

בס"ד



I) The Definition of the *Melakha*

What is the difference between the *melakha* of *dash* and the *melakha* of *borer*? Why is one allowed to remove grapes from a cluster? Can one use a nutcracker? Can one shell peanuts?

1) Removing *Pesolet* Adhering to *Okhel*

One answer is given by **Rabbeinu Chananel** (74a):

Dash is one who separates *pesolet* which is attached to the *okhel* and prepares it for *bereira*... It turns out that *zoreh* (winnowing), *borer* and *merakked* (sifting) all serve to remove *pesolet* which is mixed with *okhel* and is not attached to it.

On this view, *dash* is the removal of *pesolet* which adheres to *okhel* (food), while *borer* is removing *pesolet* which is mixed in with the *okhel*. When the *okhel* and the *pesolet* grow together as a single entity, and one separates this entity into *okhel* and *pesolet*, this is the *melakha* of *dash*; while in the case that the *okhel* and the *pesolet* are separate bodies which are mixed and one separates them, this is the *melakha* of *borer*.

2) Extracting *Okhel* from Its Covering

Rashi (74a, s.v. *Ve-lichshav nammi*) writes that crushing wheat in order to remove the husk is comparable to the *melakha* of *dash*, "Because this also is removing it from its attire." From his words it appears that the *melakha* of *dash* is removing the *okhel* from its "attire" — i.e., the covering in which it grows. Similarly, the Gemara (95a) writes that one who milks an animal is liable for *mefarek*, and Rashi explains that *mefarek* is a subcategory of *dash*:

"*Mefarek*" means unloading: one unloads the *okhel* from the packaging with which it is covered, and this is a subcategory of *dash*.

Peri Megadim (*Eshel Avraham*, Introduction to Ch. 320, 5) writes that "*mefarek* applies to [extracting] *okhel* from the *pesolet* in which it is concealed and in which it has grown."

Disha is the creation of *okhel*, while *bereira* is the *tikkun* (fixing) of the *okhel* which has already been created. Naturally, the prohibition of *dash* is

applicable only to something which has been hidden until now and is suddenly revealed.

3) Removing *Okhel* from Its Natural Place

The **Gemara** (73b) says:

Rav Pappa said: "One who throws a clod of earth at a palm tree and dislodges dates is liable twice, once for tolesh (detaching flora) and one for mefarek."

As we have said, *mefarek* is a subcategory of *dash*: removing grain from the stalks is the primary *melakha*, and removing other things is the subcategory (Rashi *ibid.*; Rambam 8:7). Why does knocking down dates make one liable for *dash*?

Tosafot (s.v. *Ve-achat*) write in the name of Rabbeinu Shemuel:

Dates have an upper peel, and when one knocks the dates off the tree, one removes the peels from the dates, and it is like dash, in which one removes the grain from the stalk.

The **Ran** (31a, Rif) explains the words of the Gemara differently:

When the cluster is detached from the tree, one is liable for tolesh, and when it hits the ground, the dates fall out from the cluster, one is liable for mefarek.

Actions Not Forbidden as *Dash*:

The question remains: if removing the fruit from the cluster is forbidden because of *dash*, it should be forbidden by Torah law to eat grapes on Shabbat, because we pick them out of the cluster! Practically, the view of Tosafot also raises some problems: if *disha* only applies to removing *okhel* from its cover, one must ask how it is permissible to peel a banana or an orange; since we remove each from its covering, this is precisely the prohibition of *dash*!

Shulchan Arukh (319:6) - it is forbidden to remove grain from its stalks because of the prohibition of *dash*

The **Rema** writes: "Therefore, one may not remove almonds or walnuts from their green hulls."

The **Mishna Berura** (24) explains his view along these lines, pointing out that removing the green hull is like removing grain from the stalks, while

removing the hard shell is like peeling fruit, which is permissible just before eating.

However, the **Peri Megadim** (*Eshel Avraham* 320:1) challenges this ruling of the Rema as follows: "How is the green hull different from the hard shell?" Indeed, the matter requires some explanation: why should taking grain out of the stalk and removing the green hull of a walnut, be forbidden because of *dash*, while peeling fruit, removing the hard shell and picking grapes out of a cluster are not? In all of these cases, the *okhel* is removed from the place where it has grown!

