



פרשת כי תבא
אלול תשפ"ב

COMMUNAL AVOS UBANIM

This Motzai Shabbos (Ki Savo) is the **Communal Avos Ubanim** learning program.

Join fathers and boys from across the community in a evening of Achdus Through Torah.

8:15pm at Adass Yisroel

BYO learning materials. Raffles for amazing prizes and a special souvenir gift for each participating boy.

KOLLEL TISHREI MINYAN

After a 2-year absence, we are excited to be back together again for the Yomim Noraim in the Werdiger Hall.

Join us for uplifting Tefillos in a beautiful atmosphere.

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bookings close Sep 20

POP UP BET MIDRASH

In the lead up to Rosh Hashana, Kollel has joined together with local Chabad Houses for an exciting pre-Tishrei Shlichus opportunity and **WE NEED YOU** to be a part of it.

We will be brining together members of Anash to learn one-on-one with Mekuravim from the Chabad Houses. A booklet of interesting learning material will be provided

Separate Chavrusa areas for men and women

Monday Sep 21 @Chabad Malvern
Tuesday Sep 22 @ChabadGlenEira
8-9:15pm

Sign up to join at

www.tinyurl.com/learninghh22

A collection of Torah thoughts produced by Kollel Menachem



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A year of greater light and comfort

Between Tisha B'av and Rosh Hashana we read seven Haftoras of comfort known as the *Shiva D'nechemta*. These prophecies come from the Book of Yishaya, the prophet of consolation. They contain assurances of the Redemption, in-gathering of Exiles and the message that Hashem still cares about the Jewish people and will bring us back.

The 14th Century scholar Rabbi Dovid Avudraham, quotes a Midrash that explains how the opening verses of these seven Haftaras form a three-way dialogue between Hashem, the Neviim and the Jewish people.

After the destruction of the Beis Hamikdash on Tisha B'av and the ensuing exile, in the first Haftarah, Hashem directs the prophets to go and "comfort My people" נחמו נחמו עמי.

When the prophets deliver these words of comfort, the Jewish people respond with the opening line of the second Haftarah; "and Zion said that it is Hashem who has abandoned me" and so He should comfort them directly instead of delegating it to the prophets.

In the third Haftarah, the prophets relay this message back to Hashem, saying "עניה סוערה לא נוחמה" "she is an unhappy, storm-tossed one who is not comforted" by our words.

Hashem accepts the argument of the Jewish people and declares at the opening of the fourth Haftarah, "I will be the one to comfort them".

Hashem's comfort comes in the opening words of the fifth and sixth Haftarah; "רני עקרה לא ילדה" "rejoice O barren one who bore no child", and "קומי אורי כי" "arise and shine, for your light has come".

Hearing Hashem's direct consolation, the Jewish people are truly comforted and say "י שוש אשיש בה" "I will rejoice in Hashem"

This Midrash explains the sequence of Haftaras as they are read in most years. But in this year's calendar, when the third week of *Shiva D'nechemta* (Parshas Re'eh) falls on Rosh Chodesh Elul, the order is changed as the Haftarah for Rosh Chodesh supersedes the regular Haftarah which would have been עניה סוערה.

Instead, we push off reading this Haftarah for two weeks, reading it immediately after the Haftarah for Ki Seitzei - רני עקרה. (We read it on this week because in the Tanach, these two passages follow directly on from one another).

So how does this change in sequence play out in the dialogue described in the Midrash?

According to this new order, even after Hashem says "I will comfort them" and shares the comfort of "rejoice O barren one", they remain "a poor and storm-tossed one who will not be comforted".

In order to comfort them with this week's Haftarah קומי אורי כי בא אורך, Hashem must shower us with an even greater light than in other years, giving us the ability to achieve a greater level of Redemption.

This calendar pattern also occurred in the years that both the Baal Shem Tov and the Alter Rebbe were born, Wednesday Chai Elul, during the week of Parshas Ki Savo. Their teachings of Chassidus is a brilliant source of G-dly light. By increasing in our study of their teachings, we will "arise and shine" with a greater light and merit the ultimate comfort and joy of the light of Moshiach and the Final Geulah.

