



Parshas Ki Savo 5769

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Hilchos Borer continued.

Am I permitted to sort the cutlery, i.e. knives with knives forks with forks when washing the dishes on Friday night?

Subsequent to washing silverware one usually places them into a compartment for them to dry. Since this 'arrangement' is a complete mixture, it is *Borer* to sort each item into its own compartment, or to set the table on Friday night for the Shabbos day.¹

In many institutions waiters clean the tables after the Friday night meal and subsequently set the tables for the following morning. Sorting cutlery in this case is *Borer* and Jews may not do this. Gentiles may sort the cutlery Friday night for the Shabbos meal, because there is a permitted way to do it, i.e. Shabbos morning before the meal, and they are merely sorting them Friday night for their convenience, so as not to have to rise early on Shabbos morning.²

Am I permitted to remove each piece blindly from the mixture and then place it into its compartment?

No, because the purpose of your removing the silverware is to sort them out.

How then can they be sorted and placed in their respective compartments?

There are two answers. The first is that it is **not** a calamity if they are not sorted out on Friday night. The second solution is to blindly remove each item from the drying compartment **in order to dry it**, and once in one's hand it may

be placed in its respective compartment.³ This is permitted because the intention is not to organize the silverware rather to dry them.⁴ If the sole purpose is to organize the silverware it is forbidden.

Children playing board games on Shabbos: when are they permitted to sort the pieces, cards etc. and when are they not permitted to do so?

If the cards, chess pieces etc. are in a mixture and one wishes to set up the game, one may do so, because this is sorting immediately prior to use. It is forbidden to do so if one does not intend playing right away. After the game, it is forbidden to place each piece in its proper place, because one is sorting for later.

A beautiful question was raised with regards to certain card games:⁵ certain card games prescribe that one discard a card from a bunch of cards in one's hand. Is that action not one of removing the *p'soles* from the *ochel*? If another player automatically takes it, it would be permitted, but if discarded until the end of the game it is a problem. Various *Talmidei Chachamim* offered beautiful answers but concluded that since *Borer* is a *melacha d'oraissa*, a biblical offense, one should refrain from doing it.⁶ Since this

¹ SS"K 3:78.

² I did not manage to show this paragraph to Rav Sternbuch *shlita*.

³ SS"K 3:78 and in footnote 210.

⁴ Some authorities are stringent and say that since eventually the items are organized it is forbidden. One should therefore seek *halachic* guidance!

⁵ We are obviously not suggesting that adults play games on Shabbos as the Shabbos was given by *Hashem* to be utilized for spiritual uplifting, see the SS"K 16:1.

⁶ R' Osher Weiss in his *sefer* on *Shabbos* presents a few answers and concludes that one may not rely on these

opinion is revolutionary, I suggest one ask a *posek* as to the correct conduct.

The Halachos of Squeezing Fruit on Shabbos

Is one permitted to squeeze fruit on Shabbos?

One of the *melachos* of Shabbos is *Dash* – דש, which is separating wheat grain from its husk. A *Toladah* (a derivative, but also a *melacha d'oraisso*) of this *melacha* is *Mefareik* – מפרק. Quite a few prohibitions fall under this category, such as milking a cow (*Rambam*), drawing blood ⁷ and others.

The prohibition pertaining to us is squeezing fruit for its juices. Extracting the juice from a fruit is similar to the removing of a wheat grain from its encasing husk and hence it is a *Toladah* of דש.

Does the *issur d'oraisso* (a biblical prohibition) apply to all fruit?

The *Shulchan Aruch* in *siman* 320 categorizes all fruit into three categories, namely a biblical prohibition, a Rabbinical one and fruits that are permitted to be squeezed.

The *gemora Shabbos* 145a ⁸ says that one is only biblically prohibited to squeeze grapes for their wine and olives for their oil. Accordingly it would seem that all other fruits are not biblically prohibited.

What is the reason that the biblical prohibition only includes olives and grapes?

Rashi on the *gemora* says that it is unusual to squeeze other fruit, and hence squeezing other fruit is not a *melacha d'oraisso*. The *Chayei Adam* ⁹ duly says that fruits that are regularly squeezed for their juice would also be subject to a biblical prohibition. We even find the *Rashba* ¹⁰

answers because we do not find these *heterim* in the *poskim*.

⁷ According to the *Rambam* (7:8) but according to other *Rishonim* the *issur* of drawing blood is because of נטילת נשמה which is a derivative of slaughtering.

⁸ 2 lines from the bottom of the page.

⁹ In the *Nishmas Adam* כלל י"ד דק"ב.

¹⁰ *Shabbos* 145a at the end of ד"ה למימיהן.

saying that olives and grapes are *ossur mid'oraisso*, because the majority of olives and grapes are squeezed for their juice whereas with other fruit the majority is eaten.

According to this *Rashba* squeezing oranges to make orange juice is probably an *issur d'oraisso*.

On the other hand other *poskim* ¹¹ say that it does not depend on general practice regularity and the *issur d'oraisso* only applies to olives and grapes.

Orchos Chaim LaRosh

להתרחק מן הכעס – to distance oneself from anger.

We all know and are aware of the damage and harm anger causes. We also recognize it as one of our biggest vices. It is important for an angry person to visualize the outcome of his anger and pre-think situations into which he is usually drawn into and learn how to prevent that happening. It is easy to talk but it must be done.

Not only does an angry person harm himself, his behavior affects his family and circle of friends. Nobody likes being next to an angry person. Just look at the expression of terror on the face of a child of an angry person, as the parent is about to explode. Think – would you like to be that child? Would you want your father to do that to you?

A happy person gets angry less. An ענוי, a humble person gets angry less.

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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.