Eglei Tal (*Dash*, 3:1-2)

It is permissible to peel garlic or onions to eat immediately... The fact that one wants to eat it immediately means that [the action] cannot be considered dash. Even though in Ch. 319 it is explained that [removing] stems or the outer hull of walnuts is considered dash even if one eats them immediately, one must say that it is different here. This is because the customary way is to peel [onions] at she'at akhila, unlike walnuts, where the outer hull is removed before she'at akhila. The same is true of parched ears, so it is forbidden there... even in order to eat it immediately, because grain is generally threshed when it is heaped [in the field]. For this reason, one may crack walnuts on Shabbat, and this is not considered dash... since the customary way to do it is only at she'at akhila. The same is true of a cluster of grapes and the like.

Derekh Akhila

Why does the prohibition of *dash* not exist in actions that are generally performed at *she'at akhila*? One may understand that we are talking about the concept of *derekh akhila*, the way of eating, a familiar concept from our study of the *melakha* of *borer*: the Torah allows a person to eat and to prepare one's food in the normal way on Shabbat, and it does not forbid those actions which are done in the framework of regular eating. According to this, these actions may only be permissible when they are done proximate to eating, but someone who is peeling fruit or detaching grapes from the cluster a long time before eating would be liable for *dash*. This indeed seems to be the view of the **Eglei Tal** (ibid. 3-4).

Fieldwork and Housework

However, many *Acharonim* (**Magen Avraham** 321:30; **Mishna Berura** ibid. 83; et al.) seem to indicate that peeling fruit long before *she'at akhila* is not forbidden because of *dash* but rather because of *borer*. According to this, it appears that if the action of removing *okhel* from its natural cover is generally done proximate to eating, it is not included in the *melakha* of *dash* at all. The reason for allowing it is not because of *derekh akhila*, but that the prohibition of *disha* is not applicable to such actions.

Ketzot Ha-shulchan : (Ch. 126; *Baddei Ha-shulchan*, 7):

Disha only applies to something which is going to be stored, but something which is generally done just before akhila is permissible. Thus, [disha] is threshing wheat from stalks or legumes from stems or walnuts from green hulls, because all of this [pesolet] is customarily removed through disha before one puts the produce in the storehouse, so that even if one threshes them near akhila it is forbidden. However, with the peels which are customarily removed only proximate to akhila for the sake of akhila, there is no issue of disha at all.

On this view, the *melakha* of *dash* includes only actions of extraction which are done generally "to store" — in other words, in great quantities and for a commercial need, while actions which are generally done in small amounts close to *akhila* are not included in the *melakha* of *dash*.

Peeling Barley

The Gemara in *Beitza* (13b) notes that the wife of Rav would peel a lot of barley on Shabbat for him. **Tosafot** (s.v. *Ve-im kalaf*) are surprised by this, because this one would expect that this would be forbidden because of *dash*:

It is surprising: how could Rav's wife peel a lot of barley for him? We have already seen above that one should rub parched ears on Erev Shabbat, which implies that it is forbidden on Shabbat. One may say that there we are talking about detaching from the stalks, which is mefarek, a subcategory of dash, the primary melakha; here, on the other hand, we are talking about those which were already detached on Erev Shabbat from the stalks but are still in their outer shell, and therefore it is permissible.

The **Beit Yosef** (319, s.v. *Ein Molelin*) and the **Magen Avraham** (319:8) :

*Why is removing the inner husk of the barley not forbidden because of dash? After all, this involves extraction of the okhel from the covering in which it has grown! The **Peri Megadim** (Eshel Avraham 319:8) and **Rabbi Akiva Eiger** (Glosses, end of Ch. 321) explain that the light husk of the barley adheres to the kernel, and therefore it is insignificant in relation to it, and the prohibition of mefarek is not applicable at all. The *Bei'ur Halakha* (321:19, s.v. *Le-altar*) takes a different approach, explaining that the allowance is based on the fact that one removes the husk by hand and not with a utensil. However, according to the view that we have raised, one may explain this matter simply: removing the barley kernels from the stalk is done in the field; thus, the prohibition of dash applies to it. The light husk, however, which covers the kernel, would apparently be left to be taken off only at home, and therefore its removal does not involve a problem of dash.*

Dash vs. Borer

Mishna Berura (*Shaar Ha-tziyun* 319:15) seems to indicate that removing legumes from their stalks is forbidden because of both *dash* and

borer, in fact, classical *disha* itself would make one liable for *borer* if the grain were totally separate from the husks, rather than mixed with them. The **Eglei Tal** (*Borer*, 10) also writes along these lines.

