

# Hilchos Shabbos Review Packet

Presented by



Dedicated *l'zechus a refuah shleimah* for  
**Nechama Shoshanah bas Chanah Esther Leeba**

&

**Naami bas Deenah**

This packet consolidates five weeks of intensive learning of *hilchos Shabbos* on the part of the diligent women of Asicha Seminars during the 2020 Fall semester. Participants delved deeply into the bases and the intricacies of the *halachos* and analyzed their conceptual implications and practical applications. To facilitate review, with a focus on practical conclusions, we have partnered with Halachipedia in preparing this concise but thorough presentation of relevant *halachos* which were discussed during the first half of our semester.

The learning this semester has been sponsored by Elisha and Daniella Graff in honor of their mothers and daughters *she'tichyu*.

We thank Rabbi Ike Sultan, editor of Halachipedia, for creating this packet, we thank our generous sponsors for their support, and, most importantly, we thank all our dedicated participants for investing time and effort in learning with us.

*Yebi Ratzon milifanecha, Hashem*, that we all continue to grow in *limud ha'Torah* and *yiras shamayim*.

## All Mixed Up: Understanding Ta'aroves – 777

The definition of *Borer* is to separate out parts of a *Ta'aroves* (lit. mixture), whether it is a mixture of good and bad items or desired and undesired items. What constitutes a *Ta'aroves*? Any collection of items in close proximity which most people would consider to be a mixture is a *Ta'aroves*.<sup>1</sup> This certainly depends on the size of the items, their shape, and how far apart they are. We are strict in our definitions since the primary question of *Borer* is of a Torah consequence.

Examples of a *Ta'aroves* include a pile of papers, a serving plate with different types of food even though they are identifiable, a freezer drawer filled with foods, and a piece of silverware that accidentally fell into the garbage and is covered by other garbage. Cases of items spread far enough apart that are not a *Ta'aroves* would include toys scattered significantly apart on the floor, serving utensils, plates, and dishes set on the table, pans of food sitting next to each other in the refrigerator, and a fork sitting on a plate next to leftover scraps of food.<sup>2</sup>



Toys Apart



Mechitza Fruit Platter



Drawer Organized by Sections



Toys in *Ta'aroves*



Deli Platter



Refrigerator Drawer

<sup>1</sup> Shulchan Shlomo v. 2 p. 359

<sup>2</sup> Orchos Shabbos 3:16-22

In order to permit selecting on Shabbos you must take the desired item with your hand for immediate use.<sup>3</sup>

### *First Condition: Good from Bad*

Generally, one should always remove the good or desired item from the mixture and not the bad or undesired one.

### *Taking Good with the Bad*

One way to permit separating is to take some of the good with the bad.<sup>4</sup> Some say that one should make sure to remove a substantial amount of good together with the bad.<sup>5</sup>

### *In One's Mouth*

If one has food in one's mouth one may remove what one doesn't want from what one wants.<sup>6</sup>

### *Separating for Others*

One can separate for others even if one doesn't personally like the food one is separating as long as the intended recipient does want it.<sup>7</sup>

### *Second Condition: With One's Hand*

Using a fork, spoon, or knife is considered an extension of one's hand and can be used for separating.<sup>8</sup> A peeler is considered by some to be a utensil meant for separating and may not be used on Shabbos.<sup>9</sup> Others are lenient.<sup>10</sup>

### *Third Condition: For Immediate Consumption*

Separating before a meal for the time it takes to prepare the meal is considered separating for immediate use. For example, if it takes a half hour to prepare for the meal, including any preparation such as setting the table, one may separate only within thirty minutes of the meal. One may not separate and then take a few-minute break to take a walk or the like before the meal. If one prepared immediately before the meal and then the meal got delayed because of a crying child or waiting for a guest that is not an issue.<sup>11</sup>

### *Practical Examples*



*Chicken Skin*

It is permissible to remove chicken skin from chicken only right before eating.<sup>12</sup>



*Tap Water*

If the tap water is drinkable without filtering it is permissible to filter it on Shabbat. Those who do not drink New York City tap water because of copepods, according to many *poskim*, may nonetheless filter the water on Shabbat with a sink filter that is built in.<sup>13</sup>

