

סימן שכ

- 1) You and your *frum* friend are eating at your vegan friend's house for Shabbos (bad move, but at least you snuck a bowl of cholent in at the *kiddush* in shul). The first course is cut grapefruit that is eaten with a spoon. You whisper to your *frum* friend, "can I eat this? It's סחיטה! Every spoonful squeezes out some juice!" What does he answer?

The S" A in 'א סעיף א' *passkins* that squeezing fruits that are sometimes juiced is an איסור of מפרק (see משנ"ב סק"ה), but juices that seep out of them naturally are permitted if the fruits are set aside to be eaten. **Rav Shlomo Zalman Auerbach** (4) allows eating a grapefruit with a spoon and holds that it is not a violation of מפרק. He explains that this is because you are not deliberately squeezing the juice out, the juicing is happening with a שינוי (with a spoon and not with a juicer), and the juice gets reabsorbed in the grapefruit.

- 2) The next course is sliced olives served in a bowl that is to be eaten on your eggless challah. The olives were delicious and there is some leftover olive oil in the serving bowl. Are you allowed to dip your challah in it and eat it?

The S" A in 'א סעיף א' *passkins* that oil that oozes out of olives on Shabbos is forbidden. Therefore, you are not allowed to benefit from the oil. However, if the olive dish was made before Shabbos, you are allowed to benefit from the oil because the S" A in 'ב סעיף ב' *passkins* that oil that oozes out of an olive before Shabbos is permitted.

- 3) For dessert, there is watermelon and a fruit salad, both of which have lots of juice on the bottom of the bowl. Are you allowed to drink the watermelon juice or the fruit salad juice?

The S" A in 'א סעיף א' *passkins* that juice that naturally oozes out of fruits that are sometimes juiced is permitted if the fruit was set aside to be eaten. Therefore, drinking the watermelon juice is permitted since the melon was set aside to be eaten. The same would apply to a fruit salad without any grapes. However, a fruit salad with grapes could be problematic if the juice that oozes out of the grape is visible before it gets absorbed by another fruit or mixes with the other juices. The reason is that all juice that comes out of grapes on Shabbos is forbidden (even if the grapes were set aside to be eaten). If the grape juice was visible before it was mixed into the salad, it automatically becomes forbidden and cannot be בטל because of the rule that a בטל לא באלף לא בטל - a forbidden item (the juice from the grapes) that will be permitted over time (after Shabbos) is not בטל even in a mixture of permissible substances that are 1000 times its size. However, if the grape juice is never visible and gets immediately absorbed in the salad it can be בטל בשישים (see משנ"ב סק"ד) if there is 60 times that amount of grape juice (see notes for more details).

- 4) Mazel tov! Your daughter gave birth to a baby on Thursday. On Shabbos night the baby is refusing to latch and she asks you if she is allowed to pump milk to feed the baby or is it better to give the baby formula. What do you tell her?

The S”A in **שכה-לד** *passkins* that nursing into an empty cup is an איסור דאורייתא of מפרק – extracting, but in **סעיף לה** the S”A *passkins* that a mother is allowed to shpritz some milk into the baby’s mouth to get it to latch. **RSZA (5)** in **שש"כ** says that if a baby usually drinks mother’s milk and refuses to latch, the mother is allowed to pump on Shabbos and feed the milk to the baby. The **שש"כ** adds that it is preferable to set an electric pump to turn on with a Shabbos clock than use a manual pump because every squeeze involves a מלאכה, and it is best to minimize the מלאכה when possible.

- 5) In Israel there is מהדרין milk and regular השגחה milk. What is the difference between them? Are you allowed to drink the regular השגחה milk?

The מפרק of איסור דאורייתא teaches that milking a cow on Shabbos is an איסור דאורייתא. The S”A in **שה-כ** *passkins* that if the cow is in pain you are allowed to ask a non-Jew to milk the cow on Shabbos because Chazal did not forbid למכור in cases of צער בעלי חיים. The milk milked by the non-Jew may be drunk on *Motzaei*-Shabbos. All מהדרין milk lines in Israel have non-Jews milking the cows on Shabbos. The non-מהדרין lines unfortunately have Jews being מחלל שבת when milking the cows. Yet, there is room to be מקיל and allow drinking the non-מהדרין milk, see notes for details.

- 6) Your wife is making a tomato salad for lunch. “You go to SCP,” she says. “Am I allowed to squeeze a lemon into the salad if much of the lemon will not get absorbed in the salad?” What do you tell her?

The S”A in **סעיף ד'** *passkins* that squeezing fruits into solids is permitted if the juice is coming to enhance the food. The reason is because juicing is only forbidden when creating something new (i.e., juice from a solid), but when the juice goes directly into food it retains its status of food. The **שש"כ (10)** writes that juicing fruits on to a dish in order to enhance the flavor of the dish is permitted even if much of the juice is not absorbed in the dish.

- 7) It’s a hot summer Shabbos day and your kids are in the mood for an ice-cold lemonade. Is there any permissible way to make them a lemonade from fresh lemons on Shabbos?