Why is someone who squeezes fruits, who is liable for *dash* (as we will see later), not liable for *borer* as well? (See *Magen Avraham* 319:16, *Eglei Tal* *ibid*, et al.) There are those who understand that one who squeezes fruits is indeed liable for *borer* (see *Peri Megadim*, Introduction to Ch. 320). The **Shevitat Ha-shabbat**, however (Introduction to the *Melakha* of *Dash*, 1-2), maintains that there is an absolute distinction between *dash* and *borer*: *dash* involves taking out the *okhel* which is absorbed in the *pesolet*, while *borer* involves the separation of *pesolet* which is mixed in with *okhel*, and it cannot be that one can be liable with one action for these two *melakhot*. This also emerges from the words of Rabbeinu Chananel which we saw above: *dash* applies to *pesolet* which is attached to the *okhel* while *borer* applies to *pesolet* which is separate but mixed in with the *okhel*. This issue underlies the argument of the *Acharonim* whether the issue of *borer* applies in peeling fruit, as we have discussed in a previous *shiur*.

Summary: Defining the *Melakha* of *Dash*

To conclude, the *melakha* of *dash* relates to removing *okhel* from the covering in which it has grown or separating it from the place in which it has grown. This act "creates" the *okhel*, unlike *borer*, which merely "fixes" the already-extant *okhel*. Therefore, *disha* applies only to an action which is customarily done in the field, an extraction which creates the *okhel*, while an act which is normally done in the home, such as peeling produce or taking grapes off the cluster, is not forbidden because of *dash*.

II) Practical Ramifications of the *Melakha* of *Dash*

Cracking Nuts

As we have seen above it is forbidden to remove the upper, green hull of walnuts on Shabbat, since this is a *melakha* normally performed in the field. However, one is allowed to crack walnuts and to remove their hard, brown shells, since this is an act that is generally performed at home. Similarly, one may crack open **almonds or sunflower seeds** (see our previous *shiur* about peanuts). Similarly, the **Rema** (319:6) indicates that one is allowed to remove the green hull together with the brown shell below it without separating them.

Apparently, since cracking nuts is a home-based activity, the prohibition of *dash* should not apply, and as such it should be permitted even for non-immediate use. However, the *Mishna Berura* (319:24) indicates that one should only crack nuts for immediate use. It appears that the reason for this is that while *dash* indeed does not apply to a home-based activity, the prohibition of *borer* (selecting) remains; as we have seen on in our series on *borer*, one may peel fruits and vegetables only for immediate use, because of the *melakha* of *borer*. As we explained in our analysis of *borer*, preparation

proximate to the meal is considered "for immediate use" and consequently allowed.

May one use a nutcracker, or can the nuts only be cracked by hand? In terms of the prohibition of *dash*, there should not be a problem to use a utensil, because this is a home-based activity and does not fall under the rubric of *dash*. However, as we have seen, the prohibition of *borer* is also in play; therefore, one should not be able to use a nutcracker, as *borer* is forbidden with a utensil.

Nevertheless, the mishna (122b) states explicitly: "One may take a hammer to crack nuts." The *Eglei Tal* (*Borer*, 10) explains that cracking nuts with a utensil is not forbidden because of *borer*, since the **okhel (food) is still contained within the shell**. Indeed, after using a nutcracker, when one needs to discard the shards of the shell and extract the *okhel* from among them, one must do so proximate to eating because of the prohibition of *borer*.

Mishna Berura (319:24) - one is allowed to remove the broken shells after the nuts have been split open (proximate to eating), and even though one removes the *pesolet* (refuse) from *okhel*, there is no prohibition of *borer* in this, since this is an integral part of *tikkun okhel* (fixing/ preparing the food). However, if the fruit has already been freed from the shell, such as sunflower seeds mixed with their hulls, one must remove the *okhel* from the hulls.

