It may also be considered an act of Tikkun. He also writes that when it gets very hot, sunbathing is uncomfortable and one is not allowed to put themselves into a position of discomfort on Shabbos. He also writes that this may lead to using forbidden creams.

The Poskim also write that sunbathing is not in the spirit of Shabbos. The Chelkas Yaakov⁹ also rules that one may not sunbathe on Shabbos.

Other Poskim are lenient and allow one to sunbathe if they are doing so for enjoyment¹⁰. Doing it for the express purpose of colouring the skin remains forbidden. Sunbathing when done for health reasons as Refuah is also forbidden.

According to all opinions one may walk or sit outdoors in the sun without intending to sunbathe.

⁹ 4:17:1

¹⁰ See Shemiras Shabbos Kehilchasa chapter 18 note 70, Az Nidberu 2:30

After-sun

One may not apply after-sun or other treatments to a sunburn on Shabbos as this is considered to be an act of Refuah. If one is badly sunburned and is in extreme pain, they may apply a permissible spray or liquid oil. In these circumstances, thick creams may not be used unless applied with a Shinui.

Peeling skin may not be pulled off on Shabbos. This would raise a question of the Melacha of Gozez¹¹.

Insect Repellent

One may apply insect repellent on Shabbos if it is in liquid or spray form. Even though it creates a fragrance, since one's intention is to get rid of the bugs and the fragrance smells bad, there is no concern of Molid Reiach. Spraying insecticide directly on bugs is forbidden. Even spraying inside the room is questionable where bugs are present and one should open a window.

Sunglasses

If one is in a place where there is no Eiruv, they should not wear sun glasses outdoors. The concern is that one may take them off in a shady area and inadvertently come to carry them.

One may wear prescription sunglasses since they will not be taken off. If one is wearing

¹¹ When done by hand, this would Rabbinically forbidden

¹² Mishna Halachos 7:57, Rivevos Efraim 2:115 and others

the sunglasses as a fashion accessory, there is room to permit them to be worn.

If medically required, one may wear sunglasses¹². Transition lenses may be worn on Shabbos.

Jacket over shoulders

Many Poskim, including Rav Moshe Feinstein, rule that one may not wear their jacket draped over their shoulders on Shabbos. This is because it is not considered 'wearing' and therefore would be considered carrying. There is also the concern that it may fall off and one may come to carry it.

Many Poskim permit wearing a jacket in this manner¹³. Others suggest that whilst technically permitted, one should be careful in an area that is a Biblical Reshus Harabim.

Eating outdoors

Wetting grass involves a Biblical violation of the Melacha of Zoreia – planting, as it fosters growth. It can also be a violation of Choresh – ploughing, as it softens the soil. One may also not wash their hands over the grass.

Technically other liquids such as wine are not a problem. Nonetheless, one should be



¹³ Tzitz Eliezer 13:33, Az Nidberu 14:14, Shemiras Shabbos Kehilchasa 18:4. Be'er Moshe 3:63* writes that whilst technically permitted, one who is stringent in praiseworthy

strict with other liquids as well¹⁴, especially as nowadays they contain a percentage of water.

The Ram"o¹⁵ writes that it is preferable not to eat outside on the grass if one has drinks, since it is very difficult to prevent spills. Eating and drinking on a deck or paved patio is permitted.

One is not allowed to throw or spit seeds or pits onto moist ground or where it will rain. This is because the seeds will come to germinate.

If rainwater has collected on outdoor furniture, they may not empty it onto the grass on Shabbos.



Plants and grass

One is allowed to walk on grass on Shabbos and we are not concerned that one may

uproot the grass¹⁶. If the grass is long, one should walk slowly¹⁷.

One is allowed to sit on the grass on Shabbos¹⁸. According to the Alter Rebbe¹⁹, one may not move grass or plants with their hand, whether attached to the ground or not. This is because of Muktzah. According to the Mishna Berura, this is permitted²⁰. According to all opinions, detached plant material is Muktzah.

