



Halachos of
PREPARING FOOD
ON SHABBOS
PART 2



Halachos of PREPARING FOOD ON SHABBOS

Please note that the material presented is not meant to be a comprehensive guide to the halachos of Preparing Food on Shabbos. In any case of question or doubt a Rabbi should be consulted.

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Introduction

This month we will continue discussing halachos relevant to preparing food on Shabbos. For the first part of the month, we will learn about the halachos of *molid* – creating a new entity on Shabbos (days 1 -11). After that we will turn our attention to the halachos of *borer* – selecting (days 12- 23), and finally we will conclude the month with halachos of *dosh* – extracting (days 23 - 28). As always, the halachos presented are not intended to be comprehensive; they merely serve to highlight some of the many practical issues that can arise

Day 1

Chazal forbade the creating of a new entity on Shabbos. This is known as *molid*. Transforming a solid into a liquid is considered creating a new entity. Thus, one may not crush ice on Shabbos in order to make it become water. The concept of *molid* informs many halachos pertaining to freezing/defrosting food on Shabbos, as will be discussed below.

שו"ע ס' שכ ס"ט, מ"ב שם סקל"ד



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Day 2

It was previously mentioned that Chazal forbade creating a new entity on Shabbos. There is a dispute among the poskim if this prohibition applies even to indirectly bringing about a change of state in the object. An example of this would be placing frozen foods near a flame/hot area which will cause them to dissolve into liquids. Sephardim follow the lenient opinion (of the Shulchan Aruch), while Ashkenazim ideally follow the stringent view (of the Rema). In a situation of need, even Ashkenazim may follow the lenient position. This difference of opinion has *many practical ramifications, as will be discussed below.*

To illustrate: Shifra put a bottle of soda into the freezer before Shabbos in order to make it get cold quickly. By the time she came to remove the bottle from the freezer, the soda had frozen. Shifra may not place the soda bottle near a flame in order to cause the frozen soda to melt and become a liquid.

שו"ע ורמ"א ס' שיח סט"ז, מ"ב שם ס"ק
ק"ז



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Day 3

It was mentioned that Sephardim are permitted to indirectly bring about a change of state in an object, while Ashkenazim ideally refrain from doing so. A common application of this halacha is the permissibility of making ice cubes on Shabbos. When one places water into a freezer, he is indirectly bringing about a change of state in the object, i.e., from liquid to solid.

Accordingly, Sephardim are permitted to make ice on Shabbos, while Ashkenazim should ideally refrain from doing so (unless it is a case of need). In an instance that if one does not freeze a particular liquid, it will get ruined, one may be lenient and place it in the freezer.

שו"ע ורמ"א ס' שיח סט"ז, שש"כ פ"י ס"ד, קובץ הלכות פכ"ח
הערה נ"ב בסו"ד



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Day 4

We have learned that Ashkenazim should ideally refrain from making ice on Shabbos.

Nonetheless, one may place water into the freezer on Shabbos so that it becomes cold if one plans on taking it out before it freezes.

To illustrate: The meal was set to begin shortly, and Judy realized that there were no cold drinks to be found. Judy may place bottles of water/juice/soda etc. in the freezer so that they become chilled, since she is planning on removing them shortly, before they have a chance to freeze.

שש"כ פ"י ס"ד



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Day 5

One may place water/ice pops etc. into the freezer immediately before Shabbos begins, even if they will not be frozen by the time Shabbos begins. The water/ice pops may be consumed on Shabbos.

שש"כ פ"י ס"ד



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Day 6

We have learned previously that crushing ice on Shabbos is prohibited. Nevertheless, it is permitted to put ice into a drink on Shabbos, even though doing so will cause the ice to dissolve.

ח"ב ס' שכ סקל"ה



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Day 7

It has been discussed that Ashkenazim may not place a frozen food near a flame/hot area to defrost. Nonetheless, one may remove a frozen item from the freezer and allow it to naturally defrost at room temperature.

קובץ הלכות פכ"ח סל"ה



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Day 8

Food may be removed from a freezer on Shabbos to thaw if one plans on using the food on Shabbos itself. One may not remove food from a freezer on Shabbos to thaw in order so that the food can be ready on Motzaei Shabbos.

שש"כ פ"ו ס"ו



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Day 9

We have learned that the concept of *molid* prohibits effecting a change of state in an object on Shabbos. One **is** permitted to freeze or defrost dry foods on Shabbos. Such foods retain their original state even after becoming frozen/thawed and are thus not subject to the concern of *molid*.

