

# THE SHABBOS WEEKLY

## HALACHA SERIES ON HILCHOS SHABBOS

Published by



based on the shiurim given by

RABBI DOVID  
OSTROFF shlita

developed from the Chabura of the  
Shulchan Aruch Project

These halachos were shown by Rabbi Ostroff to HaGaon HaRav Moshe Sternbuch, shlita

Parshas Lech Lecha 5767

November 3, '06

Volume VI Issue 3

### Hilchos Yom Tov (cont.)

**May one sprinkle icing sugar on doughnuts with a sieve on Shabbos?**<sup>1</sup>

Local custom “dictates” the consummation of doughnuts (*sufganiot*) on Chanukah and the doughnuts are sprinkled with icing sugar, preferably through a sieve to spread it evenly. It would seem to be totally accepted to use a sieve in this instance because it is not used to separate between ‘bad’ and ‘good’, rather used to spread evenly.

#### So *l'ma'ase*, may one use it?

The *Shulchan Aruch* writes <sup>2</sup> that if one wishes to sift flour on Yom Tov for the second time (improves the bread) one may do so albeit with a *shinui*. The *Mishna Berura* <sup>3</sup> explains that without a *shinui* people might confuse this sifting with the first initial sifting, which may not be done on Yom Tov. We can infer that using a sifter for whatever reason is not permitted, because people might confuse a permitted use with a non-permitted one. It is therefore recommended that one ask a *rav*.

#### How is one to remove bones from fish on Yom Tov?

*Borer* or separating is complicated on Shabbos and on Yom Tov and a slight deviation from the rules involves a *d'oraissa*. For example, we know that on Shabbos one may remove *ochel* from

<sup>1</sup> Chanukah does not fall on Yom Tov so we'll apply it to Shabbos.

<sup>2</sup> *Simon* 506:2.

<sup>3</sup> *Simon* 506:13.

*p'soles*, (good from bad) - for immediate consumption. The *Mishna Berura* writes <sup>4</sup> that if one removes *p'soles* from *ochel* one has violated a *d'oraissa*.<sup>5</sup>

#### Does this apply to Yom Tov as well?

*Borer* is permitted in many cases on Yom Tov on account of *ochel nefesh*<sup>6</sup> although in certain cases it is not permitted. One must know the *halacha* for each case before being lenient.

#### How is this done?

The rule is that one must separate a mixture in the easiest manner possible. One must therefore separate a piece of carp from the bones in the easiest manner. If easier to remove the bones from the fish, one must do so; if easier to remove the fish from the bones, one must do so.

#### What does “easier” have to do with anything?

As stated, on Yom Tov one may separate good from bad or bad from good, which ever is easier. The *Shulchan Aruch HaRav* explains that although *borer* is permitted, extra *tircha* (unnecessary labor) was never permitted. One may therefore separate on Yom Tov for a Yom Tov meal and must be done with the least *tircha* possible.<sup>7</sup>

<sup>4</sup> *Simon* 319.

<sup>5</sup> There are cases where one may remove *p'soles*, but we are not dealing with that at present.

<sup>6</sup> *Shulchan Aruch HaRav* *simon* 510:3.

<sup>7</sup> See *simon* 510:2 in *M"B* and *SS"K* 4:3.

- **More good than bad** – remove the bad, e.g. remove bones from carp and watermelon seeds from watermelon.
- **More bad than good** - remove the good from the bad.
- **The good is fine particles but less in quantity** – in which case it is easier to remove bad from good even though there is more bad than good. One must remove the bad to minimize *tircha*.

*What if I could have separated good from bad before Yom Tov?*

In that case the *Bi'ur Halacha* writes <sup>8</sup> that it is correct to separate in the same manner one would on Shabbos. This is because even though borer is done for *ochel nefesh*, nevertheless the rule is that something that could have been done before Yom Tov requires a *shinui* when done on Yom Tov.

He writes that not all rule like this and therefore one who is not stringent has what to rely upon. <sup>9</sup>

*So should I remove the carp from the bones even though it's more tedious?*

Carp bones cannot be separated before Yom Tov as one separates when eating it, consequently one should separate in the easiest manner possible.

*May one peel potatoes with a peeler?*

Many are accustomed to peel with a peeler on Shabbos, as it is viewed as a sophisticated knife and not an item specifically used for borer. <sup>10</sup> Even those who are stringent and do not peel with a peeler on Shabbos may do so on Yom Tov. <sup>11</sup>

Rav Shlomo Zalman Auerbach explains that only a *k'li* used for preparation many days in advance may not be used on Yom Tov and a peeler does not fall into that category.

<sup>8</sup> *Simon* 510:2 ס"ז נ"ט.

<sup>9</sup> See *SS"K* 4:3.

<sup>10</sup> Rav Moshe Feinstein; and is the prevalent custom in the USA.

<sup>11</sup> *SS"K* 4:10.

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If you would like to send a question to Rav Ostroff, you can write to him at [shabbosweekly@shemayisrael.com](mailto:shabbosweekly@shemayisrael.com).

## Vort on the Parsha

The *posuk* says that Avraham was instructed to leave his country, land and family and go to a different land. *Rashi* explains the word *lecha* – for your benefit – and if so, where was the *nisayon* (trial)?

Rav Dovid Heksher זצ"ל (dean in yeshivas Kol Torah) explained that Avraham was told to detach himself completely from his father's ways, which was a very difficult task.

We are told that Yishmael was born unto Avraham together with Yitzchak, as the by-product and impurity infused from Terach, his father.

Eisav was born together with Ya'akov, because Yitzchak still required refining. Ya'akov was pure and all his sons were *tzadikim*. We see that this separation was extremely difficult and required uprooting inner emotions in order to follow in the ways of *Hashem*.

## Food for Thought

*May one squeeze orange juice on Yom Tov?*

*What about squeezing lemons into tea?*

*May I carry a bunch of keys in a reshus harabim when I only need one key?*

Answers coming be"H next week.

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