It is permitted to smell flowers that are growing on a tree.

Bugs

On Shabbos it is Biblically forbidden to kill any living animal²¹. The Issur Deoraisa only applies where one requires the body of the animal or the blood that comes out of it. Where one kills an animal so that it should not harm or disturb them, this would be a *מלאכה שאינה צריכה לגופה*, which is only Rabbinically forbidden²².

One may kill a deadly animal even if it is not an immediate threat²³. If someone present is allergic to bees, they would fall in this category.

It is also forbidden to trap bugs. Trapping is one of the 39 Biblical Melachos²⁴. However, since bugs are not a specie that is usually trapped, the prohibition is Rabbinic²⁵. Where the trapping is not for the use of the

¹⁴ See Shulchan Aruch Harav 336:9

¹⁵ OC 336:3

¹⁶ Eiruvim 100b. Shulchan Aruch 336:3

¹⁷ Mishna Berura 336:25

¹⁸ Shulchan Aruch ibid

¹⁹ 336:22

²⁰ 336:48

²¹ Rambam Hilchos Shabbos 11:1

²² See Shulchan Aruch Harav 316:16

²³ Shulchan Aruch Harav 316:22

²⁴ Shabbos 73a, Rambam Hilchos Shabbos 7:1, Shulchan Aruch Orach Chaim 316

²⁵ Shabbos 106b, Shulchan Aruch Orach Chaim 316:3, Shulchan Aruch Harav 316:4

animal itself, but rather so that the animal does not disturb them, this would also be a מלאכה שאינה צריכה לגופה.

On Shabbos, one may trap a bug that could cause harm such as spiders or snakes, even if they are not deadly, if one is concerned that they may attack or cause harm to unsuspecting people²⁶.

However, one may not trap bugs that will not cause harm but are merely a disturbance²⁷. This includes flies, mosquitos and moths. If someone present is allergic to bee or wasp stings, they would be treated like the harmful animals discussed above. If one is being bitten by a mosquito, they may remove it (taking care not to kill it).

Flyswatters are Muktzah.

If a bug falls into one's drink, it can only be removed in a permissible manner. Most Poskim rule that this can be done by removing the bug with some of the liquid²⁸. According to the Alter Rebbe in the Siddur²⁹ this is still problematic, one must pour out the bug from the cup.

Using trees

On Shabbos one is not allowed to climb trees³⁰. This is a Rabbinic restriction to prevent violation of the Biblical Melacha of

²⁶ Shulchan Aruch Harav 316:17

²⁷ Shulchan Aruch Harav 316:18

²⁸ Ta"z OC 319:13, Mishna Berura 319:61, Shulchan Aruch Harav 319:24

²⁹ Hilcheta Rabasa Leshabasa

³⁰ Beitza 36b. Shulchan Aruch 336:1

³¹ Shulchan Aruch Harav 336:1. On a timely note, the end of Parshas Shelach describes the incident of the stick gatherer on Shabbos. According to one opinion in the Gemara, the Melacha violated was Kotzer.

Kotzer by breaking off part of the tree – fruit, bark, twigs, leaves etc³¹.

In addition, Chaza"l also prohibit 'using' trees on Shabbos – משתמש באילן. This includes placing things on a tree e.g. draping a coat over a tree branch, removing something from on a tree (even if it was there before Shabbos), tying an animal to a tree etc³². One may not remove a ball or other object that became lodged in a tree³³.

One may however touch a tree provided that it does not move as a result³⁴. Moving the tree by touching is forbidden as Muktzah.

Chaza"l also forbade using things that are attached to or touching a tree – צדדי אילן (literally sides of the tree)³⁵. For example, if the tree has a hook attached to it, one may not use the hook on Shabbos.