To illustrate: On Shabbos morning, Sarah realized that she forgot to remove a kugel/challah from the freezer. Sarah may place the kugel/challah close to a flame in order to quicken the thawing process (to be continued).*

* Note: The food may not be placed directly over a flame.

מ"ב ס' שכ ס"ק ק"ה, הל' שבת במטבח ע'
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Day 10

We have learned that Ashkenazim should not place frozen items close to a flame to melt, but may place dry foods in such a spot to cause them to thaw. Dry foods that contain more than a minimal amount of gravy are **not** classified as dry foods. Allowing the congealed gravy to thaw and become a liquid is akin to melting a frozen food, and should thus be avoided.

מ"ב ס' שכ ס"ק ק"ה



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Day 11

Leftover food may be returned to the fridge on Shabbos. Even food that was not originally in the fridge may be placed in the fridge so that it doesn't get ruined. One should not say that the food is being placed in the fridge so that it will be edible after Shabbos.

שש"כ פ"י ס"ט, שש"כ פכ"ח ספ"ט



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Day 12

We will now turn our attention to the halachos of *borer* – selecting. One of the 39 melachos of Shabbos is *borer* – selecting. It is well known that *borer* is a challenging melachah, and one that presents itself with great frequency. We will first define the nature of *borer*, then move on to permissible methods of selection, and finally deal with a number of common *borer* scenarios.

Borer can be defined as sorting from a mixture of different types. Items can be considered “mixed” in one of two ways:

- a) If the items are mingled with each other. An example of this type of mixture is a bowl of mixed nuts. Because the different types of nuts are interspersed among each other, there exists a potential issue of *borer*.
- b) If the items are attached to one another. An example of this is an egg in an eggshell. Because the eggshell is attached to the egg, the two are considered “mixed,” and removal of the shell poses a potential concern of *borer*.

Even when faced with a “mixture,” selection performed in a precise manner may be permitted. This idea will be developed below.

שׁוֹׁעׁ סׁׁ שׁיטׁ סׁׁאׁ,
אגרוׁמׁ אוׁׁ חׁׁדׁ סׁׁ עדׁ בוררׁ אותׁ חׁׁ



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Day 13

We have defined *borer* as sorting from a mixture of different types. Even when one is faced with a mixture, a selection may be made if one fulfills **all of** the following three conditions:

a) One is separating the “good” (i.e., what they want) from the “bad” (i.e., what they do not want).

b) The selection is being performed with one’s hand, and not with a utensil that enhances the selection.

c) The selection is being performed for immediate benefit.

When **all** of these three conditions are fulfilled, a selection may be made.

To illustrate: A bowl of mixed nuts was placed before Avigayil on the table. The only nut Avigayil appreciates are cashews. Avigayil may remove the cashews with her hand if she intends to eat them immediately. In such an instance, she is selecting a) the good, b) with her hand, c) for immediate use. The details of these three conditions will be elaborated upon below.

מ"ב הקדמה לס' שיט



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Day 14

We have learned that when the three conditions of *borer* are met, one may perform a selection. One of the conditions is that the selection must be performed by one's hand; one may not employ the use of a utensil to aid the selection. However, one may utilize a utensil in making the selection if it does not enhance the selection process.

To illustrate: Avigayil may use a spoon to remove the cashews from the mixed nuts. She is not using a spoon because it assists her in performing the selection, but rather as a matter of etiquette. Thus, utensil is considered like an extension of her hand and its usage is permitted (to be continued).

ארחות שבת פ"ג ספ"ה



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Day 15

We have learned that one of the three conditions of permissible selection is performing the selection by hand. We further learned that one may employ a utensil that does not aid the selection process, because such a utensil is considered like an extension of one's hand. There is a difference of opinion if one may use the lid of a pot to hold back noodles/vegetables etc. while pouring out soup. The same question applies to pressing the soup ladle against the side of the pot to ensure that no liquid is scooped up.

ארחות שבת פ"ג סע"ה-ה-ע"ו



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Day 16

It was previously mentioned that items that are attached to one another are considered “mixed” and are thus subject to *borer*. Consequently, removing inedible peels/shells* from fruits/vegetables/eggs etc., poses a potential problem of *borer*. If the three conditions of *borer* are met, one may peel the fruits/vegetables. Peels may be removed using a knife (which is considered an extension of one’s hand), but a peeler may not be used. [Although when one peels they are removing the “bad” (i.e. the peel) from the “good” (i.e. the fruit), because the process of eating such a food necessitates peeling, removal of the peel is considered part of eating, not selecting.]

*Note: Peels that most people eat are not subject to *borer*. Such peels may be removed even without fulfilling the three conditions of *borer*.

