

# THE SHABBOS WEEKLY

## HALACHA SERIES ON HILCHOS SHABBOS

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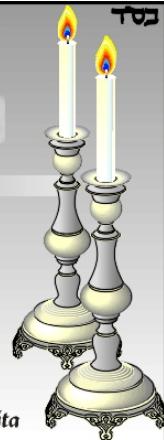
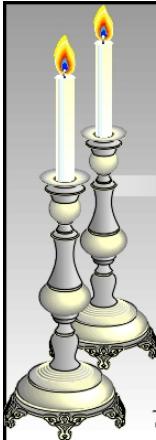


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RABBI DOVID  
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These halachos were shown by Rabbi Ostroff to HaGaon HaRav Moshe Sternbuch, shlita

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**Is one permitted to squeeze fruit on Shabbos?**  
One of the *melachos* of Shabbos is *Dash* – שַׁד, which is the separating of the wheat grain from its husk. A *Toladah* (a derivative, but also a *melacha d'oraissos*) of this *melacha* is *Mefareik* – מְפַרְקֵךְ. Quite a few prohibitions fall under this category, such as milking a cow (*Rambam*), drawing blood <sup>1</sup> and others. The prohibition pertaining to us is the squeezing of fruit for its juices. Extracting the juice from a fruit is similar to the removing of a wheat grain from its encasing husk and hence it is a *Toladah* of שַׁד.

**Does the issur d'oraissos (a biblical prohibition) apply to all fruit?**

The *Shulchan Aruch* in *simon* 320 categorizes all fruit into three categories, namely a biblical prohibition, a Rabbinical one and fruits that are permitted to be squeezed. The *gemora Shabbos* 145a <sup>2</sup> says that one is only biblically prohibited to squeeze grapes for their wine and olives for their oil. Accordingly it would seem that all other fruits are not biblically prohibited.

**What is the reason that the biblical prohibition only includes olives and grapes?**

*Rashi* on the *gemora* says that it is unusual to squeeze other fruit and hence the squeezing of other fruit is not a *melacha d'oraissos*. The

*Chaye Adam* <sup>3</sup> duly says that fruits that are regularly squeezed for their juice would also be subject to a biblical prohibition. We even find the *Rashba* <sup>4</sup> saying that olives and grapes are *osur mid'oraissos* because the majority of olives and grapes are squeezed for their juice whereas with other fruit the majority is eaten.

According to this *Rashba* squeezing oranges to make orange juice is probably an *issur d'oraissos*.

On the other hand other *poskim* <sup>5</sup> say that it does not depend on general practice regularity and the *issur d'oraissos* only applies to olives and grapes.

**If the liquid seeped out by itself am I permitted to drink it?**

Let us say that one stored grapes in a cup and because they were fat and luscious some grape-juice seeped out of the grapes and accumulated at the bottom of the cup. Is one permitted to drink that grape juice?

Off hand we would say what could be wrong? However *Chazal* prohibited <sup>6</sup> the drinking of that juice as a *g'zeira* lest one squeezes the grapes to produce more grape-juice. This is true even if those particular grapes were intended for eating and not for squeezing. <sup>7</sup>

<sup>3</sup> In the *Nishmas Adam* ב"ב ד"ז י"ד.

<sup>4</sup> *Shabbos* 145a at the end of ג"ה.

<sup>5</sup> צמה צדק חדש למשניות שבת פרק כ"ב.

<sup>6</sup> *Simon* 320:1.

<sup>7</sup> *Ibid* and see *M"B* 4.

<sup>1</sup> According to the *Rambam* (7:8) but according to other *Rishonim* the *issur* of drawing blood is because of נטילת נسمת which is a derivative of slaughtering.

<sup>2</sup> 2 lines from the bottom of the page.

## Which fruit fall into the second category?

The second category includes a very wide range and variety of fruit. The *Shulchan Aruch* says that pomegranates and berries may not be squeezed. Even though the majority of this fruit is eaten and not squeezed, nevertheless since some people do squeeze them, *Chazal* prohibit squeezing for their juice.<sup>8</sup>

The *Mishna Berura*<sup>9</sup> quotes the *Magen Avraham* saying that if we know that people somewhere in the world squeeze a certain fruit as a beverage, (probably because they have an abundance of that fruit) it is prohibited to squeeze that fruit for its juice anywhere. However, the *M"А* adds that this is only if other places would also squeeze that fruit for its juice had they also had it in abundance, but if not, we say that it is not called a fruit squeezed for its juice.<sup>10</sup> Many fruits and vegetables fall into this category and squeezing or liquidizing or crushing is forbidden. For example: apples, oranges, carrots, tomatoes, plums, peaches, pears and almost all fruit of this nature.

Apparently watermelons are squeezed in Mexico as a beverage, but nevertheless according to the *M"А* it appears that watermelons are not categorized in this category because, for example, in Eretz Yisrael there is an abundance of watermelons *B"H* and nevertheless they are not squeezed here for juice. However, the *Mishna Berura* does not agree with the *M"А* and would prohibit squeezing watermelons

<sup>8</sup> *Simon* 320:1 and *M"В* 5.

<sup>9</sup> *Simon* 320:8.

<sup>10</sup> In the *Bi'ur Halacha* 'ובמקום שנרגע' he wishes to argue on this assertion saying that if somewhere in the world people squeeze a fruit for its juice and you wish to do the same, it is *osur* for you to squeeze it.

because somewhere in the world they are squeezed as a beverage.

## Food For Thought

- *Which fruit or vegetables are categorized in the permitted category?*
- *Is squeezing fruit for medicinal purposes permitted?*
- *Is one permitted to suck grapes and discard the peels?*
- *Am I permitted to eat a grapefruit with a spoon when I know that it will extract juice from the fruit?*

Answers coming next week.

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Dedicated In loving memory to Rabbi Chaim Avraham Hillel Mannes, 1<sup>st</sup> of Nissan.  
Dedicated in honor of the marriage of Suri and Suri Roberg.

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If you would like to send a question to Rav Ostroff, you can write to him at [shabbosweekly@shemayisrael.com](mailto:shabbosweekly@shemayisrael.com).

**Note:** The purpose of this series is intended solely for the clarification of the topics discussed and not to render halachic decisions. It is intended to heighten everyone's awareness of important practical questions which do arise on this topic. One must consult with a proper halachic authority in order to receive *p'sak*.