- Mishna Shabbos 7:2
- Braisa Shabbos 74a version of Tosfos, Rambam Laws of Shabbos 8:13, Rosh 7:4, Shulchan Aruch OC 319:3, Shulchan Aruch Harav 319:1
- Sefer Hazichronos
- Mishna Berura introduction to Siman 319
- Shulchan Aruch Harav 319:5
- Opinion of Rav Hamnuna Shabbos 74a, Rambam Laws of Shabbos 8:13, Shulchan Aruch 319:4, Shulchan Aruch Harav 319:1
- Opinion of Abaye Shabbos 74a, Rambam Laws of Shabbos 8:13, Shulchan Aruch 319:2, Shulchan Aruch Harav 319:2
- A more thorough explanation on this definition will be presented in a future edition.
- Opinion of Rav Yosef Shabbos 74a, Rambam Laws of Shabbos 8:12, Shulchan Aruch 319:1, Shulchan Aruch Harav 319:1
- Shulchan Aruch Harav 319:4
- Based on Shulchan Aruch OC 321:19, Biur Halacha on 321:19
- Based on Shulchan Aruch OC 321:19
- See Shabbos Kehalacha for an explanation why using a knife is different to a peeler
- Eglei Tal, Borrer Seif 6, Ketzos Hashulchan 125:16
- Pri Megadim 321 Eshel Avraham 30, Eglei Tal Borrer Seif 6, Ketzos Hashulchan 125:16
- Eglei Tal ibid, Shevisas Hashabbos Borrer 45, Ketzos Hashulchan 125:16
- Shabbos 139b, Shulchan Aruch 319:10, Shulchan Aruch Harav 319:12
- 139b
- Shulchan Aruch Harav 319:14
- 319:10 Ram"o
- Ram"o based on Semag, Ran 57b, Shulchan Aruch Harav 319:13
- See Shabbos Kehalacha volume 2 p300 for a discussion as well as lenient opinions
- Igros Moshe OC 4:74 Borrer 8.

The weekly Halacha analysis

When can you use a peeler on Shabbos?

Rabbi Yonason Johnson

One of the 39 Melachos is the Melacha of Borrer¹. Borrer involves making forbidden separations or selecting from mixtures. This activity was done in the construction of the Mishkan, where waste matter was removed from the spices in the making of dyes².

Borrer is one of the most practical and frequently encountered issues in Hilchos Shabbos and is one of the most 'difficult' Melachos³. The slightest change in how one does a task can make the difference between being completely permissible to being an Issur Deoraisa.

Due to ignorance of the Halachos, many people inadvertently transgress this Melacha⁴. Facing decisions on Shabbos and performing actions that entail a Shaalah of Borrer, is inevitable and unavoidable, making the need for constant review very important.

Borrer only applies in context of a mixture that is made up of Pesoles and Ochel. Whilst defined as waste, Pesoles does not have to be something inedible. Borrer will also exist when there are two or more types of edible foods, where one wants a particular. In this case, the desired type is defined as Ochel and the undesired type is considered as Pesoles⁵.

Borrer is not limited to foods. It also applies to mixtures of objects like toys, clothing or books.

Criteria for Borrer

Removing the Pesoles from the Ochel is a Biblical Melacha even if performed by hand and for immediate use⁶. The only permissible Borrer on Shabbos will be where one removes the Ochel from the Pesoles – the desirable from undesirable, with the following qualifications.

Even when removing the Ochel from the Pesoles, this must be done "close to the meal"⁷. If it is done earlier, this too is Biblically forbidden. For the purpose of this discussion, "close to the meal" is defined as being done just before the meal, without leaving time for another activity in between⁸.

Even when removing the Ochel from Pesoles close to the meal, this must be done by hand. If one were to use a specified separating implement such as a strainer, colander, slotted spoon etc. this would also be Biblically forbidden⁹. If one were to use a different Keili to facilitate the Borrer e.g. using a pot-lid to strain, this would be Rabbinically forbidden.

