

Is it permitted to crack the shells of nuts, almonds, or sunflower seeds?

It is prohibited to remove the **outer green shell of nuts** on Shabbat, as that is an action typically performed in the field, but it is permitted to crack nuts and remove their **hard brown shell**, as that is an action typically performed in the house.² Similarly, it is permitted to **crack** the shells of **almonds and sunflower seeds**, and even the shell of a coconut.

Removing these shells may also entail Selecting; therefore, it should be performed just before eating or just before the meal, as we will see below (pp. 712–713).

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1. Extracting using a utensil is prohibited by Torah law; extracting by hand may be prohibited only by rabbinic law.
 2. From the ruling of the **Rema** (319:6), it appears that it is permitted to crack the green shell together with the brown shell that is beneath it without separating them.

Is it permitted to use a nutcracker?

Removing the brown shell of the nuts can be accomplished by means of a nutcracker (**Mishna** 122b). Cracking the shells in that manner is not prohibited due to Threshing since it is not a labor performed in the field, and it is not prohibited due to Selecting since the food remains inside the shells and there is no separation of food from waste (p. 713).

Is it permitted to remove the hard shell of peanuts?

Peanuts have a thin red casing above which there is a hard brown shell. It is cited in the name of the *Hazon Ish* (*Orehot Shabbat* 4, note 7) that it is permitted to remove the hard shell of the peanuts, and that is the ruling in *Shemirat Shabbat KeHilkhata* (4, note 92) as well. Yet, this must be analyzed from the perspective of present-day realities. In the past, peanuts were sold in their hard shells; therefore, removing that shell was an action typically performed **in the house**. By contrast, today virtually everyone purchases peanuts in their thin red casing without the hard shell, and it is uncommon to encounter peanuts in their hard shell. Therefore, one should be stringent and remove the hard shell of the peanut **by hand and not with a utensil**, and to crack the shells **one at a time** (based on **Gemara**, *Beitza* 13b).

It is permitted to remove the thin red casing of the peanut even from a large number of peanuts, provided that one does so just before the meal (pp. 714–716).

Is it permitted to squeeze an orange, a carrot, or an apple?

As we saw, it is prohibited by Torah law to squeeze olives and grapes. Today, it is prohibited to squeeze all other fruits as well, since people typically squeeze them too to some degree. There is uncertainty whether the prohibition to squeeze them is by Torah law or by rabbinic law. Concerning fruits that are squeezed by only a few people, squeezing them is prohibited by rabbinic law (pp. 719–723).

Is it permitted to squeeze lemons?

In the **Responsa of the Rosh** (22:2), he writes that it is permitted to squeeze lemons, though it is unclear what his reasoning is and whether his lenient ruling would apply nowadays, when it is common to squeeze lemons for their juice and bottle it. According to **Rav Ovadia Yosef**, the leniency remains in effect today, because lemon juice is a seasoning and not a drink. In the opinion of most Ashkenazi and Sephardi authorities, it is **prohibited to squeeze a lemon** into an empty vessel or into another liquid, and that is the accepted practice. It is permitted to squeeze a lemon directly into a salad or the like, as stated below (pp. 725–727).

Is it permitted to absorb oil from fried chicken cutlets (schnitzels)?

The **Gemara** (145a) determines that the prohibition to squeeze applies even when the liquid emerging from the food is not the natural liquid of that food but rather a liquid that was introduced from the outside, e.g., vegetables that were pickled or cooked in liquid and absorbed it. According to Rabbi Yoḥanan it is a prohibition by Torah law, while according to Shmuel, the prohibition is by rabbinic law.

Yet, the Gemara adds that this prohibition is in effect only when one squeezes the food **in order to use the liquid**, e.g., to dip bread in it. If one squeezes the food in order to eat it without the liquid, everyone agrees that it is permitted, since the prohibition to squeeze applies only when one is interested in the liquid that was squeezed; that is the explanation of **Rashi and most Rishonim**, while according to **Tosafot** the leniency is only in a case like this, where the liquid latent in the food has no significance independent of being part of the food, and it is considered separating food from food.

Therefore, it is permitted to squeeze oil from a fried chicken cutlet or a pancake, or the water from pickles, provided that there is no intent to use the liquid that emerged from the food (pp. 728–731).

Is it permitted to squeeze fruit into food?

According to **Shmuel** (144b) it is permitted to squeeze fruit into food. The reason for the leniency is that the prohibition of Threshing exists only when one removes **liquid from food** (e.g., from fruit or vegetables), while when squeezing liquid into food, the liquid entering the food serves as food, and it is considered **removing food from food**, which is permitted on Shabbat.

Some disagree with Shmuel's lenient opinion (**Rabbeinu Ḥananel**, explaining the opinion of **Rabbi Yoḥanan**); but in practice, the **Rif**, **Rambam**, and **Shulḥan Arukh** (220:4) rule leniently. The **Shulḥan Arukh** (220:7) also mentions the stringent opinion, and therefore, the **Mishna Berura** (220:17, 30) writes that one who is stringent and does not squeeze into food is deserving of a blessing.