ארחות שבת פ"ג ספ"ה, סעיף מ'



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Day 17

We have learned that when the three conditions of *borer* are met, one may perform a selection. We learned that one of the conditions is that the selection must be performed for immediate benefit. Thus, vegetables may not be pared and eggs may not be shelled in preparation of a meal unless the meal is imminent.* One who is peeling eggs for an imminent meal may not peel extra eggs with the intent to eat those eggs later in the day at shalosh seudos.

*Note: This is defined by the amount of time it takes one to regularly prepare a meal.

ארחות שבת פ"ג ס"צ



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Day 18

It was previously mentioned that sorting is only permissible when performed for immediate use. One who is unsure as to when the meal will begin is permitted to sort based on the possibility that the meal will commence at the earlier time.

קובץ הלכות פכ"ז סק"ט



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Day 19

Some poskim maintain that one who is preparing a large meal and needs to peel many vegetables etc., which will take a long time, may begin sorting even well in advance of the meal.

ארחות שבת פ"ג ס"נ



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Day 20

Cutlery that is all mixed up is subject to the melacho of *borer*. Thus, one may not make a selection from it/sort it unless all three conditions of *borer* are met.

ארחות שבת פ"ג סמ"ט



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Day 21

One who has a stack of dirty/wet cutlery may randomly select one item at a time from the pile, **wash/dry it**, and then return it to its proper place. This is permitted because randomly choosing an item one at a time for washing/drying is not considered sorting. After the item has been washed/dried, it may now be returned to its proper place. However, if one has a mixture of washed dishes, it is questionable if one may take one at a time to return to its normal place, even if one is not performing a deliberate selection and is removing the items randomly.

ארחות שבת פ"ג סק"כ, סקע"ח



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Day 22

If one removes some “good” together with the “bad,” it is not considered *borer*. Thus, one may remove a small fly from a bowl of soup, if when one does so, a little bit of soup is also scooped out. Similarly, removing a wrapper that is tightly adhering to a food poses a concern of *borer*.

However, if when one removes the wrapper some of the food will come off with it (i.e. kishka), there is no concern of *borer*.

מ"ב ס' שיט סקכ"א, קובץ הלכות פכ"ז סע"ה



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Day 23

One may rinse off fruits and vegetables that got dirty without concern for *borer*. Despite the fact that the dirt is attached to the food, nevertheless the rinsing is defined as an act of cleaning, not of sorting, and thus does not constitute *borer*

שש"כ פ"ג הערה מ"ח



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Day 24

We will now turn our attention to the halachos of *dosh* – extracting. One of the 39 melachos of Shabbos is *dosh* - *extracting*. Squeezing out foods to produce liquid falls under the category of the melacho of *dosh*. For this reason one may not squeeze out fruits in order to make juice from them on Shabbos.

To illustrate: Hindi is very careful to get her daily vitamin C. She may not squeeze out a grapefruit on Shabbos in order to make grapefruit juice.

שו"ע ס' שכ ס"א



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Day 25

It was previously mentioned that one may not squeeze a fruit in order to extract its juice. However, one is permitted to squeeze a fruit directly onto food. In such an instance the liquid extracted immediately becomes part of the food, and it is considered as if no liquid has been created. Thus, one may squeeze a lemon directly over salmon/a salad without concern for *dosh*.*

*Note: Ideally, one should not squeeze grapes or olives directly onto food. Because these foods are grown in order to extract juice from them, the halacha deals with them more severely.

שו"ע ס' שכ ס"ד, בה"ל ד"ה לסחוט, שו"ע ס"ז



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Day 26

It was previously mentioned that one is permitted to squeeze a fruit directly onto food. One may not squeeze a fruit into a cup/spoon even if one's intention is to immediately transfer the liquid to food. Thus, a lemon may not be squeezed over a spoon even if one's intent is to pour the newly-created lemon juice over a food.

מ"ב ס' שכ סקי"ח



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Day 27

Although a fruit may be squeezed directly over a food, it may not be squeezed into a liquid.

Accordingly, one may not squeeze an orange over a cup of water etc.

בה"ל ס' שכד"ה הבא



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Day 28

Foods that absorbed liquid and are very greasy may be squeezed out for the sake of the food.

To illustrate: To Rivkah's dismay, her noodle kugel came out extremely moist. Rivkah may press on the kugel with a fork etc. in order to squeeze out some of the excess liquid.

שו"ע ס' שכ ס"ז, מ"ב שם סקכ"ה, שש"כ פ"ה ס"ח



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completing a month
of Halacha Yomi!