Shelling Peanuts

The *Chazon Ish* is cited (*Orechot Shabbat*, Ch. 4, n. 7) as allowing for the removal of the hard shell of peanuts, and Rav Neuwirth rules accordingly (*Shemirat Shabbat Ke-hilkhata*, Ch. 3, n. 92). However, this question warrants revisiting nowadays. In the past, peanuts were generally sold in their hard shells, and naturally the removal of the shells was a home-based activity. On the other hand, nowadays, peanuts are almost always purchased pre-shelled, and only rarely does one find peanuts in their shells. According to this, this should be defined as "fieldwork," and one should forbid it, as the *Shevet Ha-levi* indeed rules (Vol. I, Ch. 81).

However, one may argue that since some people buy unshelled peanuts and even present them as such on their tables, unshelled peanuts may be considered a fully-processed food, so that removing the shell is not the "fieldwork" of creating the *okhel*, but rather an action of preparing the *okhel* for eating at home. Although most people purchase shelled peanuts nowadays, this is only because they prefer to buy food which is ready-to-eat, not because unshelled peanuts do not have the status of *okhel* (see *Chut Shani*, Vol. II, p. 53).

Practically, it appears that due to this halakhic ambiguity, one should be stringent and avoid shelling peanuts in the normal way. Nonetheless, there remains a permitted way of shelling them: one may remove the hard shell by hand, rather than with a utensil, and shell the peanuts one-by-one, and this would be allowed even if we were to classify shelling peanuts as

“fieldwork,” since this is considered a major alteration. This notion is derived from a Talmudic passage in *Beitza* (13b): “One who peels barley may peel one-by-one and eat.” Rashi explains (ibid, s.v. *Ve-khen Le-shabbat*), that there is no prohibition of *dash* in this, since it is done in an irregular manner. It is obvious that the thin, red seed coat may be removed normally and in great quantity (proximate to the meal), since this seed coat is normally eaten, and the prohibition of *dash* is not applicable to it.

Legumes and Garlic

When it comes to **removing legumes** (such as peas) **from their pods**, the **Mishna Berura** (319:21) writes that if the pod is inedible, this is forbidden because of *dash*; however, if the pod is edible, there is no prohibition, because the prohibition of *dash* does not apply to removing *okhel* from *okhel*.

It is permissible to remove cloves of garlic from the bulb; there is no prohibition of *dash* because this is a home-based activity (*Orechot Shabbat* 4:6, in the name of Rav Karelitz). One must do so proximate to the meal, because of the prohibition of *borer*; we have already seen that one may peel garlic or onions proximate to the meal.

Summary

In conclusion, it is forbidden to remove wheat kernels from their stalks (doing so with a utensil is a Torah prohibition; doing so by hand may be only a rabbinic decree). It is also forbidden to remove the green hull on top of the hard, brown shell of a walnut or almond. However, one is allowed to remove the brown, hard shell of walnuts or almonds, and similarly one may remove the hulls of sunflower seeds. It is permissible to do this even with a utensil, but one must do it proximate to eating (or proximate to the meal). Peanut shells must be removed by hand, and only one-by-one. The thin, red seed coats of peanuts may be removed even in great quantities (but only proximate to the meal).

III) Squeezing Fruit

Is one allowed to squeeze an orange, carrot or apple? May one squeeze a lemon into a cup of tea or into a salad? May one suck the liquid out of grapes in one's mouth? May one soak up the oil absorbed in chicken cutlets?

The mishna (143b) states: “One may not squeeze produce to remove liquids from it, and if they come out on their own, they are forbidden.” This prohibition of squeezing produce is included in the prohibition of *mefarek* (extraction), because this is a subcategory of *dash*. Just as in the prohibition of *dash*, one removes the *okhel* (kernel) from its container (husk), in squeezing (*sechita*) one removes the juice from the fruit (*mashkeh* from *okhel*). The Sages forbade the juice which comes out of the fruit, even if it comes out on its own.

The Gemara (145a) stresses that the Torah prohibition of *sechita* only applies to olives and grapes:

One may not squeeze olives and grapes, and if one does so, one is liable to bring a sin-offering...

