

## The decree concerning “liquids that oozed (*mashkin shezavu*)”

The **mishna** cites a dispute between *tanna'im* with regard to **liquids that emerge from fruit on their own** on Shabbat (143b):

Liquid that emerges from fruit on its own is prohibited by rabbinic law

One may not squeeze fruits on Shabbat in order to extract liquids from them. If liquids seeped out on their own, it is prohibited to use [the liquids] on that Shabbat. Rabbi Yehuda says: If the fruits were designated for eating, the liquid that seeps from them on Shabbat is permitted, and if the fruits were originally designated for liquids, the liquids that seep from them on Shabbat are prohibited.

The **first opinion in the mishna** prohibits such emerging liquids in all cases, whereas **Rabbi Yehuda** permits the liquids when the fruit is designated for consumption rather than squeezing. This prohibition is called “**the decree of liquids that have flowed**.” The **Gemara** in *Beitza* (3a) explains that this decree is due to a concern that **one will ultimately squeeze produce actively, by hand**. According to the first opinion in the mishna, this decree applies to all fruits. Rabbi Yehuda maintains that if the produce is designated **to be eaten**, then one is displeased by the secretion of liquid, and therefore there is no concern that they might squeeze it directly.

The **Gemara** adds that Rabbi Yehuda concedes that the liquid that emerges from **olives and grapes** should be prohibited, even if they are designated to be eaten (ad loc.). The reason is that these species are generally used for their liquids, so there is a concern that one might actually want the liquids that emerge, and subsequently decide to squeeze them instead of eating them.

The ***Shulḥan Arukh*** rules that the *halakha* is in accordance with Rabbi Yehuda (320:1):

It is prohibited to squeeze olives and grapes, and their liquids are prohibited if they emerge on their own, even if they were

Liquid that emerges from fruit that is designated for consumption is permitted, except for olives and grapes

designated solely for eating. One may not squeeze berries and pomegranates, and if their juice emerges on its own, it is permitted if they were designated for eating, but prohibited if they were designated for their juices.

In light of the above, if one eats a grapefruit with a spoon and some juice squirts out, one may drink this juice, as the grapefruit is designated for eating, not for squeezing, and the person has no intent to squeeze. Therefore, the prohibition of “liquids that flowed” does not apply to such a case.

It is permitted to eat a grapefruit with a spoon

With regard to the leniency of eating a grapefruit with a spoon, **Rav Shlomo Zalman Auerbach** (cited in *Shemirat Shabbat KeHilkhata* 5, note 42) claims that although it is inevitable that some juice will be squeezed out, since this juice does not get separated from the fruit, but remains mixed in with it, it is not prohibited.<sup>7</sup> Of course, permission is contingent on it being the case that one’s intention is only to eat, and not the spoon is not additionally being used to squeeze out the juice.



It is permitted to eat a grapefruit with a spoon, and even to drink the juice that emerges from it as one eats.

Juice from fruit salad is permitted

Similarly, one may drink the **liquid that is left at the bottom of a fruit salad**, as these fruits are designated for eating, not drinking. Furthermore, the juice was initially mixed with the fruit, and therefore

7. **Rav Shlomo Zalman Auerbach** adds that this is an inevitable consequence which involves a prohibition that is rabbinic in nature for two reasons and is therefore permitted (see *Shaar HaTziyun* 316:18), as the squeezing of other fruits is prohibited only by rabbinic law, and squeezing with a spoon is considered an act that is performed in an unusual manner. It should be noted that as stated above, the squeezing of citrus fruits nowadays might be prohibited by Torah law, as it is common to squeeze them.

it is considered part of the food. Accordingly, one may permit this liquid even if the fruit salad contains grapes.<sup>8</sup>

IN CONCLUSION, the Sages prohibited drinking juice that emerged from a fruit on Shabbat on that same Shabbat even if it came out on its own, in case one will ultimately squeeze fruit actively. But if the fruit was designated for consumption rather than squeezing, the juice that emerges from it by itself is permitted. The exceptions to this are olives and grapes, whose liquids are prohibited even in such a situation. If juice that emerged on its own is absorbed in food or some other liquid, it is permitted in all cases.

Summary

Therefore, it is permitted to eat a grapefruit with a spoon (if one has the intent to eat, not to squeeze out the juice), and one may drink the juice that oozes out from it while eating. It is also permitted to drink the juice that remains at the bottom of fruit salad, both because the fruit was designated for eating rather than drinking, and because the juice was initially mixed into the salad.

8. Similarly, the *Shulḥan Arukh* rules that if grapes are in wine and liquid is flowing out of them into the wine, the liquid is not prohibited due to the decree of liquids that have flowed, as this liquid is nullified by the wine (320:2). It is even permitted to place grapes into wine on Shabbat with the intent that they should split open and have their juice emerge into the wine (*Mishna Berura*, ad loc. 14).