



Parshas Terumah 5763

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*I am supposed to separate mixtures with my hands. Does that mean I cannot remove food from a mixture with a fork?*

In the last sheet we mentioned that in order to separate foods or to separate waste <sup>1</sup> from food on Shabbos one must comply with three rules namely: separate by hand; separate immediately prior to eating; separate the items you need from amongst the items not required אוכל ביד ומיד.

The requirement of removing by hand is to ensure that the separation shall be called דרך אכילה and not דרך ברירה. Since optimally one separates food and waste with a *k'li*, using one's hand (in conjunction with the other two conditions) negates that feature because one **eats** with one's hand.

Twice the *Mishna Berura* <sup>2</sup> states that a spoon is a *k'li* and may not be used to separate and in another <sup>3</sup> states that one may use a spoon. The solution is that where the spoon enhances separation it is called a *k'li* and when it does not and is merely being used as an extension of one's hand, it is permitted. For example, the *M"b* states that it is forbidden to use a spoon to remove cream floating on top of the milk. Clearly by using a spoon one is able to remove cream more deftly than with one's hand, therefore it is categorized as a *k'li*. On the other hand removing a solid item from a liquid will not make a difference whether it is removed

with one's hand or with a fork. <sup>4</sup>

Incidentally, a fairly large piece of chicken in a soup is not called a mixture <sup>5</sup> because each item is clearly distinct and not 'mixed' with the other. As such the chicken may be removed for later, or if one wants the soup and not the chicken, the chicken may be removed. If however there are vegetables in the soup then the chicken is 'mixed' with the vegetables and the laws of *borer* apply. Nevertheless one may use a fork or a spoon to remove the chicken from the vegetables because the spoon does not improve separation.

Therefore we say that a *k'li* is defined as any instrument that separates items in a more advantageous manner than one's hands.

***Which keilim are forbidden?***

Strainers, sifters, apple corers, olive pitters <sup>6</sup> are all *keilim* used for separating and are forbidden for use on Shabbos.

***My teapot has a strainer built into its spout; may I use the teapot on Shabbos?***

First we must explain that when the tea is clear and the tea leaves are lying on the

<sup>1</sup> The word 'waste' is a substitute for the word פסולת. We could not find a more suitable word.

<sup>2</sup> *Simon* 319:55,62.

<sup>3</sup> *Simon* 319:66.

<sup>4</sup> Rav Sternbuch pointed out that some *poskim* disagree with this *M"b*. I found Rav Shlomo Zalman also saying that when removing the cream and eating it right away it is permitted, see the *SS"K* 3 footnote 130. Rav Sternbuch concludes that a *rav* should be asked as to the correct conduct.

<sup>5</sup> *SS"K* 3 footnote 127.

<sup>6</sup> Even though some of the olive is removed with the pit and some of the apple is removed with the core, nevertheless it is a *k'li* specifically used for removing *p'soles* and may not be used on Shabbos.

bottom of the teapot one may pour to one's heart's content, because one is not separating anything. When the tealeaves are circling the tea or when the tea is nearly finished, the strainer will allow the tea to pass through but not the leaves. Initially we would say that such a teapot is forbidden for use on Shabbos being that it is a special *k'li* used for straining. In fact there is a *se'if* in the *Shulchan Aruch*<sup>7</sup> that says that one may not wedge straw and splinters into the *k'li* used for removing wine from a barrel because it is a perfect *k'li*.

However, the *Chazon Ish*<sup>8</sup> states that one may use the teapot because it is not similar to using a sifter and is similar to using one's hand which is permitted when removing the food from the waste prior to consumption. Rav Shlomo Zalman Auerbach also<sup>9</sup> states that the use is permitted and explains that ideally the *melacha* of *Borer* is meant for later - for storage, but a *k'li*, which is primarily used for separating food immediately prior to consumption negates the purpose of *Borer* and is also called *דרך אכילה*, similar to separating with one's hands and is permitted. In addition he permits the placing of rice inside a saltshaker. Ordinarily we would say that it is considered separating the salt from the rice with a *k'li*, but since it is a *k'li* that separates for immediate use, it is permitted.

<sup>10</sup>

#### *Is one permitted to use the lid of a pot to strain the soup?*

A useful and simple method for separating the vegetables from a soup is to open the lid of a pot a crack and pour the soup through

the gap. Rav Moshe Feinstein<sup>11</sup> states that one must avoid this, being that it is the same as separating with a *k'li*. However Rav Shlomo Zalman, although he at first said<sup>12</sup> that holding a spoon adjacent to the side of a pot and separating is similar to using a *k'li*, he later thought<sup>13</sup> that it is no different from using a *k'li* that is primarily used for separating immediately prior to eating.

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### Vort on the Parsha

The Midrash says, *כי לקח טוב נתתי לכם*, Hashem says that although I gave you the Torah I cannot depart from it, and therefore wherever you take it, please take Me with you.

Rav Shalom Shwadron Ztz"l says that we have an opportunity to make the package deal of our lives. Not only can we bring the Torah into our lives and into our homes, we can also bring Hashem Yisborach himself. We all have the ability to materialize this incredible idea, *b'hatz'la*.

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### Food For Thought

*When eating boney fish, am I permitted to remove the bones from the fish?*

*Does it make a difference whether the fish is intended for a child?*

*Are there any special halachos to be complied with when eating watermelon?*

*If I mistakenly separated food contrary to the halacha am I permitted to eat it?*

Answers coming next week.

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<sup>7</sup> Simon 319:13.

<sup>8</sup> סי' נ"ג ד"ה "מן האמור".

<sup>9</sup> SS"K 3 footnote 125.

<sup>10</sup> SS"K vol. III (תיקונים ומילואים) footnote 125.

Although the holes of the saltshaker are not there in order to separate between the rice and the salt, nevertheless the holes consciously perform that function.

<sup>11</sup> אג"מ או"ח ה"ד בורר אות א' וב'.

<sup>12</sup> SS"K 3 footnote 159.

<sup>13</sup> תיקונים ומילואים הערה קנ"ט.

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**Note:** The purpose of this series is intended solely for the clarification of the topics discussed and not to render halachic decisions. It is intended to heighten everyone's awareness of important practical questions which do arise on this topic. One must consult with a proper halachic authority in order to receive p'sak.