Rav Chiya bar Ashi said in the name of Rav, "By Torah law, one is liable only for pressing grapes and olives."

From the words of the Gemara (143b ff.) and the *Rishonim*, it appears that squeezing berries and pomegranates was banned by the Sages because people were accustomed to squeeze these fruits in Mishnaic times; on the other hand, squeezing other produce, which is not ordinarily utilized for *sechita*, is permissible. This is how the Rambam (21:12) rules:

Mefarek is liable because of *dash*, and one who squeezes olives or grapes is liable for *mefarek*. Therefore, it is forbidden to squeeze berries and pomegranates — since some people squeeze them like olives and grapes — lest one come to squeeze olives and grapes. However, other produce — for example: quinces, apples and sorb-apples — may be squeezed on Shabbat, because it is not designated for *sechita*.

In other words, there are three levels:

1. **Grapes and olives** may not be squeezed by Torah law.
2. **Berries and pomegranates** (which some people use for juice) may not be squeezed by rabbinic law.
3. **Other fruits** (which are not normally squeezed) may be squeezed.

Why Does the Torah Forbid Only Grapes and Olives?

The *Rishonim* provide a variety of explanations as to the special status of grapes and olives when it comes to *sechita*.

Rashi (145a, s.v. *Devar Torah*) writes: "Pressing other species is not their normal use, so it is not a *melakha*." In other words, because it is not as common to squeeze these other types of produce, one is allowed to do so on Shabbat; only grapes and olives are commonly pressed by many people.

Why should the practice of humans influence the existence of a divine prohibition? The **Tosafot Rid** (144a, s.v. *Sochatin*) explains that when one squeezes a fruit which is not customarily squeezed, this act is considered performing a *melakha* with an alteration.

However, the **Rashba** (145a, s.v. *Le-meimeihen*) and the **Ritva** (ibid, s.v. *Le-meimeihen*) argue that this relates to the very nature of *mefarek* and *dash* itself: the extract and the source must be different by definition. When it comes to juicing, the *melakha* is applicable only to olives and grapes, which people are accustomed to squeeze; the liquid which comes out of them has the status of a *mashkeh*, so that one who squeezes them is considered to be

extracting *mashkeh* from *okhel*. However, all other species, which are generally designated for eating and not for juicing, retain their *okhel* status even in liquid form. Since what comes out of them is considered *okhel* and not *mashkeh*, one who squeezes them is considered to be extracting *okhel* from *okhel* — and therefore cannot be liable because of *dash*

Alternatively, the **Ran** (61a, Rif, s.v. *Kevashin*) challenges Rashi's view and writes that this rule has nothing to do with common practice: rather, only olives and grapes contain liquids which can be defined as *mashkeh*! According to him, there is an essential halakhic determination here: only the juice which comes out of olives and grapes is considered *mashkeh*, without any connection to human practice, and therefore only in these species does one find the removal of *mashkeh* from *okhel*, which is forbidden because of *dash*. The **Peri Megadim** (*Eshel Avraham*, Introduction to Ch. 320) rules in accordance with the Ran's explanation.

According to this, the special law of the liquids which come out of olives and grapes for purposes of *dash* relates to their special status in other contexts. For example, many *Rishonim* maintain that grape juice and olive oil are the only liquids subject to the requirement to separate tithes; similarly, grape juice has its own special blessing when drunk.

This approach may be better understood in light of the basic concept of the *melakha* of *dash*. As we have seen, *dash* is the completion of the creation of the fruit. With other fruits, the creation of the fruit ends when it is plucked from the tree, at which point they transition to preparation as food. Regarding olives and grapes, on the other hand, their harvest does not conclude the process of creating the food. Rather, their juice has a special status, a significance which **exceeds** the significance of the **fruit** itself (as we have seen concerning tithes and blessings), such that it stands to reason that the full preparation of these fruits is completed only when the juice is extracted. Therefore, their *sechita* is forbidden by the Torah because of *dash*. (The *Shevitat Ha-shabbat* suggests a similar approach in his Introduction to the *Melakha of Dash*, 2, in the name of the *Pe'er Etz Chayim*.)