Whilst using צדדי אילן is forbidden, using צדי



צדדי אילן (lit. sides of sides of the tree) is

³² Shulchan Aruch Harav 336:1. Mishna Berura 336:3

³³ Nishmas Shabbos 336 Siman 159. Poskim are lenient where the article is dislodged not using one's hand (or an object e.g. pole in one's hands). For example, one could throw up another object to try and dislodge it (Be'er Moshe).

³⁴ Shulchan Aruch Harav 336:22

³⁵ Shabbos 155a

permitted. Because צדי צדדי אילן is one step further removed from using the tree itself, it was not included in the Gezeira.

It is forbidden to use a swing or hammock that is tied to a tree. This is because the entire swing (the seat together with the rope/chain) and the entire hammock (fabric and rope) are considered as one unit. Therefore the entire swing is considered as צדדי אילן and may not be used on Shabbos³⁶.

If the ropes of the swing or hammock are tied to bolts that have been attached to the tree, it is permissible to use the swing or hammock.

Eiruv

The Chachamim forbade carrying from one private domain to another if they are owned by different people. However, where there is an Eiruv, the Rabbis allow one to carry from one private domain to another.

The Eiruv merges the ownership of multiple private domains into one shared area. This is achieved by collecting bread from each of the residents within the Eiruv boundaries



and keeping it in one vessel in of the houses. It is then considered as though they are all residents in that house. Alternatively, one

person can take bread and can be Mezakeh with a Shaliach on behalf of all of the residents³⁷. The only way to create an Eiruv where non-Jews are present is by renting their properties.

To permit carrying, the area covered by the Eiruv needs to be completely surrounded by Halachically valid walls to be considered as a Reshus Hayachid.

In a hotel which is all under one management, there is a Machlokes whether an Eiruv has to be made.

The stricter opinion maintains that since each room is rented by a different owner, an Eiruv is required to merge the ownership. One should make a Kinyan with the manager to rent the right of use of the rooms for a nominal amount.

The rationale of the lenient authorities is that the management retains ownership as they have right of access to the rooms and can store things in the rooms. They can also move patrons to a different room. This level of 'ownership' is sufficient to make the entire hotel a single Reshus.

Because of the Machlokes, even those who are strict to make an Eiruv should not recite the Brachah.

When renting adjoining properties with fellow Jews, an Eiruv is required according to all opinions.

The area being used for carrying must be enclosed with Halachically valid walls or fences. Even if one's private room has its own outdoor area, one cannot carry there in the absence of proper walls. One may carry

³⁶ Shemiras Shabbos Kehilchasa 26:16. Nishmas Shabbos 336 Siman 163

³⁷ Eiruvim 79b, Shulchan Aruch Harav 366:12

onto a porch or balcony that has walls or is covered with an awning with down-posts.

The requirement for walls applies when renting a private house as well.

Building satisfactory walls for the Eiruv as well as the laws of making the Eiruv are complex and may not be familiar. One should consult a Rov for specific guidance on how it should be done.

Techum

On Shabbos, one may not walk more than 2000 Amos (approx. 960m) beyond the city limits. The halachos of Techum Shabbos and how it is measured is very complex and a competent halachic authority should be consulted.

Remember, 2000 Amos is not a great distance. So, when spending Shabbos outside of the city or in a country destination, it is advisable to stay within the confines of the property or city. If going for a walk, make sure to only venture beyond the boundary to a distance which is certainly



³⁸ Shulchan Aruch beginning of Siman 339

within your 2000 Amah limit. One can measure using their odometer before Shabbos.

Beach

Going to the seashore on Shabbos can be problematic. Whilst one is allowed to walk on sand on Shabbos, the sand itself is Muktzah and may not be handled. Shells are also Muktzah. Certainly, one is not allowed to dig or build in the sand on Shabbos.

