

It is permitted to squeeze fruit into food

Squeezing fruit into food

The **Gemara** states that although it is prohibited to squeeze fruit on Shabbat, there is a permitted way to squeeze out the juice (144b):

Rav Yehuda said that Shmuel said: A person may squeeze a cluster of grapes on Shabbat into a pot [that contains food], but he may not squeeze the liquid into [an empty] bowl.

The reason for the leniency: It is considered the extraction of food from food

The **Gemara** rules that one may squeeze grapes **into a vessel with food in it**. Why is this permitted? **Rashi** explains (s.v. *letokh hakedeira*):

It is evident that one does not want [the juice] for drink, but for food; and this is not the [usual] manner of extracting it, and [therefore] it is like separating food from food.

In other words, the labor of Threshing (in this case, Extracting) applies only when one removes **drink from food** (e.g., from a fruit or vegetable). When one squeezes directly into food, the liquid that emerges enters the food immediately, becoming part of the food. Therefore, this is not an act of squeezing drink from food, but **extracting food from food**, which is permitted. **Tosafot** (145a, s.v. *veRabbi Yoḥanan*), the **Rif** (60a), and the **Rambam** (8:10) all rule in accordance with this explanation.

There is a dispute among the *Rishonim* whether this leniency is the practical halakhic ruling

The **Rosh** in his rulings (22:3) also accepts this leniency, but in his **Responsa** (22:1) he cites the opinion of **Rabbeinu Ḥananel** that Shmuel's statement is not accepted as the *halakha* (since, according to him, Rabbi Yoḥanan disagrees with Shmuel). Therefore, it is prohibited to squeeze produce into food:

You know that it is a dispute between the authorities: **Rabbeinu Ḥananel** rules in accordance with Rabbi Yoḥanan... and he



Squeezing fruit into food is permitted; nevertheless, it is appropriate to rule stringently in the case of olives and grapes.

says that Rabbi Yoḥanan disagrees with this opinion of Shmuel. **Rav Alfās** [the Rif] rules in accordance with Shmuel. And who can insert his head between [these two] mountains? Therefore, whoever is stringent is praiseworthy.

The **Rosh** cites the dispute and recommends that it is preferable to be stringent in this regard, as “who would insert his head between the mountains,” i.e., who would dare decide whether to rule leniently in accordance with the **Rif** and the **Rambam** or stringently in accordance with **Rabbeinu Ḥananel**?

With regard to the *halakha*, the *Shulḥan Arukh* (320:4) rules leniently, in accordance with the **Rif** and the **Rambam**:

In practice: The basic *halakha* is lenient, but one who is stringent is praiseworthy

It is permitted to squeeze the juice from a cluster of grapes into a pot that has a cooked food in it, in order to improve the food, because this is drink entering food, and it is considered food. But if there is no cooked dish in it, it is prohibited.

Based on this ruling, one may **squeeze grapes into food**. But in a subsequent ruling (7), the *Shulḥan Arukh* cites the opinion of **Rabbeinu Ḥananel** that it is prohibited to squeeze cooked vegetables into a pot even if the pot contains food, and the **Rema** adds that according to this opinion it is also prohibited to squeeze grapes into the pot:

According to **Rabbeinu Ḥananel**, whenever the liquid is desired one is liable to bring a sin-offering even for squeezing into a vessel that contains food. **Rema**: According to his statement, one who squeezes a cluster of grapes into a pot also violates [the prohibition of Threshing].

The *Mishna Berura* (320:17, 30) writes that the *Shulḥan Arukh* cites the opinion of **Rabbeinu Ḥananel** to teach that although according to the basic *halakha* one may be lenient in this regard, **whoever is stringent is praiseworthy**.

In practice: It is preferable to be stringent with regard to olives and grapes

As a matter of practical *halakha*, in the case of **olives or grapes**, whose squeezing is prohibited by Torah law, it is preferable to be

stringent and refrain from squeezing them even directly onto food, in accordance with the opinion of the *Mishna Berura*. With regard to squeezing **other fruits**, which is prohibited only by rabbinic law,⁸ and certainly in the case of squeezing a **lemon** (which, as stated, is never prohibited according to some authorities, as lemon juice is not a drink by itself), one may be lenient even *lekhatila* and squeeze into food. This is the halakhic conclusion of the *Hayei Adam* (14:3).