<sup>3</sup> Shulchan Aruch 319:1-2

<sup>4</sup> Mishna Brurah 319:61, Shemiras Shabbos Kehilchasa 3:18

<sup>5</sup> 39 Melachos v. 2 p. 421 to be strict for the Chazon Ish

<sup>6</sup> Igros Moshe O"C 4:74 Borer 7

<sup>7</sup> Rama 319:1

<sup>8</sup> Igros Moshe 1:126, Shemiras Shabbos Kehilchasa 3:45

<sup>9</sup> 39 Melachos v. 2, p. 404

<sup>10</sup> Rav Mordechai Willig

<sup>11</sup> Mishna Brurah 319:45, [Rabbi Mordechai Willig \(Moko #10\)](#)

<sup>12</sup> Shemiras Shabbos Kehilchasa 3:34, Orchos Shabbos 3:93. C.f. Igros Moshe 4:74:8

<sup>13</sup> Mishna Brurah 319:34, [Rav Hershel Schachter](#)





### Checking or Washing Fruit

Fruit which has dirt or pesticides on it can be rinsed off under running water on Shabbos and it isn't considered separating the fruit from the dirt.<sup>14</sup> If one is checking vegetables on Shabbos and finds a bug, one must remove the bug with a piece of the vegetable.<sup>15</sup>



### Card Games

It is permitted to pick a desired card from a pile with one's hand since it is comparable to *borer* with the three conditions. However, for games in which one discards an unwanted card for the purposes of winning the game, some *poskim* forbid this as *borer* bad from good.<sup>16</sup> Others are still lenient.<sup>17</sup>

Sorting cards in one's hand in an order or arranging tiles of Rummikub in a specific order is also a dispute.<sup>18</sup>



### Sefarim

Some hold that one may not separate a pile of *sefarim*, while others permit returning them after learning.<sup>19</sup>



### Toys

It is forbidden to sort a jumbled assortment of toys. If a game has different pieces of assorted shapes and colors, and one doesn't care how they are arranged, one can put them back into its container. However, if one wants to have the pieces with different colors separate, such as in Settlers of Catan or

Risk, if they are mixed up at the end of the game one may not separate them to clean up. It would still be permitted to separate before playing since it fulfills the three conditions.<sup>20</sup>



### Silverware

It is forbidden to take a pile of forks and knives and separate them to set the table unless one is doing so immediately before the meal. Similarly, after cleaning silverware on Shabbos one should not separate them. However, one could randomly take one utensil at a time to dry it and then put it back in the correct compartment. The reason is that taking one to dry isn't considered separating as long as one just takes whichever utensil comes his way.<sup>21</sup>

Another solution is to throw the pile of silverware on an empty table or counter and they separate on their own. Once they are sufficiently far apart from one another, one can take the silverware one at a time.<sup>22</sup>

<sup>14</sup> Shemiras Shabbos Kehilchasa 3:22, Igros Moshe OC 1:125

<sup>15</sup> Shemiras Shabbos Kehilchasa 3:36

<sup>16</sup> Rav Shlomo Zalman (Shulchan Shlomo 314:1:1), Rav Asher Weiss (Minchas Asher Shabbos p. 327), Or Letzion 2:42:6

<sup>17</sup> Avnei Yashfeh 8:74

<sup>18</sup> Rav Asher Weiss *ibid.* presents an argument to permit but isn't comfortable permitting it practically. C.f. Rav Elyashiv (Shvus Yitzchak p. 24) is strict since sorting isn't considered for a use, it is separating for the purpose of separating.

<sup>19</sup> Shemiras Shabbos Kehilchasa 3:88 is strict, while Rav Soloveitchik (Divrei Harav p. 169) is lenient.

<sup>20</sup> Shemiras Shabbos Kehilchasa 3:90

<sup>21</sup> Shemiras Shabbos Kehilchasa 3:86

<sup>22</sup> Igros Moshe 4:74:11

## Definition and Example

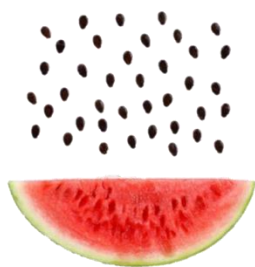
*Dosh* includes removing any earth-grown food from its natural shell or attachment.<sup>23</sup>

One may remove peas from an edible pod on Shabbos normally. However, if the pod is inedible one may only remove the peas a few at a time in an abnormal fashion.<sup>24</sup>

## Juicing Fruits

A Biblical *toldah* or subset of this *melacha* is *mefarek*, squeezing fruits.<sup>25</sup>

It is forbidden to squeeze any fruit which is normally squeezed for its juice, which nowadays is all types of fruits.<sup>26</sup> Juice that was squeezed out on its own from fruit that was meant to be eaten can be consumed except for the juice of grapes and olives.<sup>27</sup> For example, if someone cut watermelon to eat it and juice oozed out, it is permitted to drink the juice.<sup>28</sup>



