

If two types of food are mixed together, for example grapes and cherries, and a person only wants cherries, is forbidden on שבת to remove (בורר) the grapes (פסולת), even if done by hand, not to mention if removed with a utensil. It is also forbidden to use a utensil, even to select the food he wants with a utensil, for example, there is a fruit soup with large chunks of pineapple, he may not pour the soup through a fine or coarse sieve. It is also forbidden to remove אוכל, i.e. the food he wants, from פסעלת like in our first example, removing cherries from grapes, by hand to be eaten later. It is permissible, however, to pick the אוכל from the פסולת by hand, to be eaten immediately. To separate vegetables from their chaff by use of a funnel (the vegetable would roll down the narrow opening), or by using a plate to shake beans away from their chaff, is פטור (from bringing a קרבן) but forbidden to do (as the primary מלאכה is to perform בורר with a sieve or sifter).

The איסור of בורר is with two (minimum) types of food, even two types of fish or meat. If there is one type of chicken, and it is all the same quality (i.e., not that some pieces are raw, or spoiled) one may pick big pieces from small pieces or vice versa, and this is not considered בורר. The רמ"א writes this is true even if two types of food, for example pieces of salmon and flounder, are mixed together, one may pick out large or small pieces (but not salmon or flounder specifically, unless of course, it is the food he wants, to be eaten immediately, and by hand). The משנה ברורה notes that while the ט"ז disagrees with this and even says one may not pick out large or small pieces if there is only one type of food there, for example, fried chicken. The רמ"א holds like the תרומת הדשן and most commentators agree with him.

It is forbidden to select lupine beans from their shell, as the shell sweetens it, and is in fact the אוכל thus making the bean the פסולת and it

is **אסור** to remove **פסולת מתוך אוכל**.

It is forbidden to grind food on **שבת**. Thus cutting beets, or any other vegetable, into tiny pieces is **אסור**. Food that has already been ground, or food that does not grow from the ground may be ground up. The **רמ"א** writes that one may mince food if it is to eaten immediately, while the **בית יוסף** writes that one should cut the pieces a little bit bigger than he would cut them on **שבת** and the **משנה ברורה** writes that that is how we should be **נוהג**.

It is **אסור** to chop wood into small pieces for kindling to be used to cook food the size of a date. If one cuts wood into any size but is particular about the size transgresses the **מלאכה** of **מחתך**.

It is forbidden to throw utensils in the oven to be hardened or softened, and this is **חייב** (a **קרבן**), and is a **תולדה** of **בישול**.

It is forbidden to do **גוזה**--shearing, **מנפץ**--untangling, and **טווה**--spinning with wool on **שבת**, but if it is done while the wool is still attached to the sheep, he is **פטור** from bringing a **קרבן** as this is not the normal way these **מלאכות** are performed.

Plucking a feather off a bird is a **תולדה** of **גוזה**. Clipping a feather is **חייב** a **קרבן** due to the **מלאכה** of **מחתך**. Pulling off hairs of a bird is **ממחק**--smoothing.

Tying a professional (a sailors knot, or a travellers knot used to tie caravans of camels) knot that is meant to last is **אסור**, and **חייב** a **קרבן** **חטאת**. Tying a knot meant to last, but not a professional knot is **פטור** (from a **קרבן**) but forbidden to tie. The **רמ"א** adds that any knot meant to last is **חייב** a **קרבן** if inadvertently performed on **שבת** even when not done professionally. The **רמ"א** continues and says a knot meant to last means it is meant to be a knot for the rest of the day, while some are lenient and

say a knot meant to last, is a knot made for an entire week. We are stringent and assume a lasting knot is one made for a day.

A knot not meant to last a day is permissible to be tied and untied. The רמ"א writes being as how we are not experts as to what constitutes a professional knot, one should not tie or untie (as it is forbidden to untie on שבת that which it is אסור to tie) a double knot, even on shoes. In a case where the shoes are causing a person pain, i.e., the knot is too tight, it may be undone (as it is an איסור דרבנן, because although a double knot may be a professional knot, it is not made to last; if the person only ties and unties their shoes once every couple of days, then it would be forbidden even if it causes pain). A knot made on top of a bag, by tying the two handles of the bag together is permissible. However, to tie a single knot on the end of a bag without handles by looping the top of the bag through itself constitutes a ספק קשר של אומן and is forbidden to do.

Sewing two threads on שבת is חייב a קרבן. if it is only two threads he sewed, he is חייב only if he ties the ends to ensure that they do not unravel. If he sews more than two threads, even if the ends are not tied, he is חייב.

One who tears in order sew is חייב. One who tears in order to destroy is פטור, but it is forbidden to do so.