Squeezing Other Produce Nowadays

Nowadays, most fruits are used for *sechita*, and there are certain species, especially among citrus fruits, that are cultivated mainly for the sake of producing juice. Is squeezing these fruits prohibited by the Torah?

If we take the first approach, the Torah prohibition for olives and grapes stems from the customary aim of *sechita*, so that one would violate a Torah prohibition by squeezing these fruits nowadays.

However, according to the second view, that the Torah prohibition of the olives and grapes is based on the special status of the liquids which come out of them, squeezing other fruits would still not be prohibited by the Torah.

It is hard to resolve this debate conclusively; in any case, there is at least a rabbinic prohibition of squeezing fruits which are often juiced, while fruits which are almost never juiced may be squeezed. Still, one must ask: how does universal practice relate to individual intent in this case? Let us examine this.

Squeezing Produce Not Used for Juice

The Gemara rules that one may squeeze produce which is not ordinarily juiced. However, there is still a question about this: do we follow the common practice? In other words, if a given species is not generally squeezed for its juice, it may be juiced on Shabbat, because the liquid is not considered a *mashkeh*. This is the simple understanding of the **Rif** (60a) and the **Rambam** (21:12; see *Beit Yosef*, Ch. 320), and this is the explicit view of the *Ramban* (144b), the *Rashba* (ibid), the *Yere'im* (Ch. 274, 132b), and others. Alternatively, perhaps one who squeezes the fruit in order to drink the liquid grants it the status of a drink by the very fact that he squeezes it, and therefore this is forbidden. Consequently, one would be allowed to squeeze the fruit solely for the purpose of improving the fruit's taste. This is the view of **Rashi** (144b, s.v. *Ke-Rav Chisda*) and **Tosafot** (ibid, s.v. *Hakhei nammei*).

The **Shulchan Arukh** (320:1) rules leniently on this matter, while the **Bach** (320, s.v. *Ve-ikka*) writes that in light of the view of *Rashi* and *Tosafot*, "One should not rule leniently to allow squeezing any fruit for its juice — heaven forbid! — the way it is written in the *Shulchan Arukh*." This is the view of the **Taz** (ibid, 1), the **Chayei Adam** (14:3) and others. On the other hand, the **Magen Avraham** (320:1) and the **Ba'al Ha-tanya** (*Shulchan Arukh Ha-rav* 320:1) write that in principle one may be lenient, but the common custom is to be stringent. The *Bei'ur Halakha* (320:1, s.v. *Muttar*) writes that since most *Rishonim* rule leniently on this issue, one need not follow the stringent views, unless one is in a place where the local custom is to follow them.

In practice, this dispute would appear to have very limited, if any, application, as nowadays virtually all fruits, vegetables, etc. are used for juicing to some extent.

Summary

In conclusion, **it is forbidden nowadays to squeeze any fruit or vegetable for its juice**. The squeezing of olives and grapes is prohibited by Torah law; the squeezing of other species which are customarily squeezed is forbidden either by Torah or rabbinic law; the squeezing of species which are seldom juiced is only rabbinically banned.

SQUEEZING LEMONS

It would stand to reason that squeezing lemons on Shabbat should be forbidden, because this is a fruit which is usually squeezed. There is even more of a reason to forbid squeezing lemons than other fruits, because lemons are not generally eaten; rather, lemons are used exclusively for *sechita*.

However, the **Rosh** in his *Responsa* (22:2) allows squeezing lemons on Shabbat because "it is not the way to squeeze lemons **for the sake of *mashkeh***, but rather **for the sake of *okhel***." Similarly, the common custom among the Jews of Egypt was to squeeze lemons into sugar water — even on Shabbat! The **Beit Yosef** (320, s.v. *Ve-yesh litmoah*) writes that one may justify the custom in one of two ways. Firstly:

It may be that there is no prohibition unless one drinks the liquid squeezed out of a fruit without it being mixed into another drink.

In other words, only juice that would normally be drunk on its own must not be squeezed; the juice which one generally drinks only inside another drink may be squeezed on Shabbat. What is the logic of this? Apparently, juice such as this is not considered a *mashkeh* but only a garnish, because it is not drunk on its own, and therefore there is no removal of *mashkeh* from *okhel*. The *Beit Yosef* continues:

Alternatively, it is only forbidden to squeeze the liquid alone and then to mix it, but if the custom is to squeeze its liquid into another drink, this is allowed.

