

THE SHABBOS WEEKLY

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Parshas Mattos-Massei 5769

In the previous shiur we learned that one may peel eggs on Shabbos prior to eating, based on the concept called 'derech achilah'.

When do you decide that peeling is דרך אכילה and other removals of p'soles from ochel are דרך ברירה?

The *Bi'ur Halacha*¹ quotes the **מאמר מרדכי** saying that since one is eating in the normal fashion and peeling is the only practical way to gain access to the food, and one's intention is merely to eat that which is within the peel, it is permitted. Peeling a banana prior to eating is not seen as 'separating *ochel* from *p'soles*' rather it is seen as a manner of eating. Even though technically, Rav Shlomo Zalman points out, one can remove the food by cutting the fruit in half and scraping out the fruit from within the peel, thereby removing the *ochel* from the *p'soles*, nevertheless peeling the banana peel or the orange peel is **דרך אכילה** and permitted.

What difference does it make whether done prior to eating or for the future?

דרך אכילה Prior to consumption is called **דרך אכילה** but when not prior to eating one is improving and enhancing the food, the classical *Borer*, and is forbidden. Peeling prior to eating is a means to access the food and it is not seen as improving it, hence it does not conform to the definition of *Borer*.

Why is one permitted to use a knife for peeling?

¹ End of *siman* 321 .

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The basis for this question is the fact that even when removing *ochel* from *p'soles* one must use one's hand and not a special *k'li*. Therefore it is imperative for us to know whether a knife is a *k'li* or an extension of one's hand.

Rav Moshe Feinstein *Ztz"l* in the *Iggros Moshe*² says that a knife is not a *k'li* for *Borer*. Even though one is able to remove a peel with a knife far better than with one's hands or fingers, Rav Moshe says it does not **separate** better than one's hands, one is using a knife because it can **cut** better - not because it is a better separator. A sieve is a separator a knife is not.

Does it make a difference whether the peel is edible or not?

The *Magen Avraham*³ says that apples have the same rule as onions and garlic, and one may only peel apples prior to consumption. The *Pri Megadim*⁴ asks on the *M"Z* that apple peels are edible and one should be permitted to peel even for future consumption, because it is like cutting two parts of an apple in half.⁵ The *Mishna Berura*⁶ quotes the *M"Z* as the main *halacha* notwithstanding that he quoted the *Pri Megadim* in the *Sha'ar Ha'tsiun* as a *kushya*. This means that even apples, as all fruit with edible peels, may only be peeled prior to eating.

Is one permitted to use a peeler for peeling fruit?

² או"ח ח"א ס"י קכד.

³ *Magen Avraham* siman 321:30.

⁴ אשל אברהם ל'.

⁵ We could say that they are not arguing and are referring to different apples, but that is a *קח*.

⁶ *M"Z* siman 321:84.

We must determine whether a peeler is a sophisticated knife or a separator. If we accept that a peeler is a separator, i.e. it is a unique *k'li* for separating, and then it is forbidden to use it even prior to eating. Some *poskim* view a peeler in such a light.⁷ I have recently heard that Rav Moshe Feinstein viewed a peeler as nothing more than a sophisticated knife, similar to his explanation above, and permitted using a peeler on Shabbos prior to consumption.

One must ask one's rav as to the correct conduct on Shabbos.

According to the *P'ri Megadim* above (edible peels) using a peeler is not an issue, because removing edible peels is not *Borer* at all, but as mentioned we rule like the *M'A*.

Am I permitted to cut off a bad area of an apple?

The bad area is considered *p'soles* and may not be removed on its own. The way to do it is to remove it together with some of the apple, thus removing *p'soles* together with *ochel*. It makes sense that if most of the apple is bad; one is permitted to remove the bad area on its own (prior to eating) because it is equal to a peel, which may be removed prior to consumption, even though it is inedible.

Is one permitted to wash fruit on Shabbos, which is in effect removing dirt etc from the fruit?

The *Shulchan Aruch*⁸ tells us that one is forbidden to soak *karshinim*⁹ that are mixed with peels and other refuse in water, which action will separate the *karshinim* from the peels. The *Mishna Berura*¹⁰ adds that it is similarly forbidden to pour water over potatoes etc. in order to clean them of their soil particles.

This implies that one is forbidden to wash fruit and vegetables on Shabbos.

⁷ See the *SS"K* 3 footnote 79 in the name of the *אגלי טל*.

⁸ *Siman* 319:8.

⁹ A type of animal food.

¹⁰ *Siman* 319:29.

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Many *poskim* want to differentiate between soaking in water and washing fruit under running water.

Rav Moshe Feinstein *זצ"ה*¹¹ presents a few reasons why washing fruit is permissible. 1. When dirt covers the fruit, one may wash it off prior to eating just as one is permitted to peel garlic and onions prior to consumption.

2. In many cases people eat fruit or vegetables without washing these items and in such cases the dirt is not considered *p'soles* at all.

Rav Moshe concludes that perhaps only soaking in water is considered *דרכ ברירה* but washing with water is not.

To be continued *be" H.*

Orchos Chaim LaRosh

להתרחק מן הגאות בתקבילה הריחוק וכמו מן

ההניפות – to extremely distance oneself from haughtiness **and flattery**.

The *Rosh* teaches us not to flatter people. Why is it so detrimental that it is on par with haughtiness? A Jew must connect to *Hashem*, which means that all his actions and thoughts should lead to *d'veikus* – *ובו תדבק*. Doing *chesed* for ulterior motives is also *chesed*, after all the recipient received what he needed, however one's *chesed* did not necessarily bring one closer to *Hashem*. The ultimate *was* was not fully accomplished. Living for other people is the diametrical opposite of living for one's *d'veikus* with *Hashem* and building one's *p'nimius*. One's *p'nimius* should be the ultimate *raison d'être* and therefore one should always eradicate feelings of fulfilling *mitzvos* and learning torah because other people are watching or are expecting one to behave in a certain way.

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לזכר נשמת חנה בת ברוך

¹¹ *אג"מ או"ח ח"א סי' קכ"ה*