On Shabbos one is not allowed to swim in the sea or rivers and the like. Using the ocean as a Mikvah entails a number of Shabbos concerns, including carrying water droplets and the concern of squeezing wet swimsuits. One who is planning on going to Mikvah on Shabbos in a river or the ocean should discuss with a Rov before Shabbos.

Swimming

On Shabbos, it is Rabbinically to swim or float in water on Shabbos. The sages were concerned that one may come to build a flotation device. The Rabbis only applied the prohibition to swimming in rivers or the ocean or other bodies of water. One is technically allowed to swim in a Keili. Therefore, if a pool is constructed with a ledge around it (i.e. the walls are higher than the water level), technically it would not be included in the prohibition³⁸.

Nonetheless, the Poskim³⁹ write strongly that one should not swim or play in any form of pool on Shabbos, because of the accepted custom not to bathe even in cold water on

³⁹ Ketzos Hashulchan 146:34, Minchas Yitzchak 5:32, Igros Moshe YD 2:13 and more.

Shabbos. Additionally, there are concerns of squeezing water from one's hair or bathers. It is also not considered to be in the spirit of Shabbos.

Swimming equipment such as goggles are Muktzah. According to many Poskim bathing suits are also Muktzah even if they are dry⁴⁰.

The Rabbinic Gezeira does not apply to immersion. Men may use a pool to immerse in before Davening. **Note that a pool is not a Halachically valid Mikvah and cannot be used for a woman or for Tevilas Keilim.** Care should be taken not to drip water onto grass.

Wet towels and clothing may not be spread out to dry on Shabbos.

Cold Shower

In addition to the decree against swimming, there is a Rabbinic decree against bathing on Shabbos. Technically this decree only applies to hot⁴¹ water, even when it was heated before Shabbos. Washing in cold water was not included in this decree. Nonetheless it is accepted custom that we do not bathe or shower in cold water either.

Since this is a custom, if a person is extremely hot and sweaty and is very uncomfortable, they can have a cold shower⁴². They may not use a soap bar and must take care not to squeeze out the water

⁴⁰ As they are a Keli Shemlacho Leissur, they may be worn for a permissible activity such as immersing for Mikvah (taking care not to squeeze out the water)

⁴¹ There is a Machlokes Haposkim about warm water

⁴² Be'er Moshe 6:73, Igros Moshe YD 1:179. Bathing in a bath is more problematic

⁴³ Ram"o 326:1, Ta"z 326:1, Shulchan Aruch Harav 326:1

from their hair. One must be careful not to turn on the hot tap.

One may wash the minority of their body without any concern. One may even use water heated up before Shabbos for this purpose⁴³.

Making ice and icy poles

Freezing liquids to solidify them or melting ice into liquid, is Rabbinically forbidden on Shabbos.

There is a Machlokes as to what is the reason of the prohibition. Based on these reasons, some rule that the prohibition is only on actively crushing the ice. Others rule that even when it melts or freezes by itself, it is forbidden.

In a case of need one may rely on the lenient opinion. It is difficult to define what type or level of need would be required to permit relying on the lenient view⁴⁴. The Levush⁴⁵ writes that one can be lenient for serving



⁴⁴ Unlike other places, the Ram"o does not write צורך גדול which would imply a great need, here he writes במקום הצורך. Obviously, this does not mean any need, because one could argue that everything is done for a need.

⁴⁵ 318:16. The Levush was a Talmid of the Ram"o and presumably understood the intention of his teacher.

guests. On very hot days, it may be considered a great need and one would be allowed to make ice.

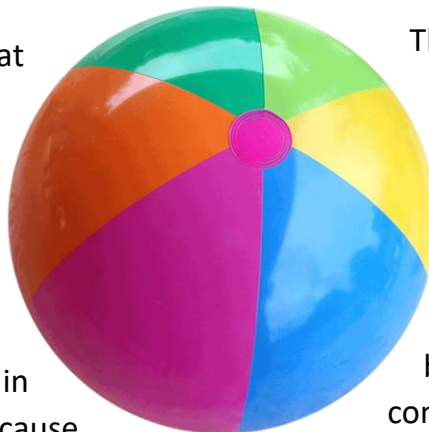
When serving ice, it is preferable to put some water in the bottom of the bowl with the ice. The reason is that any water that comes from the melting ice will become Battel in the water.

