The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Sun, Feb 18 2024 ■ ט' אדר א' תשפ"ד
סימן ש"כ סעיף ד'-ו'

Overview

Siman 320 Seif 4:

It is permitted to squeeze a cluster of grapes into a pot that contains cooked food in order to improve the food since liquid that enters food is treated as food but if the pot does not contain cooked food it is prohibited.

- *Mefarek* applies when one squeezes a fruit for its juice so that one is separating juice from the food. In *seif* 7 Rabbeinu Chananel prohibits this but most *Poskim* disagree and thus Shulchan Aruch follows the majority opinion but one who is stringent will be blessed. (M.B. 17)

Siman 320 Seif 5:

There is an authority who maintains that it is also permitted to squeeze juice from an unripe grape into food but Rabbeinu Tam prohibits squeezing unripe grapes (since they are not fit for consumption).

- It is considered selecting food (juice) from refuse (the unripe grape) and is permitted for immediate use since it does not violate the prohibition against squeezing since the juice fell into the food. Magen Avrohom disagrees since in this case the normal manner to select is to squeeze the juice from the unripe grape and thus is prohibited. Although Elya Rabba subscribes to the lenient position, Biur Halacha concludes that one should be stringent but if the unripe grape is edible with difficulty there is no need to protest against one who follows the lenient position. (M.B. 20)
- The same is true concerning other inedible fruit. (M.B. 21)

Siman 320 Seif 6:

It is permitted to squeeze lemons.

- This is permitted even for the juice since people do not squeeze lemons for their juice; instead it is used for dipping one's food. Even if during the week it is common to squeeze lemon juice into water that contains sugar the common practice is to be lenient. Nowadays that lemons are squeezed for their juice it is not clear that it is permitted to squeeze lemon juice into another liquid; therefore, one should only squeeze lemon into sugar or onto another food. Shulchan Aruch's leniency does not apply if the lemon was already preserved in salt because if it was, it is subject to the same halachos of other preserved vegetables. (M.B. 22)

Halacha Highlight

Wringing water from a garment

Shulchan Aruch Siman 320 Seif 5

שמתר לסחטו לתוך האכל

That it is permitted to squeeze the juice into food

Shulchan Aruch (סע' ה') cites authorities who maintain that just like it is generally permitted to squeeze juice from a fruit as long as the juice goes directly into a food, so too, it is permitted to squeeze the juice from an unripe grape if the juice goes directly into a food. Rabbeinu Tam, however, prohibits squeezing juice from unripe grapes into food since the unripe grape is not fit for consumption. Mishnah Berurah (סק"כ) explains that according to Rabbeinu Tam it is prohibited since it is considered selecting food from refuse since the juice is usable but the grape is inedible. Accordingly, he writes that if one intends to use the juice immediately it is permitted since the selection is done by hand for immediate use.

Sefer Tehilla L'Dovid (סי"ק י"ז) raises an interesting question about this. He notes that it is evident according to Rambam (פ"ט מהל' שבת הי"א) that one who squeezes water from a garment has violated the prohibition against laundering but he does not mention that he violated the prohibition against selecting. Why is squeezing juice from an inedible grape considered an act of selecting whereas wringing water from a garment is not considered an act of selecting? Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פ"ג הע' ז') answers that if one were to ask people to describe what happens when one wrings water from a garment they would not describe it as an act of separating water from the garment; it would be described as a means of laundering the garment since squeezing out the water is a means to remove the dirt. Consequently, even *halachically* it is not considered an act of selecting. Another difference he notes (שלחן שלמה סי' שי"ט סק"ח אות ג') is that the water in the garment will eventually evaporate so it is considered selecting something that would, on its own, separate, as opposed to the juice in an unripe grape which would not ooze out on its own accord and thus is subject to the prohibition of selecting.