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Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ש"כ סעיף ט'-י"ז

# Overview

**Siman 320 Seif 9:**

**It is not permitted to crush snow and hail, meaning to break it into small pieces so that its water will flow but it is permitted to add it to a cup of wine or water even though it will melt. It is also permitted to place it in the sun or near an oven so that it will thaw.**

- It is permitted to break pieces off. (M.B. 32)
- It is Rabbinically prohibited since it appears as though one is "creating" the water or out of concern that it will lead to squeezing juice from fruit. (M.B. 33)
- Some permit crushing snow in a cup since it immediately becomes intermingled with the liquid that is already present. (M.B. 34)
- It is also permitted to place the ice there *l'chatchila*. According to Rema in 318:16 one should be stringent even though it melts on its own. (M.B. 35)

**Siman 320 Seif 10:**

**It is permitted to break ice to access the water beneath it.**

- There is a dispute whether one may break the ice on a river or well and since most authorities are lenient, when there is a Shabbos need one may be lenient. (M.B. 36)

**Siman 320 Seif 11:**

**During the winter one must be cautious and avoid washing his hands with water that contains snow and hail and if one uses such water he must avoid pressing his hands together so that he does not crush the ice.**

- Some permit the use of such water as long as he avoids crushing the ice. (M.B. 37)

**Siman 320 Seif 12:**

**One should avoid rubbing his hands with salt.**

- The restriction is limited to using salt by itself but it is permitted to add salt to water (not more than 2 parts salt to 1 part water) and wash one's hands after the salt dissolves. (M.B. 38)

**Siman 320 Seif 13:**

**One may trample snow without concern.**

- Even though the snow will melt and flow it is permitted since that was not his intent. (M.B. 39)

**Siman 320 Seif 14:**

**Maharam MiRottenberg permitted urinating in snow but Rosh refrained from doing so.**

- It is more stringent than *seif* 9 since this involves an action of melting the snow. (M.B. 41)

**Siman 320 Seif 15:**

**It is prohibited to spread a kerchief over a barrel and place the utensil used for drawing water upon it out of concern that he will wring out the kerchief. It is permitted to use the cloth normally used for that purpose since he will not be interested in wringing out that cloth.**

- Shulchan Aruch refers to an empty barrel because otherwise it would be prohibited out of concern that he would wring it out even if he did not place a wet utensil on it. (M.B. 42)

# Halacha Highlight

## Making ice on Shabbos

Shulchan Aruch Siman 320 Seif 9

**וכן אם הניחם בחמה או כנגד המדורה**

**Similarly, if one placed them in the sun or near a fire**

Shulchan Aruch (סע' ט') rules that although it is prohibited to crush snow or ice to produce water it is permitted to place snow or ice into a cup of liquid even though the snow or ice will melt. Mishnah Berurah (סי"ק ל"ד) offers two explanations why it is permitted to add snow or ice to a beverage. The first explanation is that since he is not crushing the snow or ice by hand, rather it is melting on its own it is permitted. Alternatively, the reason is that as the snow or ice melts it immediately becomes intermingled with the beverage and thus is not subject to the injunction against crushing snow or ice to produce liquid. According to the second explanation it would, in fact, be permitted to crush the snow or ice that is in the cup since it will become immediately intermingled with the beverage. Shulchan Aruch also permits placing the snow or ice in the sun or near a stove to thaw the ice. Mishnah Berurah (סי"ק ל"ה) notes that according to Rema's position above (*siman* 318 *seif* 16) that it is prohibited to cause fat to melt since it violates the injunction of *nolad* by transforming a solid into a liquid, in our case as well it would be prohibited to place snow or ice in the sun or near a stove for it to melt. However, when there is a need Rema rules that one could follow the lenient opinion.

Teshuvas Doveiv Meisharim (חי"א סי' נ"ה) rules that it is prohibited to make ice on Shabbos. Even those who permit melting ice would agree that making ice is prohibited. Regarding melting ice, once one intends to melt it, it is considered a liquid and thus when it melts one is not bringing a new entity into existence. In contrast, when making ice one transforms a liquid into a solid and all authorities would agree that this is considered *nolad*. Shemiras Shabbos K'Hilchasa (פי"י הע' י"ד) cites numerous authorities who disagree and maintain that making ice is not considered an act of *nolad*. Rav Yosef Shalom Elyashiv (הלעות שבת בשבת חי"א פי"א הע' ק"מ), however maintains that it is prohibited to make ice cubes since doing so violates the prohibition of construction.

- It is a circumstance in which there is no concern for making an *ohel*. (M.B. 43)

**Siman 320 Seif 16:**

**It is prohibited to stuff wadding into the mouth of a flask containing liquid out of concern that he will squeeze out the liquid.**

- The wadding is wet from the liquid in the flask. Even according to those who maintain that laundering does not apply to liquids other than water it is prohibited since it resembles *sechitah*. (M.B. 44)

**Siman 320 Seif 17:**

**One may not wipe with a sponge unless it has a handle out of concern that he will squeeze out the liquid.**

- According to Gra it should say that he will squeeze out the water. (M.B. 48)