Where a Keili is used to do an action that could

as easily be done by hand, the Keili is seen as an extension of the hand and is permissible e.g. removing something with a spoon or fork or peeling an orange with a knife. If the Keili is used in a way that performs the separation more proficiently than by hand, it will remain forbidden e.g. skimming fat off the top of soup with a spoon.

To summarise, for Borrer action to be permissible, it must be; 1) taking the Ochel 2) Beyad (with the hand) 3) Miyad (immediate use).

When these three criteria are met, the act is defined as "the manner of eating", an activity which is permissible on Shabbos. In the absence of any of these three conditions, the action is defined as Borrer and will be forbidden.

One type of food

Borrer does not exist within one type of food itself as there is no mixture. This only applies if the pieces or items are all completely edible. If some of the pieces are spoiled to the extent that they are inedible, they are considered Pesoles and their removal would be a Biblical prohibition. If the pieces are partially spoiled such as wilted lettuce which could technically be eaten, their removal is only Rabbinically forbidden¹⁰. The definition of edible, like most areas of Halacha, is based on whether most people would eat it.

The case of the peel

In the case of some foods, one cannot access the Ochel without first removing the Pesoles, for example; bananas, mandarins, eggs etc. It is permissible to remove these peels even though one is removing the Pesoles from the Ochel, because in this case this is the Derech Achilah – the normal and only manner of eating this food¹¹. Nonetheless, just as when removing the Ochel, this must be done immediately prior to the meal and cannot be done with a unique implement¹².

A peeler is considered as a designated separating implement as it is made to remove undesirable peels. Use of a peeler to remove an inedible peel e.g. a kiwi, would be an Issur Deoraisa. One could cut off the peel with a knife (close to the meal)¹³.

Edible peels

Where the peel is edible for most people, e.g. cucumber, tomato, apple, peach, pear, the peel is considered as a fully edible part of the fruit and is not seen as a distinct unit. In this case there is no 'mixture' as there is only one 'type' of Ochel, so the Melacha of Borrer will not apply at all¹⁴.

Since the Melacha of Borrer is not applicable, there are no further limitations. One may remove the peel even long in advance of the meal¹⁵ and may do so even using a specific Borrer-implement, including a peeler¹⁶.

This understanding is supported by the following case. On Shabbos, one is not allowed to strain wine through a strainer מַשְׁמַרְתָּ to remove the sediment¹⁷. This would be a Biblical prohibition as a strainer is a unique Borrer implement.

Nonetheless, the Gemara¹⁸ teaches that when drinking wine between the winepresses, one may strain it through a strainer and thereby remove the sediment. This is permissible because the following two reasons exist; While wine from the winepress is still fermenting, the wine has not truly thoroughly separated from the sediment and so it is all viewed as one type. Additionally, at the time of the wine-pressing, most people drink wine in this cloudy state without filtering¹⁹.

Further, at all times, the Ram"o²⁰ permits one to strain clear wine through a strainer to remove white flecks or small 'splinters' that are floating on top of the wine. The reason is because (in those times), most people would drink the wine without separating these flecks. As such there is no Borrer²¹.

An important qualification: If a person is an "Istinis" (delicate) and would not eat the fruit with the peel (even though most people would), it is possible that for them the peel would be considered Pesoles. If so, it can only be removed according to the laws of Borrer and a peeler cannot be used²².

Stricter Approach

There are Poskim²³ who take a stricter approach and do not allow one to remove edible peels using a peeler, because right now they do not wish to eat the peel and will throw them out. It is not clear how their ruling can be reconciled with the Halacha of straining wine discussed above, where the white flecks or twigs are also intentionally being removed.

One should consult their personal Rabbi for a Halachic ruling on the use of peelers for fruits where the peel is edible. According to all opinions, one may not use a peeler for fruits whose peels are not eaten with the fruit by most people.