Playing Ball

The Yerushalmi⁴⁶ records that the city of Tur Shimon was destroyed because they played ball on Shabbos.

Shibbolei Haleket⁴⁷ writes that it is forbidden to play with a ball on Shabbos because it is Muktzah.

However, Tosfos⁴⁸ writes that they would play ball on Yomtov in the Reshus Harabim, implying that on Shabbos a ball is not Mukztah. The Ram"o⁴⁹ points out that even according to this lenient approach, one may not play ball in a Reshus Harabim or Karmelis because causing the ball to travel more than 4 Amos would be an act of carrying. According to



this opinion, the Yerushalmi was discussing playing ball in a Reshus Harabim⁵⁰.

The Mechaber⁵¹ rules simply that it is forbidden to play (or touch⁵²) a ball on Shabbos. The Ram"o writes that the custom is to follow the lenient opinion of Tosfos⁵³. The Alter Rebbe⁵⁴ also writes that the custom was to be lenient and the Rabbis did not protest.

Pri Megadim⁵⁵ writes that if one used the ball as a ball before Shabbos, it is permitted to use on Shabbos.

It is clear from the discussion in the Poskim concerning Muktzah, that the balls that they were discussing were made of paper or wood or animal stomachs and the like.

The Mishna Berura⁵⁶ also raises the concern that one may come to fill in holes in the ground to level the field. Ketzos Hashulchan⁵⁷ adds that there is also a concern that the ball may deflate or become ruined and one may come to fix it on Shabbos.⁵⁸

The Poskim note that nowadays, balls are purposely made, meaning that there is no Muktzah issue. They are also made strong so that the concern that it will break is remote.

⁴⁶ Taanis 4:5. The Yerushalmi does not clearly say that it was on Shabbos and some commentaries understand that their punishment was for Bittul Torah. Midrash Eicha 2:4 specifies that it was for playing on Shabbos.

⁴⁷ 121

⁴⁸ Beitza 12a ה"ג

⁴⁹ Darkei Moshe 308:11

⁵⁰ Hagahos Hagr" a

⁵¹ Orach Chaim 308:45

⁵² Eshel Avraham 308:72

⁵³ Magen Avraham quotes Yam Shel Shlomo that Tosfos does not maintain that it is permissible. HE just records that the custom was to be lenient and it referred to young children.

⁵⁴ Orach Chaim 308:83

⁵⁵ Eshel Avraham 308:72

⁵⁶ On Shulchan Aruch 308:45

⁵⁷ 110:16

⁵⁸ Shemiras Shabbos Kehilchasa

Based on this, as long as one is in the walls of a Reshus Hayachid and playing on a paved surface, there is technically no concern.

Nonetheless, the Acharonim⁵⁹ write that it is still inappropriate to play ball on Shabbos, even indoors. Shabbos was given to increase Torah study and playing ball is not in the spirit of Shabbos. Young children may play ball on Shabbos⁶⁰.

If Jews are playing ball in a forbidden manner on Shabbos, one should not watch them as this is encouraging Chillul Shabbos.

Cricket wickets may not be stuck into the ground on Shabbos.

Shabbos atmosphere

Shabbos is a day of holiness. Even when on holiday, one must protect the atmosphere of Shabbos, including Davening, learning Torah and the Shabbos meals. Many activities may be technically permissible but not in the spirit of Shabbos.

Sunshades and umbrellas

On Shabbos it is Rabbinically forbidden to erect a temporary tent covering that is made for shade and the like⁶¹. Based on this, the Poskim write that it is forbidden to open an umbrella on Shabbos.

