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Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ש"כ סעיף א'

Overview

Siman 320 Seif 1:

It is prohibited to squeeze the juice from olives and grapes (See above siman 252:5) **and if the juice emerges on its own it is prohibited even if they were designated for eating. It is prohibited to squeeze the juice from berries and pomegranates but if the juice came out on its own and the fruit were designated for eating it is permitted but if the fruit were designated for their liquid it is prohibited. It is permitted to squeeze out other fruit.** In places where it is common to squeeze the juice from a particular fruit because one is thirsty or for pleasure they follow the same guidelines as berries and pomegranates. If the liquid is squeezed out for medicinal purposes there is no concern. The restriction is to squeeze out the juice but it is permitted to suck out the liquid from grapes with one's mouth and certainly from other fruits. Some authorities prohibit sucking the juice out of grapes and other fruit.

- The concern is that it will lead to actually squeezing out the liquid. (M.B. 3)
- Since most of the fruit is used for its juice he will be happy that the juice emerged and will decide to use them for their juice. (M.B. 4)
- Since some people squeeze them as people squeeze olives and grapes Chazal prohibited squeezing them out of concern it will lead to squeezing olives and grapes. (M.B. 5)
- If one had no intent when he gathered the fruit it is prohibited to squeeze out the juice. (M.B. 6)
- Since the fruit was designated for eating and people are not interested in the juice it is as if one separated food from food and even though he intended for the juice his intent is ignored since it is such an unusual intent. (M.B. 7)
- The implication is that it is prohibited only in that place but if the juice is shipped elsewhere it is prohibited everywhere. Magen Avrohom rules that if it becomes known that there are people who use the fruit for its juice it is prohibited in all places to squeeze out the juice because others would also squeeze out the juice if it were available. Bach maintains that it is prohibited to squeeze the juice from any fruit unless his intent is to sweeten the fruit rather than gather the juice and relates that this is the custom. Even in those places that are stringent the stringency is limited to squeezing out the juice to be used as juice but if one intends to dip food into the juice it is permitted since it is not considered a liquid. (M.B. 8)
- Apples follow the same parameters as berries and pomegranates since people squeeze out their juice but it is permitted to squeeze a cooked apple since one is extracting the food rather than squeezing out the liquid. (M.B. 9)
- It is uncommon to suck out liquid with one's mouth and thus was not included in the injunction. (M.B. 10)
- It is permitted to suck gravy from meat or wine from bread. It is also permitted to suck juice from berries or pomegranates or sugar cane. (M.B. 11)
- This opinion maintains that it is prohibited because it is no different from sucking milk from an animal. Elya Rabba writes that regarding olives and grapes one should be stringent but one need not be stringent regarding other fruit. The stringency applies when one will suck out the juice without putting the fruit in his mouth but if he places the fruit in his mouth, sucks out the juice and then discards the peel it is permitted since that is the manner of eating. (M.B. 12)

Halacha Highlight

Eating a grapefruit with a spoon

Shulchan Aruch Siman 320 Seif 1

ותותים ורמונים אסור לסחטן

It is prohibited to squeeze berries and pomegranates

Regarding the prohibition of squeezing, Shulchan Aruch distinguishes between squeezing olives and grapes which are subject to the Biblical prohibition against squeezing, and berries and pomegranates that are only Rabbinically prohibited to squeeze. The reason for the difference is that olives and grapes are generally used for their juice (olive oil and grape juice or wine), whereas berries and pomegranates are used primary for eating. There is a disagreement regarding the status of oranges and grapefruits concerning this *halacha*. Rav Yosef Shalom Elyashiv (הלכות שבת בשבת ח"א פי"א הע' 23) and Rav Nissim Karelitz (חוט שני ח"ב פכ"ד סק"ב) maintains that since nowadays it is common for oranges and grapefruits to be used for their juice they have the same status as olives and grapes and it is Biblically prohibited to squeeze out their juice. Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פ"ה הע' מ"ב) disagrees and contends that oranges and grapefruits are categorized with berries and pomegranates and it is only Rabbinically prohibited to squeeze out their juice.

The fact that Rav Auerbach maintains that it is only Rabbinically prohibited to squeeze the juice from oranges and grapefruits allows for a leniency when eating a grapefruit even though in the course of doing so one inevitably squeezes out some of the juice. He explains that squeezing out the juice, even directly, is only Rabbinically prohibited and squeezing out the juice in the abnormal manner of with a spoon is also only Rabbinically prohibited. Whenever it is necessary to combine two Rabbinic prohibitions to prohibit an activity, one may adopt a lenient position as long as he does not intend to perform the prohibited act. Another reason for leniency is that even after the juice is squeezed from the fruit it remains intermingled with the fruit so it is not considered an actual act of squeezing. Rav Elyashiv (שם הע' 46) also permits eating grapefruit with a spoon for this latter reason whereas Rav Karelitz (שם סק"ג) prohibits it since it is inevitable that one will squeeze out some of the juice.