

Rabbinic decrees due to Threshing

What is the halakhic status of juice that emerged on its own?

The Sages (**Gemara** 143b) prohibited drinking juice that emerged from the fruit, even if it emerged spontaneously, due to the concern that a person will ultimately squeeze the fruit. If one's intent is to eat fruit and not to squeeze it, the juice that emerges spontaneously is permitted, except in the case of olives and grapes, as the juice that emerges from them is prohibited even in this case. When the juice that emerged is absorbed in food or mixed with another liquid, it is permitted in any case.

Therefore, it is permitted to eat a grapefruit with a spoon (for the purpose of eating it, not squeezing it), and it is permitted to drink the juice that is squeezed from it while it is being eaten. It is also permitted to drink the juice that remains at the bottom of fruit salad, both because the fruit was intended for eating and not for drinking, and because the juice was initially mixed with the salad (pp. 751–753).

Is it permitted to melt ice or to make ice?

The **Gemara** (51b) prohibits crushing ice on Shabbat. The *Rishonim* disagreed whether the prohibition relates **to the act** of crushing, and it is because the action is similar to squeezing (**Ramban; Rashba**), or because crushing the ice causes the water to come into being (**Rashi**). According to both of these explanations, it is permitted to leave ice to melt on its own. Others explain that the problem is that **the result** is that the water comes into being (**Ramban and Rashba**, explaining the opinion of *Sefer HaTeruma*), and this problem exists even when the ice melts on its own.

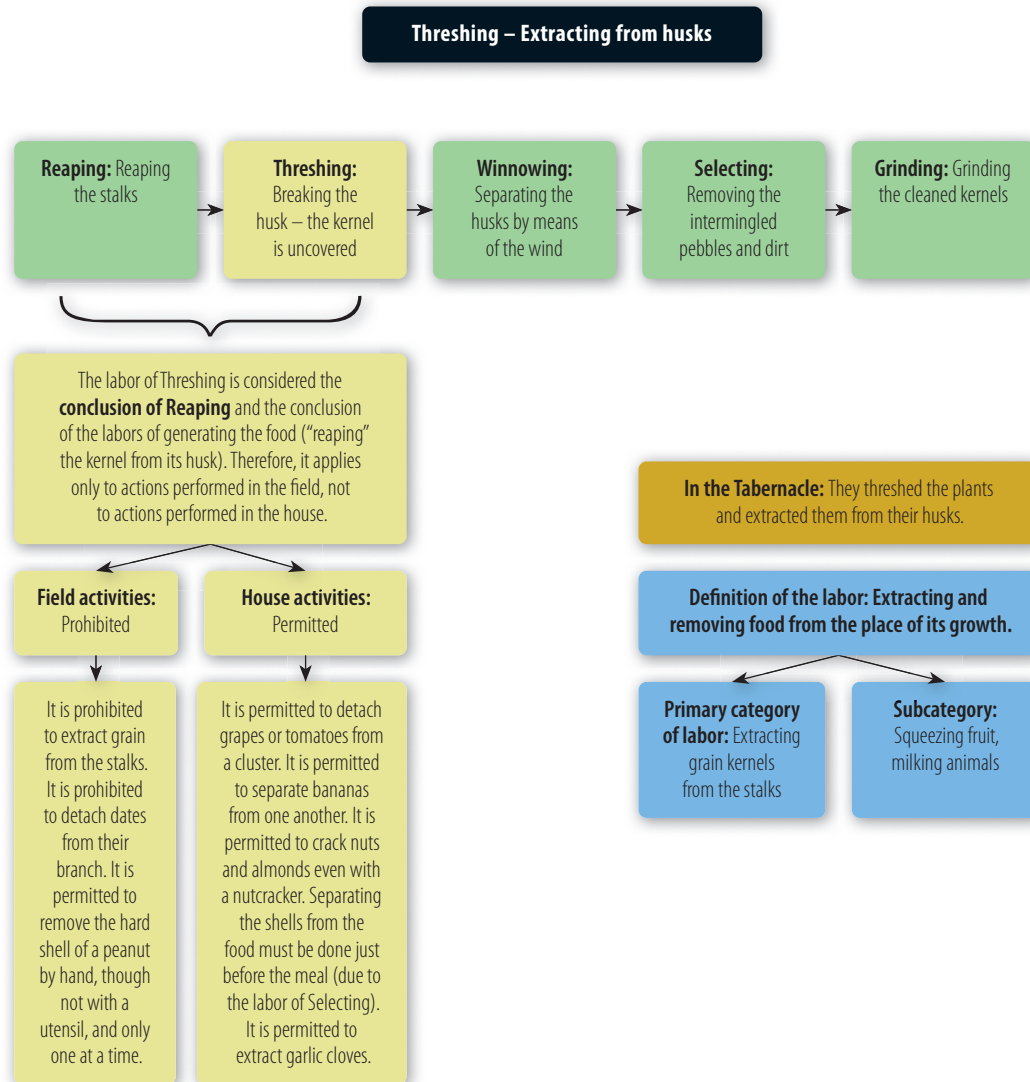
The custom of Sephardim is in accordance with the lenient opinion, and they are not concerned about the ice melting; therefore, it is permitted for Sephardim to place ice into a bowl so it will melt, and also to make ice, provided that they need it for that Shabbat.

