The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רנ"ב סעיף ה'

Overview

Siman 252 Seif 5:

It is permitted to open a stream of water to one's garden so that it should flow during Shabbos. One may put a thick layer of eye medication on one's eye even though it is prohibited to apply it on Shabbos. One may place incense under garments so that the incense will burn over Shabbos even if the incense is in a utensil since a person is not commanded to assure that his vessels refrain from melacha. One may place barley in a vat to soak them or to load the beams of a olive or wine press on olives or grapes before Shabbos and the oil and wine that flows from them is permitted (see below siman 320:2). **Similarly, the liquid that flows from half-ripe grapes and crushed ears of grain is permitted. It is permitted to put wheat into a water mill before the onset of Shabbos** and there is no concern for the noise that is produced and that people will suspect that so-and-so's mill is grinding on Shabbos. Some authorities prohibit the use of the mill and anything else that produces loud noise and l'chatchila this is the way one should conduct himself but in a circumstance of loss one may be lenient as was explained above in siman 244. It is permitted to set a pendulum mechanism called a clock on erev Shabbos even though it will make noise on Shabbos signaling each hour since everyone knows that the clock is set yesterday. See below siman 338.

- Eye medication that is soft and clear may be applied even on Shabbos. (M.B. 37)
- Magen Avrohom asserts that the oil and wine that is squeezed out is permitted only if the beams are loaded early enough in the day that the fruit could be crushed before Shabbos. If that were done even if one squeezed out the liquid by hand on Shabbos he would not be liable to bring a korban chatas. Therefore, the liquid that comes out is permitted since there is no basis to prohibit it out of concern for sechitah. If the beams are loaded right before Shabbos so that they fruit is not crushed before Shabbos the liquid that emerges is prohibited out of concern that one will squeeze the fruits by hand on Shabbos in violation of the Biblical prohibition. (M.B. 42)
- Even what comes out on Shabbos is permitted. The basis for a Rabbinical decree does not apply since the beam was loaded before Shabbos and the liquid is flowing out by itself. Although additional liquid will come out if squeezed by hand, that act would only constitute a Rabbinic prohibition, therefore what comes out by itself is permitted. Biur Halacha writes that it is only permitted if it was pounded which is stronger than crushing. (M.B. 43)
- One may also open the water valve so that the mill will run. (M.B. 46)
- If the mill belongs to a gentile it is certainly permitted to load it before Shabbos and it is also permitted if one leased it to a gentile. If the Jew gave the grain to the gentile before Shabbos even if the gentile grinds them on Shabbos it is permitted as long as one fixed his fee before Shabbos since he is working out of his own self-interest. The Jew may not, however, stand there since it will appear as though the gentile is working as his agent. For Pesach a Jew may be present to assure that the grain does not become chometz. It is also permitted to have a Jew present to assure that the gentile does not steal anything but the Jew may not discuss business issues with him. (M.B. 47)
- No one will suspect that he set it on Shabbos. It is evident from this that it is prohibited to set the clock on Shabbos and it is not even clear that it is permitted to ask a gentile to set the clock even if one's intent is to fulfill a mitzvah e.g. to know when to read shema or to daven, since it is possible that it entails a Biblical melacha which is not permitted even for a gentile to do for the sake of a mitzvah. (M.B. 50)

Halacha Highlight

Turning on the washing machine or dryer before Shabbos

Rema Siman 252 Seif 5

ולא חישינן להשמעת קול

And there is no concern for the noise that it produces

Shulchan Aruch rules that it is permitted for one to begin a melacha before the onset of Shabbos even though the melacha will continue on Shabbos. For example, it is permitted to direct a stream of water to one's garden even though it will continue to flow on Shabbos. Mishnah Berurah (ס"ק ל"ו) explains that even though the continuous flow of water will benefit the field, it is permitted since one is not personally doing any melacha on Shabbos. One of the cases that Shulchan Aruch mentions is placing grain into a mill that will grind them on Shabbos. Since the mill runs automatically, one is not performing a melacha on Shabbos and thus it is permitted. Rema adds that it is permitted despite the fact that it produces noise on Shabbos. He then cites other authorities who maintain that one may not allow a melacha to continue if it produces noise and he concludes that l'chatchila one should follow this opinion. However, if one would potentially suffer a financial loss it is permitted. Mishnah Berurah (ס"ק מ"ח) explains that anytime loud noise is produced as a melacha is performed it is prohibited and constitutes a disgrace to Shabbos.

Poskim note that this restriction is in force even when the sound can only be heard inside one's home rather than in the street. When Chazal issue such decrees, they do not differentiate between one circumstance and another (פסקי תשובות רות ה'). For this reason Rav Shlomo Zalman Auerbach (שו"ת מנחת שלמה ח"א סי' י' אות ב') prohibited one to start a washing machine or dryer before Shabbos if it will continue to run on Shabbos. Even though one standing in the street will not be able to hear that the machines are running on Shabbos, it is prohibited since it makes noise. Chazon Ish (דעתו מובא בספר הלכות שבת בשבת ח"א פ"ב הע' 38) permitted one to start a generator before Shabbos even though it continues to run and generate noise on Shabbos. The reason is that since it is common for people to turn on their generator for Shabbos its running does not constitute a disgrace to Shabbos.