One should squeeze directly into food, by hand

In any case, one should squeeze out the liquid **directly onto the salad or other food**, not into an empty cup or into a drink, even if the intent is to transfer the liquid immediately to the food (*Mishna Berura* 320:18).⁹

Also, one should squeeze by hand and not with a juicer, to avoid weekday activities (*uvdin dehol*) (*Ketzot HaShulhan* 126, *Badei HaShulhan* 19).¹⁰



There is a dispute among the authorities as to whether it is permitted to squeeze a lemon onto sugar in order to mix it with a liquid. One may be lenient, but it is best to place a slice of lemon in the cup.

8. With regard to fruits that are designated nowadays for squeezing, it was stated above that squeezing them may be prohibited by Torah law (see pp. 722–723). Yet, since squeezing into food is permitted according to the basic *halakha*, and one should be concerned about the opinion of *Rabbeinu Hananel* only as a stringency, it seems that one may be lenient even in the case of fruits that are generally used for squeezing nowadays.

9. See more in *Leviyat Hen* 55.

10. The leniency of allowing one to squeeze into a vessel depends, among other things, on whether squeezing is prohibited only because of Threshing or also because of Selecting (see above, p. 734, note 10). According to the opinions that squeezing is also prohibited because of Selecting, it is clear that even when squeezed into food, the rules of Selecting also apply (squeezing by hand rather than with a utensil, and doing so only for immediate use). In terms of practical *halakha*, one may rely on the opinion that squeezing does not also constitute Selecting, or that the fruit and juice are considered one item (*Magen Avraham*, 319:16), or that Selecting consists of separating

Is it permitted to squeeze a lemon onto sugar if the intent is to then pour the sugar into a drink? The **Radbaz** suggests that one should proceed as follows (Responsa 1:10):

I have taught to squeeze lemons onto sugar before putting water on it, as this is drink going into food, and it is permitted.

Radbaz: It is permitted to squeeze a lemon onto sugar with the intention of transferring it to a liquid

The *Mishna Berura* (320:22) rules in accordance with this leniency. The *Ben Ish Hai* (Year 2, Yitro 5) rules similarly, and writes that according to this opinion, one who wants to make lemonade on Shabbat should squeeze the lemon onto the sugar first, and only afterward add the water. He provides a mnemonic for the order in this procedure: “And behold a ladder [*sulam*] was standing on the ground” (Genesis 28:12); *sulam* stands for sugar [*sukar*], lemon [*limon*], and water [*mayim*].

The *Hazon Ish* disagrees (56:7). According to him, since the lemon is **ultimately designated to be added to water**, it is considered drink rather than food, and this is considered extracting **drink from food**:

Hazon Ish: Since the lemon is designated for drinking, it is prohibited

With regard to squeezing a lemon onto sugar . . . if one’s intent is to put the sugar into water, it appears that this squeezing is prohibited. Since the intent is for drink, it is considered drink . . . But if one needs to give lemon juice to a child for medical purposes, one should do so.

The *Hazon Ish* prohibits this practice, permitting it only for the sake of “**a child for medical purposes**.”

waste from food, and not removing food that is inside the waste (*Shevitat HaShabbat*, introduction to the prohibited labor of Threshing, 1–2). However the *Ketzot HaShulhan* (see above) states that even if this does not constitute Selecting one should not use a utensil that is expressly designed for squeezing such as a manual juicer, in order to avoid weekday activities. This is also the ruling of the *Shemirat Shabbat KeHilkhata* (5:3) and *Yalkut Yosef* (320:8). This is similar to the labor of for Grinding where one should not use a utensil that is expressly designed for Grinding, even when grinding is permitted, e.g. for immediate use (see pp. 524–525).

In practice: One may follow the lenient ruling, but it is preferable to insert a slice of lemon into a drink

As a matter of practical *halakha*, since many authorities permit squeezing lemons even into an empty vessel (because generally people do not drink lemon juice by itself), as stated above (pp. 725–727), it appears that there is room to be lenient in accordance with the opinion of the *Mishna Berura* and to squeeze the lemon onto the sugar and from there to transfer it into the drink. Nevertheless, **it is preferable to place the lemon slice into the drink**, and thereby act in accordance with all of the opinions. As for the prohibition of Cooking, the *Hazon Ish* permits putting a lemon in a secondary vessel, but since many halakhic authorities are stringent in this regard, it is preferable to place the lemon into a tertiary vessel (see p. 327).

