



# THE SHABBOS WEEKLY

## HALACHA SERIES ON HILCHOS SHABBOS

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developed from the Chabura of the  
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These halachos were shown by Rabbi Ostroff to HaGaon HaRav Moshe Sternbuch, shlita



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### Hilchos Sechita cont.

*If fruit juice 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?

Offhand we would say, what could be wrong? However *Chazal* prohibited <sup>1</sup> drinking that juice as a *g'zeira* lest one squeeze the grapes to produce more grape-juice. This is true even if those particular grapes were intended for eating and not for squeezing. <sup>2</sup>

*In the previous shiur we mentioned that grapes and olives are in the first category (out of three). 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>3</sup>

The *Mishna Berura* <sup>4</sup> quotes the *Magen Avraham* saying that if we know that people somewhere in the world squeeze 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" A* 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 juice. <sup>5</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" A* it appears that watermelons are not 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" A* and would prohibit squeezing watermelons, because somewhere in the world they are squeezed as a beverage.

*Which fruit or vegetables are categorized in the permitted category?*

Certain fruits may be squeezed, because people hardly ever squeeze them for their juice, mainly because the juice is not tasty. Halacha 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

<sup>1</sup> *Siman* 320:1.

<sup>2</sup> *Ibid* and see *M" B* 4.

<sup>3</sup> *Siman* 320:1 and *M" B* 5.

<sup>4</sup> *Siman* 320:8.

<sup>5</sup> In the *Bi'ur Halacha* 'ובמקום שנהגו' 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 *ossur* for you to squeeze it.

somewhere in the world it is squeezed for a beverage.

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

The reason is that *Chazal* compare fruit usually squeezed for 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*<sup>6</sup> says that if 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*.<sup>7</sup> A regular fruit may not be squeezed for medicinal purposes because it is also squeezed for juice.

### ***Is one permitted to suck grapes and discard the peels?***

The *Rama*<sup>8</sup> quotes a *machlokes* (dispute) in this matter. One opinion<sup>9</sup> 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 opinion<sup>10</sup> holds that even though it is not the normal manner, nevertheless we find that one is rabbinically 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 grapes or 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 permitted.

The *Mishna Berura*<sup>11</sup> 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.

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## Orchos Chaim LaRosh

שיזוהר ממכשול הנדרים, ומאונאת הבריות  
הן בממון הן בדברים. ומקנאתם ושנאתם.

One must be careful of oaths  
(making in general and not keeping), causing  
distress to others through words and with  
money, and from being jealous and hating  
others.

With words we can bring  
tremendous feelings of happiness to others  
and we are able to cause unfathomable  
distress and pain. To spite others and “to  
put them in place” often involves many  
*issurim* and we should use our power of  
speech to uplift people and show them that  
are appreciated.

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

<sup>7</sup> *Rama* in *siman* 320:1.

<sup>8</sup> *Ibid*.

<sup>9</sup> *Bais Yosef* in the name of the שבוילי הלקט.

<sup>10</sup> *Bais Yosef* in the name of the הגהות מיימוניות פ"ו אות י"א.

<sup>11</sup> *M"B siman* 320:12.

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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.