The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Feb 10 2024 ■ א' אדר א' תשפ"ד
סימן שי"ט סעיף ד'-ו'

Overview

Siman 319 Seif 4:

Someone who selects refuse from food, even if done with one hand, is liable. Even if the food is more abundant and the effort involved in selecting the food will be greater, nevertheless, one may not select the refuse even if one's intent is to eat the food immediately.

- Some leave out the word "one" since the primary novelty is that even though selecting food from refuse by hand is permitted when one intends to eat it immediately, when selecting the refuse he is liable. (M.B. 17)
- In other words, although on Yom Tov one must select the refuse to minimize the effort, on Shabbos it is prohibited. (M.B. 18)

Siman 319 Seif 5:

One who selects *turmusin* from its refuse is liable since the refuse sweetens the beans when they are cooked together and it turns out that one is selecting refuse from food and he is liable.

- Selecting the *turmusin* is "refuse" compared to the refuse since the refuse is not so bitter. (M.B. 19)

Siman 319 Seif 6:

One may not rub ears of grain unless he does so differently by using the tips of his fingers. Even though he is separating the food from the spikes it is permitted since he is separating in a different manner in order to eat but some authorities are stringent. For that reason it is prohibited to separate hazelnuts or large nuts from their green covering. It is preferred to be stringent since it can be eaten without separating them.

- Rubbing is the process of separating the grain from the spike and is prohibited since it appears as though one is threshing. (M.B. 20)
- Using one's fingers rather than his hand is a different manner of doing this. When separating peas from their pod one should also separate only a small amount and employ a different way of doing so. Many people are lenient and do not separate the peas differently and perhaps it is because the pod is moist and edible so that one is separating one food from another. (M.B. 21)
- This opinion maintains that one may soften the spikes when doing so in a different manner but one may not separate the grain from the spikes even if his intent is to do so immediately. If the grain was separated from the spike before Shabbos all opinions agree that it is permitted to peel it on Shabbos since this does not involve separating at all. (M.B. 22)
- It is prohibited even if one does so in an unusual manner. (M.B. 23)

Halacha Highlight

Shelling peanuts and *dosh*

Rema Siman 319 Seif 6

וטוב להחמיר מאחר דיכול לאכלן כך בלא פרוק

It is appropriate to be stringent since it can be eaten without removing it

Rema (סע' ו) discusses the permissibility of removing the green shell from nuts on Shabbos. The green shell is a covering that grows outside the hard shell of the nut and is generally removed before it reaches the market. Rema states that it is prohibited to remove nuts from their green shell since it involves the *melacha* of *mefarek* (lit. separating, which is subset of the *melacha* of *disha* – threshing). He then adds that although he cited opinions that maintain a lenient position and permit separating food from its non-edible surrounding, in this case one should adopt a stringent position since it can be eaten with the green shell in place. *Poskim* explain that Rema means that it is unnecessary to remove the green shell separately and one could remove it together with the hard shell when the hard shell is removed (פסקי תשובות אות ט').

Pri Megadim (הקדמה לסי' ש"כ ד"ה ומעתה) asks why it would be prohibited to remove the outer green shell from a nut as a possible violation of *disha* and yet all opinions agree that removing the hard shell does not constitute a violation of *disha*. He leaves the matter unresolved. Eglei Tal (מלאכת דש סק"ג והע' י"א) answers that the *melacha* of *dosh* involves separating food from the refuse that surrounds it before the grain or fruit is placed into storage. Separating food from its refuse immediately before eating represents the manner in which the food is eaten rather than involving the *melacha* of *dosh*. Consequently, since it is common for the green shell to be removed well in advance of when it is consumed, it is subject to the prohibition of *dosh*. In contrast, since the outer shell is removed just before eating, it is not subject to that prohibition. Rav Nissim Karelitz (חוט שני ח"ב פכ"ד סק"א) in the name of Chazon Ish permits removing the shell from a peanut even though most times the shells are removed well in advance of one eating the peanuts. The reason is that since a significant proportion of people do remove the shell as they are eating peanuts their behavior is considered normal and thus removing the shell could be considered the regular manner of eating.

- This is similar to separating the grain from its spikes. All opinions permit breaking the hard outer shell and peeling the chaff that surrounds the nut. There is a disagreement whether one must select the edible part of a nut when nuts were cracked but the edible part is still contained in the shell. (M.B. 24)