In practice, with regard to **olives and grapes** (concerning which squeezing them is prohibited by Torah law), it is preferable to be stringent and refrain from squeezing them into food, while with regard to **other fruits** (concerning which squeezing them is prohibited by rabbinic law), and certainly with regard to lemons (concerning which the prohibition to squeeze them is subject to a dispute), one may be lenient and squeeze them into food. That is the ruling in the **Ḥayei Adam**.

In any case, one must squeeze the liquid **directly into the salad or the food**. It is prohibited to squeeze into an empty cup or into another liquid, **even if one plans on transferring it immediately into food**. Similarly, one should squeeze by hand and not with a juicer since this is a weekday activity (**Ketzoṯ HaShulḥan** 126, **Badei HaShulḥan** 19) (pp. 732–735).

Is it permitted to squeeze a lemon into sugar with the intent to mix the sugar into liquid?

In the **Responsa of the Radbaz** (1:10), he writes that he himself would squeeze the juice of a lemon into sugar, and following this ruling the **Mishna Berura** (220:22) and the **Ben Ish Hai** (Year 2, **Yitro** 5) rule that it is considered squeezing into food and it is permitted.

By contrast, the *Hazon Ish* (56:7) rules that it is prohibited, as **the juice of the lemon is ultimately intended for drinking. Therefore, it is considered a liquid, and squeezing it is considered extracting a liquid from the food.**

IN PRACTICE: Since many authorities permit squeezing a lemon even into an empty vessel (as it is not common practice to drink lemon juice by itself), there is room to be lenient in accordance with the opinion of the *Mishna Berura* and to squeeze the lemon into the sugar and from there to transfer it into the drink. Nevertheless, it is **preferable to place the lemon slice directly into the drink** and in that manner satisfy the demands of all of the opinions (pp. 735–736).³

Is it permitted to suck the juice from the fruit directly into one's mouth?

According to **Rabbi Eliezer of Metz** (*Yere'im* 274:133), it is prohibited by Torah law to suck the juice from the fruit directly into one's mouth, while **Baal HaTtur** (*Hilkhos Yom Tov* 12) disagrees and permits doing so, as squeezing is not typically performed with the mouth. The *Mishna Berura* (320:12) rules that one should be stringent and not suck the juice from **olives and grapes**, as the prohibition to squeeze them is by Torah law, but one may be lenient with regard to **other fruits**, as the prohibition to squeeze them is by rabbinic law.

On that basis, it is permitted to suck pomegranate seeds even if one spits out the seed, or to suck a sugar cane. It is permitted to suck lemon juice from a lemon slice or orange juice from an orange slice. Likewise, it is permitted to suck a piece of bread in which gravy or wine was absorbed.

The *Mishna Berura* (320:12) adds that it is prohibited to suck even olives and grapes only if one does so by sucking it directly, in other

3. One must be meticulous in cleaning the peel due to the possibility of the presence of aphids. In terms of cooking, see below (p. 327), where the *Hazon Ish* permits placing a lemon into a secondary vessel, but many authorities rule stringently. Therefore, it is preferable to place the lemon in a tertiary vessel.

words, when holding the fruit in the hand and sucking the juice. But placing the entire fruit in the mouth and sucking the juice from it before swallowing it is not an act of squeezing; rather, it is an act of eating, and is permitted even with olives and grapes (pp. 738–739).

In what manner is it permitted to milk cows on Shabbat?

According to most authorities, milking an animal on Shabbat is prohibited **by Torah law** due to the prohibition of **Extracting** (based on Gemara 95a; **Rambam** 8:7; and others), which is a **subcategory of Threshing**, as milking removes the milk that is latent in the udder of the animal. Initially, on kibbutzim and moshavim, they would have **gentiles** milk the cows. When that was not feasible, the halakhic authorities permitted Jews to milk the cows, provided that the milk would go to **waste**. There were those who sought to permit milking by means of Jews, but that is not the accepted opinion. An additional solution was to milk directly **onto bread**. This topic led to many debates and polemics. It was after the establishment of the State that there was a revolution with regard to this matter, with the invention of the **electric milking machine**. With this machine, a person would begin the milking with the milk going to waste, after which the machine milked on its own. This was the practice on Kibbutz Hafetz Hayim, in accordance with the opinion of the *Hazon Ish*. Today there is an additional solution: Milking by means of **an indirect action** or some combination of an indirect action and having the milk go to waste. These solutions enable one to observe Shabbat and to milk by means of Jews while minimizing losses (pp. 741–747).

Is it permitted to pump breast milk for a baby?

Nursing a baby is permitted. By contrast, pumping milk into an **empty vessel** is prohibited **by Torah law**. It is permitted for a mother who is suffering from an excess of milk to pump the milk in a manner where the milk will immediately go to **waste**. If the baby is unable to nurse and is unable to use milk substitutes, it is permitted to pump milk to feed the baby. One should consult a rabbi in circumstances of that sort. It is prohibited to pump in other circumstances (pp. 746–747).