## Watermelon Seeds

One should remove the watermelon seeds with one's mouth. If that is difficult there is what to rely upon to remove them immediately before eating.<sup>29</sup>

## Sucking on Fruits

One can suck on a fruit and spit out the flesh of the fruit; this applies to all fruit except for grapes.<sup>30</sup>



## Grapefruits

One may scrape out grapefruit with a spoon to eat the flesh of the fruit. However, it's



forbidden to press the spoon against the pulp in order to extract juices.<sup>31</sup>

## Crushing Ice

It is rabbinically forbidden to crush ice on Shabbos lest it lead to juicing fruits. There's no issue with placing ice in a glass or pitcher of water or any drink since the ice melts on its own. Some allow placing the ice in an empty cup and pouring water on top, but it is best to avoid this.<sup>32</sup> It is permitted to break ice in an ice tray in order to remove the ice since one isn't intending to melt it.<sup>33</sup>

## Peeling or Removing Seeds

If a food has a peel that covers it entirely, one may remove the unwanted peel from the desired fruit because taking the good from the bad isn't possible

<sup>23</sup> 39 Melachos v. 2 p. 317

<sup>24</sup> Mishna Brurah 319:21, 39 Melachos v. 2 p. 325

<sup>25</sup> Mishna Brurah 320:1

<sup>26</sup> 39 Melachos v. 2 p. 328, Shemiras Shabbos Kehilchasa ch. 5 fnt. 4

<sup>27</sup> Shulchan Aruch 320:1

<sup>28</sup> Shemiras Shabbos Kehilchasa 5:11

<sup>29</sup> Igros Moshe 4:74:7, Shemiras

Shabbos Kehilchasa 3:16

<sup>30</sup> Mishna Brurah 320:12

<sup>31</sup> 39 Melachos v. 2, p. 341

<sup>32</sup> Maamar Mordechai 4:83, Piskei Teshuvos 320:14

<sup>33</sup> 39 Melachos v. 2 p. 367

in this case. One should still be careful to do so right before the meal and with one's hand.<sup>34</sup>

Similarly, one may remove honeydew or cantaloupe seeds before eating the fruit since it is impossible to eat without removing the seeds first.<sup>35</sup>



## Drying Hair

Many *poskim* forbid squeezing out one's hair but allow drying it by lightly patting it with a towel.<sup>36</sup>

## Nursing

Nursing on Shabbos is an application of *mefarek*, nonetheless, a baby may nurse directly from the mother. If the baby doesn't want to nurse and the mother is in pain it is permitted to express the milk so it goes to waste, such as expressing it into a cup with soap in it.<sup>37</sup>

# Slicing and Dicing At Your Shabbos Meal - קידוש

## Tool Designated for Dicing



Any tool which is designated for dicing or crushing such as a knife used only for dicing or mortar may not be used even if it doesn't involve any prohibition of *tochen*. For example, a cheese

grater or an Alligator Chopper is considered a utensil for *tochen* and forbidden to be used on Shabbos.<sup>38</sup>

## Cutting Fruits and Vegetables before the Meal

Since there are some who hold that it is permitted to cut raw vegetables or fruit into small pieces for "immediate" consumption, and there are others who forbid, many *poskim* write that one should only cut up the vegetables or fruit with a knife into somewhat large pieces for immediate consumption or right before beginning the meal. Anything slightly larger

than how people normally cut it during the week is considered somewhat large.<sup>39</sup>

## Mashing Bananas and Avocados

There is a debate amongst the *Poskim* if the prohibition of *tochen* applies to fruit or vegetables such as bananas and avocados which when mashed do not separate into individual pieces but rather just change shape and remain one large mass. Therefore, it is better to do so in an abnormal fashion, such using the handle of a fork.<sup>40</sup> One should not add any liquid to a mashed fruit because of a concern of *losh*.<sup>41</sup>



## Cooked Fruits or Vegetables

Fruits or vegetables which were cooked to the point that it is very easy to mash them may be mashed on Shabbos. It can be mashed on Shabbos even with

<sup>34</sup> Shulchan Aruch 321:19

<sup>35</sup> Shemiras Shabbos Kehilchasa 3:37, The Shabbos Kitchen p. 103 citing Rav Sheinberg

<sup>36</sup> Mishna Brurah 326:25, 39 Melachos v. 2 p. 372. C.f. Igros Moshe 1:133

