



Parshas Vayikra 5763

March 14, '03
Volume II Issue 22

Removing ochel from p'soles is a precondition of Borer, how long before eating or using may it be done?

As mentioned in the earlier sheets there are three conditions that must be complied with in order to permit the separating of food and refuse, *ochel* and *p'soles*. Namely removing the *ochel* from the *p'soles* and not the *ochel* from the *p'soles*. Immediately prior to consumption and with one's hand, not with a *k'li*.

The reason for the precondition "prior to consumption" is in order that the separation should be as a *דרך אכילה* – a manner of consumption and not as a *דרך ברירה*.¹

The ideal *בורר* (separation) is to separate the *ochel* from the *p'soles* and store the *ochel* in a storeroom or warehouse for later use. In order to avoid that association one must separate as close as possible to use or consumption as possible.

The *Bais Yosef* even quotes *Rishonim*² who hold that one may only separate for immediate consumption and not for the entire meal.

The *halacha*, as written in the *Mechaber*³ and the *Rama* is that one may separate by the way of removing the *ochel* from the *p'soles* immediately prior to one's meal. The *Rama* adds that one may separate before the meal whatever one needs for the entire meal, even for the last course.

The *Mishna Berura*⁴ comments that even if the meal is intended to take a long time one may separate before the meal, but if one separates more than is required for the meal with the intention of eating it later, even though one is merely adding items to the separating process one will liable to bring a *korban chatas*, i.e. one has committed an *issur d'oraisso*.

When many guests are attending the meal, may I separate for all of them?

The *Rama*⁵ says that one person may separate for others even if that person is not eating at all. In other words, a cook or a server may separate for others. This does not alter the fact that the separation must be done immediately prior to consumption. Accordingly one may calculate the time it will take to separate items according to the amount of people partaking of the meal and begin separating accordingly. The reason for this *heter* is the same as one separating for oneself – it is *דרך אכילה*.⁶

Some opinions hold that even when preparing for many guests one may only begin doing borer not more than half an hour prior to the meal.⁷

If, for example, I need to prepare the meal and part of that preparation involves borer, must I

¹ M"B *simon* 319:10.

² The *Mordechai* in the *bagabos* in the beginning of the 7th *perek* quotes the *Ra'avan*.

³ *Simon* 319:1.

⁴ *Simon* 319:4-5.

⁵ *Simon* 319:1.

⁶ M"B *simon* 319:6.

⁷ שו"ת תשובות והנהגות ח"ב סי' קעט in the name of the *Chazon Ish*.

postpone the separation to as close to the meal as possible or can I include it anywhere as part of the preparation?

The *Mordechai*, quoted by the *Bais Yosef*, says that one must commence and finish eating immediately after separation. *HaRav Eliashiv shlita* learns from this *Mordechai* that separation must be the last action performed prior to eating. In other words, separating may not be automatically included as part of the general preparations of a meal because the heter is *דרך אכילה* and therefore it can only be done immediately prior to eating. *HaRav Ezriel Auerbach* shares the same view.

May the housewife set the table and then go to shul?

Ideally a person may only separate prior to eating. The *poskim* say that separating before a meal for the entire meal is also considered *דרך אכילה*. However, anything done prior to that is a classical case of separation and forbidden.

Therefore the housewife may only separate directly prior to the meal and not plan anything between the separating and the meal.

She may not intentionally plan to *daven* at home or go to shul after peeling eggs, sorting cutlery, peeling onions, and any other separating. She may of course set the table and then go to shul if no separating is involved when setting the table.

Is one permitted to remove a chumash from within a jumble of seforim, when the chumash is only needed after shacharis?

The entire *davening* is compared to a meal, where the *shachris* is the first course, reading the Torah as the second and *mussaf* as the third. Therefore one may prepare for the reading of the Torah before *davening* and not have to go immediately before reading the Torah and find a *chumash*. (*Seforim* lined

neatly on the shelf⁸ are not considered in a mixture because each *sefer* is noticeable and discernable).

Can the mother prepare the children's clothing before going to bed at night?

Here too separating may only be done prior to use and if the clothes are in a jumble or in a mixture she may not prepare the clothes before going to bed because it is separating not prior to use.⁹

Vort on the Parsha

The *posuk* (2:13) tells us that we are to sprinkle salt on all of the *korbanos*. *Rav Sternbuch shlita* explains that the Torah is teaching us that just as salt's nature is to draw and extract so too when one brings a *korban* one must 'extract' all impure thoughts and motivations from one's mind. The time of bringing a *korban* is a time of intense spiritual purification. We can add that our *davening* in front of *Hashem* should be of the same nature.

Food For Thought

- *I want to peel the fish from its skin before the meal, how must it be done?*
- *I am leaving the house at 12:00 and want to take a sweater from within a mixture, before I leave, for use at 16:00. May it be done?*
- *One who is not sure how many eggs will be eaten, may he peel extra just in case he will need them?*
- *A gabbai in shul wants to arrange the table for Kiddush after shul and the only time he has to do it is before mussaf. If borer is involved may he do it?*

Answers coming next week.

⁸ Rav Shlomo Zalman Auerbach in the *SS"K* 3 footnote 197.

⁹ *SS"K* 15:42.

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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.