In other words, if one generally squeezes the juice into an empty vessel and only mixes it in with other drink subsequently, squeezing it is forbidden; but juice which is generally squeezed directly into a drink does not have the status of a *mashkeh*, because it never stands on its own.

The application of the Rosh's ruling to lemon juice nowadays depends on the two reasons he provides. According to his first explanation, squeezing lemons should be permitted, since lemon juice is not drunk on its own. According to his second explanation, the Rosh's leniency would not be applicable anymore: in factories worldwide, huge quantities of lemons are squeezed to fill empty bottles.

The **Shulchan Arukh** (320:6) rules unequivocally on the matter: "One may squeeze lemons." The **Magen Avraham** (8), the **Taz** (5) and the **Ba'al Ha-tanya** (*Shulchan Arukh Ha-rav* 320:10) understand that the *Shulchan Arukh* ruling is based on the first explanation, and thus, one may squeeze lemons even nowadays. **Rav Ovadya Yosef** rules accordingly (*Livyat Chen*, 57).

On the other hand, the **Chayei Adam** (14:4), the **Mishna Berura** (320:22; *Shaar Ha-tziyun*, 26) and the **Ben Ish Chai** (Year 2, Yitro 5) rule that the second approach is correct, and consequently squeezing lemons should be forbidden nowadays. This is Rav Neuwirth's ruling (*Shemirat Shabbat Ke-*

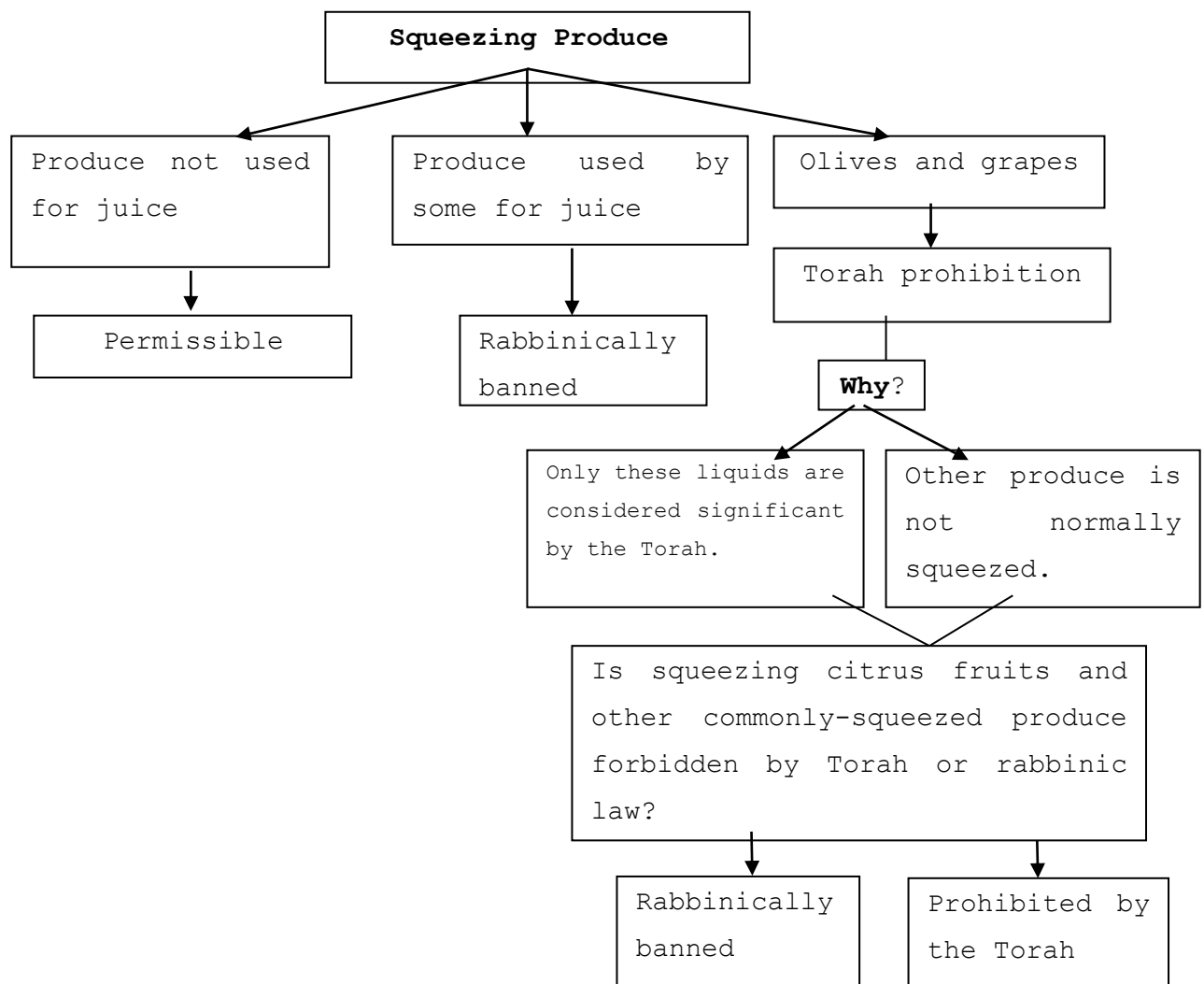
hilkhata 5:5), as well as Rav Moshe Levi (*Tefilla Le-Moshe* (Vol. I, Ch. 43; *Menuchat Ahava*, Vol. II, 2:6, n. 40).