<sup>37</sup> Shulchan Aruch 330:8

<sup>38</sup> Shemiras Shabbos Kehilchasa 6:3, 6:11

<sup>39</sup> Mishna Brurah 321:45, 39 Melachos v. 2 p. 460

<sup>40</sup> Igros Moshe 4:74:2, 39 Melachos v. 2 p. 461

<sup>41</sup> Shemiras Shabbos Kehilchasa 8:3





the prongs of a fork but not a strainer or masher.<sup>42</sup> Some are strict unless its shape partially was crushed or fell apart because of the cooking.<sup>43</sup>

### Pre-crushed Foods

Food which was made from crushed particles may be crushed on Shabbat if one is going to eat it on Shabbos.<sup>44</sup> For example, one may crush *matza*, bread, crackers, chocolate, and sugar.<sup>45</sup>

### Don't Grow from the Ground

Even though there is an issue of *tochen* on non-food items as well as food items, foods that do not grow from the ground such as meat, eggs, and cheese are not subject to the prohibition as long as one plans on eating them that Shabbos. Even using an egg slicer is permitted.<sup>46</sup>

### Baby

One can be lenient to cut a food very small for a small child to eat so long as it's immediately prior to the meal.<sup>47</sup>

## Don't Get Mushy on Me: Oatmeal, Dips, and Baby Foods - לֹשׁ

*Losh* is the *melacha* of kneading ingredients together into a dough. More generally, it applies to any mixture of ingredients with a liquid or a coagulating substance, such as mayonnaise.<sup>48</sup>

### Doesn't Become One Unit like a Dough

If there are no liquids, it is permitted to mix the dry ingredients such as sugar with cocoa powder. Other examples where it is permitted because the ingredients don't become one unit include dressing a salad with slightly large pieces of vegetables, pouring and mixing honey on whole nuts, raisins into oatmeal, and gravy into rice.<sup>49</sup>

### Mixed Before Shabbos

If two ingredients were kneaded together before Shabbos, it is permissible to add more liquids and even mix slowly on Shabbos.<sup>50</sup> For example, if you

see that the oil from organic peanut butter separated and rose to the top it is permitted to mix it together.<sup>51</sup>

### Cooked Foods

Many hold that there is no prohibition of *losh* to add liquids into a soft cooked food. Therefore, one may mix oil or margarine into mashed potatoes.<sup>52</sup>

### Thin Mixtures

It is only permitted to mix a thin mixture if one changes the order of putting in the ingredients and stirs it in a different way. Anything which pours is considered thin for this purpose.<sup>53</sup> *Losh* doesn't apply at all if it will result in a complete liquid such as baby formula or hot cocoa. One must be careful to pour in the liquid at once and not gradually.<sup>54</sup>



<sup>42</sup> Orchos Shabbos 5:9

<sup>43</sup> Shemiras Shabbos Kehilchasa ch. 6 fnt. 22

<sup>44</sup> Rama 321:12

<sup>45</sup> Shemiras Shabbos Kehilchasa 6:11

<sup>46</sup> Mishna Brura 321:31

<sup>47</sup> Shemiras Shabbos Kehilchasa 6:6, Igros Moshe OC 4:74, *Tochen* 2

<sup>48</sup> Shemiras Shabbos Kehilchasa 8:1, The Shabbos Kitchen (Rabbi Simcha Cohen, chap 11, pg 143)

<sup>49</sup> Shemiras Shabbos Kehilchasa 8:4, 24

<sup>50</sup> Shulchan Aruch 321:15, Mishna Brura 321:58, Shemiras Shabbos Kehilchasa 8:7

<sup>51</sup> Shulchan Aruch 321:15, Mishna Brura 321:58, Shemiras Shabbos Kehilchasa 8:7