The S”A in **סעיף ו'** *passkins* that juicing a lemon is permitted either because: A) Lemon juice is not drinkable in its natural state and it is not viewed as if you created something new, or B) Lemons are usually juiced into liquid. The **ילקוט יוסף (12)** writes from Rav Ovadya that להלכה you are allowed to juice a lemon into an empty cup because the main reason to permit is the first one. The **משנ"ב** writes that it is best to squeeze the lemon into sugar since the second reason does not apply today (because most lemons are squeezed

into empty containers). According to the שש"כ in the previous question, even if some of the lemon juice does not get absorbed by the sugar, it is permitted. The **הזוי"א** forbids even when juicing the lemon directly on sugar since you will eventually add water and it is considered that you created something new (i.e., the lemon becomes lemon juice).

Lema'ase, ask your Rov.

- 8) Now that the COVID restrictions are mostly over, you and your buddies go to a *tisch* in *Meah Shearim*. Halfway through the *tisch*, you find a very oily piece of kugel in the palm of your hand. Are you allowed to squeeze out the oil? Is there a בורר issue?

The S"А in ' **סעיה ז'** *passkins* that squeezing a pickle that absorbed brine, or in our case a kugel that absorbed oil, in order to remove the excess liquid is permitted if you are doing do for the sake of the food. If you are squeezing them because you want to use the liquid, it is forbidden unless you squeeze them into the food. **RSZA** (13) writes that there is no issue of בורר since most people eat the pickle/kugel with the brine/oil and we learned that separating food that is usually eaten together is not prohibited, just like the case with separating sediment from wine.

- 9) You are having lots of guests over and during the meal you remember that you left a bottle of water in the freezer. When you take it out you see that it is mostly frozen. Are you allowed to shake it to make it into slushy?

According to Rashi, who holds that the prohibition of crushing ice is because of מוליד, you are not allowed to crush ice in a cup filled with water since you are actively creating more water. Similarly, shaking the coke bottle is forbidden because you are creating more liquid that can be drunk. However, the רמב"ם/ר"ן, who forbid crushing ice lest you come to juice fruit, would permit because the melted ice is not visible and you will not come to juice other fruits as a result. The מג"א (16) seems to *passkin* like the רמב"ם/ר"ן but the S"А and ביה"ל ד"ה יזהר seem to forbid.

- 10) You are reminiscing about your Yeshiva days with your friends, when you remind them of your pre-benching ritual where you would drink the water from the ice bowl that melted. "Gevalt," yells your *frum* friend. "You can't do that!" Is he right?

RSZA (17) writes that it is best not to drink the melted ice on Shabbos because of נולד (the סה"ת), but **Rav Elyashiv** (18) allows since this is considered a בדיעבד case once it is melted, where the *Rama* in שיח-טז would allow.

- 11) Your *frum* friend reminisced how he once left the milk in the freezer and he had to wait an hour before it melted. "Hey!" you yell, "You just told me you can't drink it once it melted!" Are you right?

The **שש"כ** (19) allows melting frozen milk or ice cream because nothing new was created. In its frozen form, milk is referred to as milk, and in its liquid form it is also referred to as milk. In contrast, frozen water is called ice and melted ice is called water.

- 12) It was your job to put the drinks in the fridge before going to shul on Shabbos morning, but you forgot. When you return from shul your teenage son all upset “I should serve my friends warm coke!?” Are you allowed to place water in the freezer to make ice on Shabbos?

The **טשעבינר רב**, Rav Dov Weidenfeld in **דובב משרים**, writes that making ice on Shabbos is forbidden and even Rashi and the **רמב"ם** would agree that making water into ice is considered **נולד** since something new is being created. However, the **שש"כ** (22) writes that making ice on Shabbos is permitted **בשעת הצורך**, such as for the sake of guests. The **ציץ אליעזר** (23) writes that making ice on Shabbos is permitted since **נולד** is only violated when the created item lasts, but since ice begins to melt the moment it leaves the freezer, there is no violation of **נולד**. The **ילקוט יוסף** also allows making ice on Shabbos.

- 13) Your wife made an amazing chocolate cake and you think it would be amazing to add some whipped cream on top. As you take out the canister, your daughter who just came back from seminary asks: “Are you sure you are allowed to use that on Shabbos?” What do you tell her?

According to the **ציץ אליעזר**, making whipped cream is permitted because the whipped cream will eventually return to a water consistency. The **ארחות שבת** also feels this way, but **Rav Belsky** forbids.

- 14) A snowstorm has hit your community and you are the *gabbai* of the shul. Are you allowed to sprinkle salt on the driveway in front of the shul for the snow to melt?

The **שש"כ** (21) writes that you are allowed to sprinkle salt on snow or ice that is on ground. The reason is because there is no other way to get into the shul on Shabbos. Additionally, the *Rama* in **סימן שיה** writes that **בשעת הדחק** we rely on the S”A (against the **סה"ת**) that placing ice in an area that cause it to melt is permitted. Therefore, if you are worried people might slip on the snow/ice, you are allowed to sprinkle the salt since you are not actively melting the snow/ice, it only happens after contacting the salt.