



Parshas Haazinu 5770

September 24, '09
Volume IX Issue 1

Halachos of squeezing fruit cont.

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'rabanan* and extracting the juice with the spoon is a *שינוי* and therefore a *d'rabanan*, and since it is not one's intention to extract the juice it is permitted).

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?

The *Shulchan Aruch*¹ teaches us that juice that seeped forth from grapes on Shabbos is forbidden to drink, as a *g'zeira*, for fear that one will purposely squeeze grapes for their juice. This holds true even if the grapes are set aside for eating and not for squeezing.

In our case it would seem that surely the juice is forbidden to drink as one's intention

was that the grapes spew forth their juice, so what is the question?

The answer is that one is permitted to drink the juice because it is not considered as having come into being at all.

Why is the grape juice permitted, do we not say that? *דבר שיש לו מתירין אפילו באלף לא בטיל*

That is a very good question and the answer is based on two different concepts, as follows:

The *halacha* is that an egg laid on Shabbos or Yom Tov is forbidden to eat. The *gemora* in *Beitz'a* tells us that this is true even if that particular egg rolls in amongst 1000 eggs that are permitted to eat, and when that happens, since one cannot surely say that the egg he wishes to eat is not the forbidden egg, all the eggs are forbidden to eat until after Shabbos or Yom Tov. This concept is called *דבר שיש לו מתירין אפילו באלף*, *לא בטיל*, which means that even though normally a forbidden egg would be annulled when amongst at least two other 'kosher' eggs, or at least amongst 60 eggs, in this case since all the eggs will be 100% 'kosher' after Shabbos or Yom Tov, it is forbidden to partake of any egg until after Shabbos.

Ordinarily we would have to apply that concept in our case as well but since the grape juice that spewed forth on Shabbos was unnoticeable and never stood out on its own, it is annulled or *בטל* immediately.² If however the grapes were on a slope and the

¹ *Siman* 320:1.

² *M"B Siman* 320:14.

juice burst forth and slid down the slope into the vat of grape juice or wine, the wine would be forbidden to drink until after Shabbos, because after all the juice stood out on its own.

Is one permitted to place the grapes in the wine l'chatchila on Shabbos with the intention that the juice will seep into the wine?

Yes one may, just as it is permitted to put ice into drink with the intention that it melts and cools the drink.³

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

The *gemora* Shabbos brings a *machlokes* between Rav and R' Yochanan, where Rav says that one is permitted to squeeze grapes onto food and R' Yochanan prohibits it.

The reasoning behind Rav is that squeezing grapes for a beverage is prohibited on Shabbos, because one is procuring a beverage from within a food item, which is similar to producing the wheat kernel from within its husk – the *melacha* of *שפ*. When one squeezes juice onto food one does not procure a beverage, on the contrary, the juice was part of food and has entered or merged with another food.

R' Yochanan, on the other hand, simply says that one has separated juice from food regardless of its destination.

Most *Rishonim* rule in accordance with Rav and rule that one may squeeze grapes and other fruits onto food on Shabbos. R' Chananel rules in accordance with R' Yochanan and prohibits, on account of a biblical prohibition, squeezing grapes onto food, and other fruit on account of a rabbinical prohibition.

³ *M"V siman* 320:14.

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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.

What is the halacha?

The *Shulchan Aruch* rules in accordance with the majority of the *Rishonim* and permits squeezing all fruit onto food but then quotes R' Chananel saying that when one squeezes for the juice it is forbidden. This implies that he indeed reckons with the opinion of R' Chananel.

The *Mishna Berura* therefore says that although the *halacha* is that one may squeeze fruit onto food on Shabbos, nevertheless one who refrains from doing so *תבא עליו ברכה* – shall receive a blessing, and it is a good thing to refrain at least from squeezing grapes onto food.⁴

Orchos Chaim LaRosh

שלא יכנה לחבירו, שלא יקראוהו בכינוי שבינוהו אחרים, אם לא יהיה נזכר ונכבד בשמו.

One must refrain from calling another person by his nickname or giving him one. The nickname referred to here is derogatory, and 'nicknaming' derides a person and belittles him. It is our responsibility to praise people and make them happy and to ensure that life deals them a good measure of serenity – that which is in our capability.

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לזכר נשמת חנה בת ברוך

⁴ See the *M"V* 320:17 and 30. The *M"V* does not mention grapes specifically, but only grapes and olives are considered *ossur mid'oraisso*. The *Chayei Adam* 14:3 says that it is correct to be stringent where a *d'oraisso* is involved. I would suggest to refrain from squeezing oranges onto salad, because it is very possible that nowadays, squeezing oranges for their juice involves an *issur d'oraisso*.