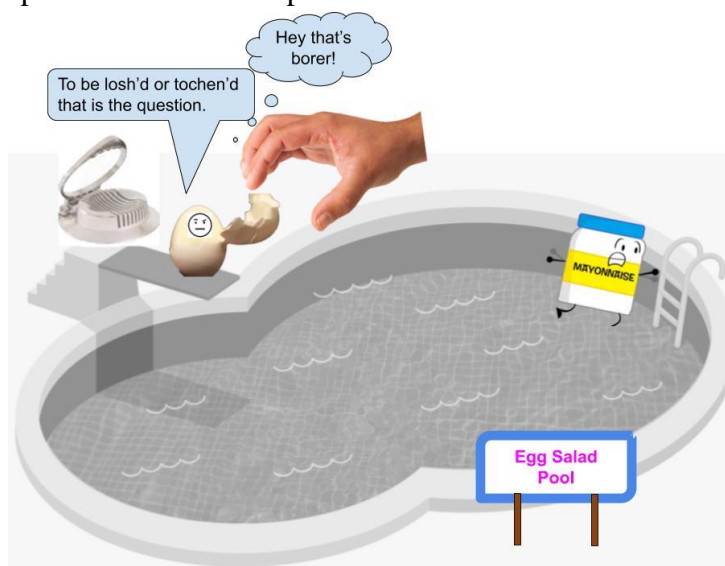
<sup>52</sup> Shemiras Shabbos Kehilchasa 8:24

<sup>53</sup> Shemiras Shabbos Kehilchasa 8:8-9

<sup>54</sup> Shemiras Shabbos Kehilchasa 8:29, Shabbos Kitchen p. 147

## Changing the Order

If normally the solid ingredients are put in first and then the liquids, that should be reversed and vice versa.<sup>55</sup> If one doesn't know what order the common practice is, one should reverse the instructions on the package. If there's no clear practice one should put the solids first and then the liquid. If there is no liquid but only a coagulating substance (ex: mayonnaise) there is no need to change the order in combining the ingredients.<sup>56</sup>



## Egg Salad, Tuna Salad, Potato Salad

Salads with mayonnaise, such as egg salad, tuna salad, or potato salad, should be made before Shabbos to avoid any issue. If one forgot, it is possible to make it on Shabbos by first putting in the mayonnaise and then the salad. Also, one should mix with a criss-cross and not in a circle.<sup>62</sup> Some say that it isn't necessary to change the order of the pouring since mayonnaise is fatty and doesn't create a dough.<sup>63</sup> To mash boiled potatoes one should use the handle of the fork, though if they're very soft some say one can use the fork

normally. Since peeling the eggs is *borer* one should only do so right before the meal.<sup>64</sup>

## Changing How It Is Mixed

If possible, one should stir it with one's finger or mix it by moving the bowl. If that's not possible one should stir with a utensil in a criss-cross manner and preferably remove the utensil after each stroke.<sup>57</sup> Some *poskim* hold that mixing with the handle of the spoon is sufficient.<sup>58</sup>

## Thick Mixtures

If one needs to prepare a thick mixture on Shabbos one should mix some liquid into the solid before Shabbos so that all of the solid is saturated. On Shabbos one may mix in more liquid as long as this doesn't cause the mixture to thicken and the two variations above are performed (switch the order and the way it's mixed).<sup>59</sup> Otherwise, it is forbidden to make a thick substance on Shabbos. For example, it is forbidden to make instant mashed potatoes.<sup>60</sup>

If there is a need to prepare a thick mixture on Shabbos such as oatmeal cereal for a baby and one forgot to do so before Shabbos one may make the mixture on Shabbos if one is careful about the two variations above (switch order and way it's mixed).<sup>61</sup>

## Guacamole

Ideally one should avoid making guacamole on Shabbos and buy pre-made guacamole or make it in advance and keep it sealed so it remains fresh. If one didn't do so, on Shabbos one should mash the avocado with the handle of the spoon to avoid *tochen*. To add in onions, tomatoes, lemon juice, or spices and avoid the issue of *losh*, one would have to use a double variation of the order and how it is mixed. That is, one should put in the lemon juice or spices first and then the avocado and mix it with the back of a spoon or with a criss-cross action. Also, the onions and tomatoes should be cut into slightly large pieces immediately before the meal.<sup>65</sup>



<sup>55</sup> Shemiras Shabbos Kehilchasa 8:9

<sup>56</sup> Shabbos Kitchen p. 150

<sup>57</sup> Shemiras Shabbos Kehilchasa 8:9

<sup>58</sup> Igros Moshe 4:74: *Losh* #6

<sup>59</sup> Shemiras Shabbos Kehilchasa 8:10

<sup>60</sup> Shemiras Shabbos Kehilchasa 8:29, Shabbos Kitchen p. 164

<sup>61</sup> Shemiras Shabbos Kehilchasa 8:11

<sup>62</sup> Or Letzion 2:33:3, Shemiras Shabbos Kehilchasa 8:28

<sup>63</sup> Orchos Shabbos 6:18

<sup>64</sup> Shemiras Shabbos Kehilchasa 8:28

<sup>65</sup> Or Letzion 33:5, [Rav Daniel Mann](#)





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