The same would apply to stretching out a shade cloth over a pergola or to open an

⁵⁹ Aruch Hashulchan 308:70 Ketzos Hashulchan ibid and many others. The reason is because it is disrespectful to Shabbos and not in keeping with the sanctity of Shabbos.

⁶⁰ Some Poskim allow an adult to 'assist their child a little' when playing ball. As to what age one should be Makpid on their children playing ball on Shabbos, one

awning. If the shade cloth or awning was open at least a Tefach (approx. 8cm) before Shabbos, it is permissible to further open it on Shabbos as this considered merely 'adding' to a temporary roof covering.

One may open and close the cover of a baby pram without concern. Since the cover has hinges, it is considered like opening and closing a door⁶².

Air-conditioners

The Shulchan Oruch (276:5) rules that in very cold climates, one can have a non-Jew light a fire on behalf of Jews. Even though it involves a Biblically forbidden action there is dispensation because הכל חולים אצל הצינה, all are considered sick concerning the cold.



The Minchas Yitzchak⁶³ concludes that we apply this principle to heat as well.

Since the use of electric appliances is classified as being Miderabonon, significant discomfort or suffering would be enough of a reason to permit asking a non-Jew to turn

should discuss with a Rav. It will also depend on the child's nature and needs.

⁶¹ Shulchan Aruch Orach Chaim 315. Shulchan Aruch Harav Orach Chaim 315:13

⁶² Shulchan Aruch Harav Orach Chaim 626. Be'er Moshe Volume 6, responsa 97

⁶³ 3:2

them on based on the principle שבות דשבות במקום צער.⁶⁴ However, even then it should be emphatically stated that this only applies in genuine cases where the heat is causing significant discomfort and not just to make it more comfortable.

Since these Halachos are often treated lightly, Rav Moshe Shternbuch writes that the leniency may only be used when one forgot to turn on the air conditioner before Shabbos or there was an unforeseen heatwave. One may not leave the air conditioner off and rely on asking a non-Jew to operate it. Operating an air conditioner on a time-clock is acceptable.

If it is not so hot as to cause significant discomfort, not only one may not ask a non-Jew, but even if the non-Jew comes of his own volition one would be obligated to protest. If however the air conditioner was wrongfully turned on Shabbos, one would not need to leave the room.

Igros Moshe⁶⁵ rules that in Shul there is more grounds to be lenient if the heat would cause many people to leave and therefore not daven or hear Krias HaTorah. It then becomes a Tzorech Mitzvah.

If there are young children who are very uncomfortable as a result of the heat there would also be more grounds to be lenient. Similarly, in a public facility there are likely to be elderly people, pregnant women, or individuals with conditions which would make them more sensitive to heat.

⁶⁴ Shemiras Shabbos Kehilchasa, Nishmas Shabbos and Yabia Omer.

⁶⁵ Orach Chaim 3:42

Fans

If a fan is operating on Shabbos, one is allowed to turn it to face them. A fan is a Keli Shemlachto Leissur and can be moved for a permissible purpose⁶⁶. According to some Poskim the same applies to turning the fan away so that it does not blow directly on you. The same Halachos would apply to manually changing the direction of the grills on an air-conditioning unit.

Conclusion

At a Farbrengen shortly before the summer, the Rebbe once gave a reminder that a vacation is not a vacation from Halacha. The Rebbe described to those who pack up their house to go on holiday, leaving the Shulchan Aruch at home.

A Jew is constantly in the service of Hashem, no matter what time of year or where they find themselves. The observance of Halacha when on holidays should remain at the same standard as one observes Halacha in their own home. This is especially so when it comes to the holy day of Shabbos.

Wishing you a Gezunter summer, healthy in body and spirit.



KOLLEL MENACHEM
LUBAVITCH

⁶⁶ Chelkas Yaakov 3:181, Be'er Moshe 7:43, Igros Moshe OC 3:49