The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן שי"ט סעיף ז'-ט'

Overview

Siman 319 Seif 7:

If one has ears of grain that were rubbed before Shabbos he may not sift them in a *kanon* (Rashi explains that it is a utensil shaped like a funnel and one pours legumes into the wide end and shakes it so that the legumes come out the bottom and the refuse remains in the utensil) **or a *tamchui*** (a large plate) **nor with his two hands but he may sift it strongly with one hand.**

- Erev Shabbos is mentioned to emphasize that even if he has many ears it is permitted to sift it with one hand. (M.B. 25)
- The concern is that one will use a נפה or כברה which are Biblically prohibited. (M.B. 26)
- According to Rambam it is also prohibited to move it from one hand to the other. (M.B. 27)

Siman 319 Seif 8:

One may not soak כרשינין, meaning to cover the כרשינין with water in a utensil, in order to remove the refuse. It is also prohibited to rub it by hand to remove the refuse since it constitutes an act of selection. It may be placed in a כברה even though the refuse will fall through the hole in the כברה.

- If food and refuse are intermingled it is prohibited to pour water on the mixture so that the refuse should fall to the bottom or float to the top. (M.B. 28)
- It is permitted since that is not his intent. (M.B. 30)

Siman 319 Seif 9:

It is prohibited to put dregs on a strainer even if it was suspended before Shabbos. If the dregs were placed in the strainer before Shabbos it is permitted to pour water over them so that the clear liquid will flow through it.

- This is Biblically prohibited either because it involves selecting or sifting. (M.B. 32)
- In other words, the dregs should become clear and the water mixed with the wine it contains will flow from it. The reason this does not involve selecting is that water that is poured through does not require selecting. It is permitted to pour water onto dregs on Shabbos so that the water will absorb the taste and one may then remove the water and drink it. (M.B. 33)

Halacha Highlight

Washing fruit

Shulchan Aruch Siman 319 Seif 8

שמציף מים עליהם בכלי כדי להסיר הפסלת

Covering it with water in a utensil to remove the refuse

Shulchan Aruch (סע' ח') rules that it is prohibited to soak כרשינין (a type of legume used as animal food). In other words, it is prohibited to pour כרשינין into a utensil and then cover it with water in order to remove the refuse. The reason is that the water will separate the refuse from the usable part and thus constitutes a prohibited act of selecting. Mishnah Berurah (ס"ק כ"ט) generalizes this restriction and writes that generally one may not use water to remove refuse from a food. Rav Moshe Feinstein (אג"מ או"ח ח"א סי' קכ"ה) expresses uncertainty whether it is permitted to run a fruit under a stream of water. He explains that his uncertainty relates to whether placing fruit under the stream of water is comparable to soaking the fruit in water to separate the refuse from the food, or is it more similar to washing the fruit which is permitted. He rules that one may be lenient if he rinses the fruit immediately before eating. Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פ"ג הע' מ"ח) and Rav Yosef Shalom Elyashiv (אל משולש פט"ו הע' י') also adopt a lenient position about this matter although Rav Elyashiv does write that it is preferable for one to rinse fruit before Shabbos.

Rav Nissim Karelitz (חוט שני ח"ב פכ"ה סק"ו אות ג') cites Chazon Ish who contends that rinsing fruit beneath a stream of water is a prohibited act of selecting. The difference between rinsing fruit which is prohibited and rinsing a plate which is permitted, explains Rav Karelitz, is that the purpose of the *melacha* of selecting is to repair or improve the item that is being selected. Washed dishes are used, cleaned and then used again, so that one cannot consider washing the dish to be an improvement of the dish; washing dishes are part of the normal manner of usage. In contrast, when one rinses dirt from a fruit he improves the fruit by removing its refuse so that it could be consumed. Since the removal of the refuse improves the quality of the fruit it is subject to the prohibition of selecting.