Putting a Slice of Lemon in a Drink

However, one may put a slice of lemon in cold water or in tea which is in a tertiary vessel (and according to the *Chazon Ish*, who believes that lemon is a garnish, even in a secondary vessel), even though it is clear that juice will flow out of the lemon into the drink, just as the *Acharonim* allow one to put fresh grapes into wine on Shabbat so that the grapes will split open and release their juice (**Mishna Berura** 320:14).

Summary

In conclusion, the Rosh allows squeezing lemons, but it is not clear what his reason is and whether it still applies today, when lemons are often squeezed into bottles. According to Rav Ovadya Yosef, the reasoning still holds true today; however, according to many halakhic authorities, both Ashkenazic and Sephardic, nowadays one should not squeeze a lemon into an empty vessel or into a drink. Nevertheless, one may squirt the lemon directly into a salad or the like, as we will explain in our next *shiur*.



Today, almost all produce is squeezed; many fruits are cultivated specifically for their juice. Therefore, it is forbidden to juice fruits or vegetables nowadays (some species by Torah law, and some by rabbinic law).

Squeezing Lemons Nowadays

Rosh: Permissible to squeeze lemons

Lemon juice is normally squeezed into a liquid, and therefore it is not defined as a *mashkeh*, because it does not stand on its own.

It is forbidden nowadays to squeeze a lemon, because lemons are normally squeezed into empty bottles.

This is the view of most halakhic authorities (Chayei Adam, Ben Ish Chai, Mishna Berura, et al.), and one should be concerned about it.

Lemon juice is not normally drunk on its own, so it is only a garnish.

One may, even nowadays, squeeze a lemon (even into an empty vessel).

The Magen Avraham and Taz see this as the view of the Mechaber, and Rav Ovadya Yosef concurs.

**The Melakha of Dash:
Removing *Okhel* from its Natural Covering**

Ramban, Ran (Rashi):

Detaching *okhel* from the place where it grows, if it is attached and not covered (e.g., removing a date from a detached branch)

Tosafot: Removing *okhel* from its covering, when this completes the formation of the *okhel* and signals the start of preparations for *akhila*.

Rabbeinu

Chananel:

Dash: Removing adhering *pesolet*
Borer: Removing mixed *pesolet*

Eglei Tal, Ketzot Ha-shulchan, et al.:

The prohibition relates to actions which are generally performed in the field, but actions which are generally done in the house, proximate to eating, are not considered *dash* – either because this is *derekh akhila* or because the prohibition relates to the creation of the *okhel*, not its preparation for *akhila* when it is already fully-formed. Therefore, it is permissible to detach grapes from the cluster or bananas from the bunch, and peeling produce is not forbidden because of *dash* (though it might still be forbidden because of *borer*).