

# THE SHABBOS WEEKLY

## HALACHA SERIES ON HILCHOS SHABBOS

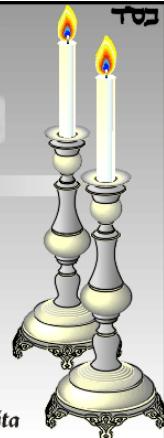
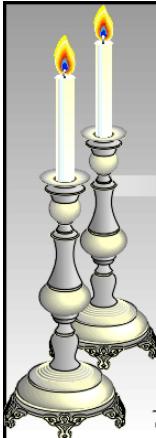
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### Hilchos Yom Tov (cont.)

#### May one squeeze orange juice on Yom Tov?

One might think that squeezing grapes and oranges is purely *ochel nefesh* and permitted on Yom Tov, yet *Chazal* tell us it is *osur*.<sup>1</sup>

#### But why is it not *ochel nefesh*?

Indeed it is for eating purposes but a *melacha* performed prior to kneading is forbidden. *Ochel nefesh* is permitted for *melachos* performed after kneading, such as baking and cooking, not squeezing, reaping etc.

Even if orange juice would spoil if squeezed before Yom Tov it is *osur* to squeeze on Yom Tov,<sup>2</sup> unlike grinding, which may be carried out on foods that would spoil if ground before Yom Tov.

#### What about squeezing lemons into tea?

The *Chayei Adam*<sup>3</sup> prohibits squeezing lemons on Yom Tov, but Rav Yakov Emdin<sup>4</sup> permits it. It seems that custom is to prohibit it.

On Yom Tov many permit squeezing lemon into sugar.

#### May I carry a bunch of keys in a *reshus harabim* when I only need one key?

First we must realize that carrying on Yom Tov is a *melacha* permitted for *ochel nefesh*, similar to

*shechita*, baking and cooking.<sup>5</sup> As such, the rule would appear to be that carrying for *ochel nefesh*, such as carrying food from a *reshus hayachid* to a *reshus harabim* or vice versa is permitted, but carrying a child is prohibited. However, a famous *halacha* states that just as it is permitted to carry for *ochel nefesh*, it is permitted to carry for other purposes.<sup>6</sup>

#### So to carry a child in a *reshus harabim*?

The *Rama* writes<sup>7</sup> that although one may carry not only for *ochel nefesh*, nevertheless it must serve some purpose for Yom Tov such as enjoyment or a mitzvah.

- Consequently, one who wishes to carry one's child in a *reshus harabim* may do so, simply because one enjoys the child's company.<sup>8</sup>
- One may carry a *lulav* on first day Yom Tov through a *reshus harabim* or a *sefer torah*, because it is for a mitzvah.

#### What issur is involved when carrying for no purpose?

The *Bi'ur Halacha* cites opinions who hold it is *osur mid'oraisso* and others who hold it is only *osur mid'rabanan*. Almost all agree that it is *osur*. It follows, that *l'chatchila* one should inspect one's pockets for soiled tissues (that do not serve any purpose) before going from a *reshus hayachid* to a *reshus harabim*, because one might be carrying for no purpose.

<sup>1</sup> *Simon* 495:2. See *M'B simon* 495:9.

<sup>2</sup> See *SS"K* 5:1 and footnote 1.

<sup>3</sup> *C'lal* 81 *simon* 7.

<sup>4</sup> *Mor Uktziah* *simon* 495.

<sup>5</sup> *Simon* 518:1.

<sup>6</sup> *Shulchan Aruch* *ibid.*

<sup>7</sup> *Simon* 518:1, based on *Tosefos*.

<sup>8</sup> *M'B simon* 518:3.

## So back to the bunch of keys where only one key is needed?

Rav Moshe Feinstein says that one may carry a box of matches <sup>9</sup> even though one does not need all of them. Likewise one may carry a full bottle of wine through a *reshus harabim* even though one only needs half. <sup>10</sup> He learns this from the *halacha* <sup>11</sup> that one may place a container full of water on the fire even though one only needs half the amount (provided that one fills the container before placing it on the fire). <sup>12</sup>

## Are keys the same as matches and wine?

Yes and no.

Yes in the sense that one is carrying them in a *reshus harabim* with the same single action and no, because matches, tissues and wine are all more of the same item and each one can be used, whereas the other keys on the bunch are not the same as the key one needs.

Some say it is *assur* because it is not needed and cannot be used on Shabbos. <sup>13</sup>

Others say it is permitted because one does not perpetrate extra effort and keys are considered the same even though they fit different locks. <sup>14</sup> Custom is to carry the bunch but advisable to ask one's rav.

## May I return the *machzor* home after shul?

When there is an *eiruv* it is permitted. If there is no *eiruv* and one needs the *machzor* at home for Yom Tov, it is also permitted.

If one does not need it at home and it is safe to leave it in shul, one may not carry it home.

<sup>9</sup> Rav Moshe wrote cigarettes, but that was before people were aware it is dangerous to smoke.

<sup>10</sup> Ig" M Orach Chaim II simon 103.

<sup>11</sup> Simon 503:1-2.

<sup>12</sup> The M" B 14 adds that one must fill the pot of water with a single *tircha* (opening the tap) but if it requires separate actions it is *assur*, see the Ig" M.

<sup>13</sup> שות רבעות אפרים ח"א ס' ש"מ

<sup>14</sup> T'shuvos V'hanbagos vol. I simon 348, SS"K 19 footnote 14.

If it is not safe to leave it in shul one may carry it home. One can always 'learn' from it on the way home, such as read *mishnayos* of that Yom Tov printed in the *machzor* or learn any other material written, thus making use of the *machzor* on the way or at home.

## Vort on the Parsha

After Eliezer asked Rivka for water she offered the animals water and yet she did not offer Eliezer. The *Meshech Chochma* explains that humans must look after their own wellbeing and take care of themselves whereas animals, which do not have minds of their own, must be taken care of by others. Eliezer's need for water would not come to mind as he could ask or see to his own needs, but animals must be taken care of by others and therefore she replied that she will give them water without being asked.

## Food for Thought

*Why should it be muter to return when not safe to leave it in shul?*

*May I carry a tissue "in case" I need it?*

*May I carry food through reshus harabim to feed an animal?*

Answers coming be" H next week.

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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*.