The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Feb 17 2024 ■ ח' אדר א' תשפ"ד
סימן ש"כ סעיף ב'-ג'

Overview

Siman 320 Seif 2:

If olives or grapes were crushed before Shabbos the juice that flows from them are permitted. Even if they were not crushed before Shabbos but there is wine in the utensil in which the grapes are stored, even though the grapes crack on Shabbos, it is permitted to drink the juice that oozes forth since the wine that emerges from the grapes is nullified to the wine that is already in the barrel.

- Since the juice will come out by itself, it is not subject to the Biblical prohibition against squeezing; therefore, Chazal did not prohibit the juice that comes out on its own. (M.B. 13)
- If the grapes are separate from the wine and the juice that emerges will flow down a slope before intermingling with the wine which was there before Shabbos, the wine is prohibited since it will become permitted after Shabbos (דבר שיש לו מתירין). It is permitted to place grapes in wine so that they should open and their juice should emerge. It is also permitted to add raisins to water to make a beverage. (M.B. 14)

Siman 320 Seif 3:

If one added water to grape seeds and skins to make *temed* it is permitted to take some to drink. Even if one did not add water and the wine came out on its own it is permitted to drink it.

- The reason is that the grapes were crushed before Shabbos. Chaye Adam writes that one who cuts raisins and pours water over them on Shabbos and then squeezes the juice out has certainly violated the Biblical prohibition. If one placed raisins and wine into a kerchief or strainer before Shabbos and it continues to filter on Shabbos it is permitted to drink the wine that emerges on Shabbos as long as the wine that emerges immediately intermingles with the existing wine. (M.B. 16)

Halacha Highlight

Adding a slice of lemon to tea

Rema Siman 320 Seif 2

אם יש יין בגיגית שהענבים בתוכה

If there is wine in the barrel that contains the grapes

Shulchan Aruch (סע' ב') addresses the issue of the permissibility to drink wine that flows from grapes on its own. Although in *seif* 1 Shulchan Aruch ruled that one may not drink wine that oozes from grapes even if one does not squeeze the wine from the grapes on Shabbos, our *seif* describes a circumstance in which it is permitted. If a barrel contains wine and one adds grapes to that barrel, whatever additional wine that oozes from those grapes and becomes intermingled with the existing wine is permitted. The reason is that the new wine becomes nullified as it emerges from the grapes. However, if the grapes were separate from the wine and as the wine oozes from the grapes it flows down a slope and then becomes intermingled with the existing wine, it is prohibited. The reason is that once it was a separate and distinct entity from the existing wine, the resulting mixture is categorized as a דבר שיש לו מתירין —an item that although currently prohibited will eventually become permitted, and may not be consumed until after Shabbos (מ"ב ס"ק י"ד).

Mishnah Berurah (שם) adds that it is even permitted to add grapes to wine so that the wine will ooze directly into the existing wine similar to the allowance to add snow to water as discussed in *seif* 9. The reason it is permitted to add snow to water even though it is prohibited to crush snow for the purpose of making water is that he is not actively doing anything to transform the snow into water. Accordingly, Chazon Ish (או"ח סי' נ"ב ס"ק י"ט) permits adding a slice of lemon to tea so that the juice will ooze from the lemon and add flavor to the tea. Since he is not squeezing the juice from the lemon there is no issue of squeezing and since the juice immediately flows into the tea, it is not prohibited due to the injunction that prohibits consumption of juice that flows from a fruit on its own accord.