The custom of Ashkenazim is in accordance with the stringent

opinion. Therefore, Ashkenazim must be careful to refrain from placing ice into an empty cup, and may only place it in a vessel which already contains liquid. Likewise, Ashkenazim should prepare ice before Shabbat and may not make ice on Shabbat. Nevertheless, if there is a need for that Shabbat itself, even Ashkenazim may rely on the lenient opinion and place ice in an empty cup, defrost frozen milk or the like, and make ice.

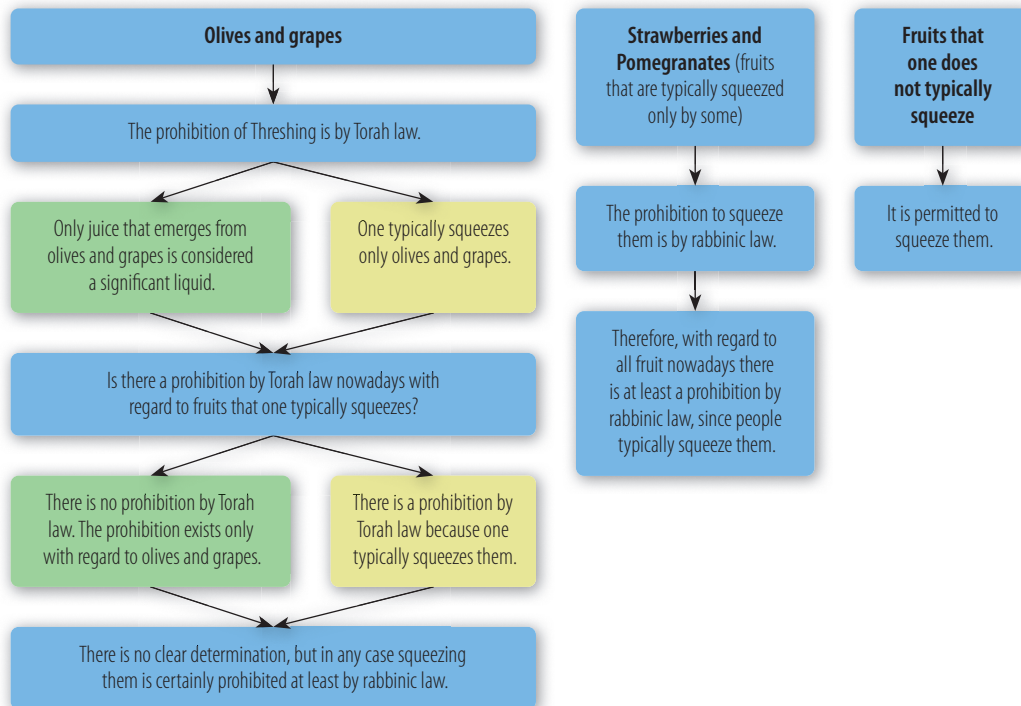
All agree that it is prohibited to crush ice or snow with one's hands. It is permitted to walk on snow even though this causes it to be crushed (pp. 754–763).

