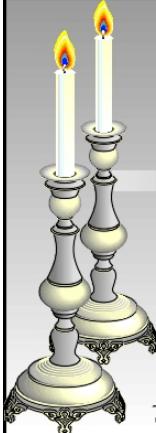


THE SHABBOS WEEKLY

HALACHA SERIES ON HILCHOS SHABBOS

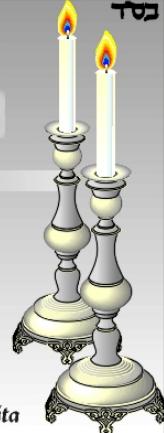


A Project of
The Shema Yisrael Torah Network

based on the shiurim given by

RABBI DOVID
OSTROFF shlita

developed from the Chabura of the
Shulchan Aruch Project



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

Parshas Metzorah 5763

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Which fruit or vegetables are categorized in the permitted category?

In the previous sheet we learned that it is biblically prohibited (*osur mid'oraissa*) to squeeze olives for their oil or grapes for their juice on Shabbos. We also learned that *Chazal* prohibited the squeezing of all fruit and vegetables that are normally squeezed for their juice. The *Mishna Berura*¹ added that one may not squeeze a fruit for its juice if somewhere in the world people squeeze that particular fruit for its juice.

Nevertheless, certain fruits may be squeezed because people hardly ever squeeze them for their juice, mainly because the juice is not appealing to the taste. The conclusion is that fruit not normally squeezed for its juice anywhere in the world may be squeezed on Shabbos.

As stated this rule hardly applies and if one has doubts as to whether a certain fruit is squeezed for its juice, if it is not sour you can be sure that somewhere in the world it is squeezed as a beverage.

Why is it permitted when after all I am producing a beverage?

The reason is that *Chazal* compare only a fruit usually squeezed in order to drink its juice, to grapes and olives. The “liquid” from fruit that is not normally squeezed for

its juice is not a beverage and therefore not comparable to grapes and olives.

Is squeezing fruit for medicinal purposes permitted?

The *Bais Yosef*² says that if a certain fruit is only squeezed for medicinal purposes its juice is not considered a beverage and one would be permitted to squeeze that fruit on Shabbos. Only when the juice is used to quench thirst or for pleasure is the produced beverage similar to grapes and olives. This *Bais Yosef* is quoted by the *Rama*.³ A regular fruit may not be squeezed for medicinal purposes because it is also squeezed for its juice.

Is one permitted to suck grapes and discard the peels?

The *Rama*⁴ quotes a *machlokes* (dispute) in this matter. One opinion⁵ holds that sucking fruit is not the regular way to produce the beverage and therefore one may suck grapes, bread saturated with gravy, orange juice from an orange etc.

The other opinion⁶ holds that even though it is not the normal manner, nevertheless we

² *Simon* 320:1.

³ *Rama* in *simon* 320:1.

⁴ *Ibid.*

⁵ *Bais Yosef* שבולי הלקט in the name of the.

⁶ *Bais Yosef* in the name of the הגהות מימוניות פ"ו אות י'

¹ *Simon* 320:8.

find that one is rabinically forbidden to suck milk directly from a cow even though it is not normally milked in that fashion. So too one is forbidden to suck on grapes or on bread saturated with gravy.

The first opinion says that even though a human does not suck milk from a cow but a calf does and therefore it is not enough of a change or modification from the norm. Sucking grapes is a greater change and therefore permitted.

The *Mishna Berura*⁷ concludes with the *Elya Raba* who rules that one may suck bread saturated with gravy or any other food item except grapes and olives where one should be stringent and avoid sucking.

The *Mishna Berura* adds that this *chumra* (stringency) only applies when the grape is held between one's fingers and sucked on but everyone agrees that one may suck on the grape that is in one's mouth and discard the peels as that is - **דרך אכילה** - a manner of eating.

Am I permitted to eat a grapefruit with a spoon when I know that it will extract juice from the fruit?

The problem is that one squeezes some grapefruit juice from the fruit when eating it with a spoon and often one enjoys that juice and drinks it after eating the fruit.

Nevertheless most *poskim* permit eating the grapefruit when one's intention is not to extract the juice. (Rav Shlomo Zalman Auerbach also permits it saying that squeezing a grapefruit is an *issur d'rabanon* and extracting the juice with the spoon is a *shinyu* and therefore a *d'rabanon*, and since it is not one's intention to extract the juice it is permitted).

⁷ *M" B simon* 320:12.

Food For Thought

Grapes that are placed in a vat or bowl of wine and during Shabbos the grapes burst and spew forth their juice. Is one permitted to partake of that wine on Shabbos?

What is the halacha with regards to squeezing grapes or other fruits onto salad or fish?

Am I permitted to squeeze a lemon into my tea?

Answers coming next week.

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