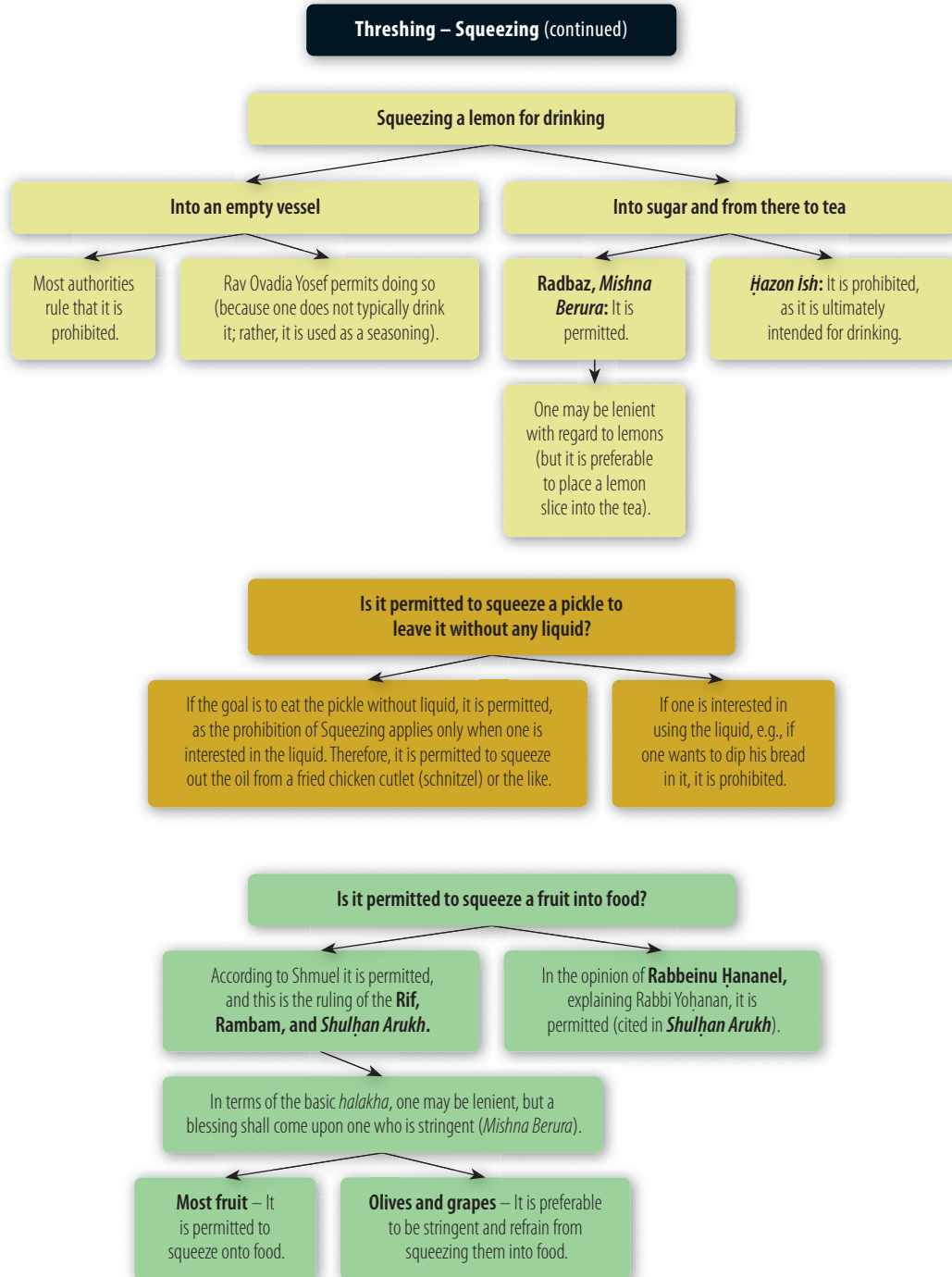
THRESHING (*DASH*)



Threshing – Squeezing

What is included in the prohibition?





Shabbat Is the Source of the Sanctity of the Jewish People

Rav Soloveitchik (*Shiurim LeZekher Abba Mari*, vol. 2, p. 141) eloquently describes the effect of Shabbat on the Jewish people:

Without the sanctity of Shabbat, the Jewish people would never have been sanctified... With the imparting of Shabbat in Mara, the process of the sanctification of the Jewish people began, a process that concluded at Sinai. This is what we say in the morning prayer [on Shabbat]: “Moses will rejoice at the gift of his portion, as You called him a faithful servant; You gave him a crown of glory on his head when he stood before You on Mount Sinai, and he took down two stone tablets in his hand, and the observance of Shabbat was written on them, and so it is written in Your Torah.” In other words, the sanctification of the Jewish people by His servant Moses [at Sinai] was realized through the giving of Shabbat... Without it, the selection of the Jewish people would have been impossible. On Friday night, we state that the Holy One, blessed be He, sanctified Shabbat [with the words], “You sanctified.” In the morning, we attest that Shabbat sanctified the Jewish people.

Shabbat is not merely a mitzva. **Shabbat sanctifies the Jewish people!** Shabbat enables the Jewish people to attain a unique level of sanctity and of connection to God. Shabbat transforms the entire week into a period that is more imbued with purity, more exalted, loftier, and more ethical.