

Shabbos

in the
Kitchen

שבת
במטבח



A Comprehensive
Question-and-Answer Guide
to the Halachos of Shabbos as
They Apply to the Kitchen and Beyond

 **FELDHEIM**
TORAH LITERATURE OF QUALITY

Rabbi A. Wiesenfeld

NOTE: The purpose of this work is to provide insight into common questions regarding the halachos of Shabbos. The answers and explanations are specific to the particular nuances of these questions and must therefore not be applied to other situations, however similar they may seem. The halachos in this book reflect the Ashkenazic tradition. In all halachic matters, Sefardic Jews should refer to Sefardic sources.

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THE **PLITNICK**
EDITION OF

Shabbos
in the
Kitchen

is dedicated in memory of

יעקב דוד בן הרב **זלמן פליטניק** ז"ל

his sister

רחל סימא פיינגולד בת ר' **זלמן** ע"ה

and his parents

הרב **זלמן** בן **משה אריה** ז"ל

פרידא בת **משה** ע"ה

פליטניק



To our dear

Rosh Hayeshiva

On behalf of the *talmidim* and
friends of Yeshivas Beis Dovid,
we are honored to dedicate this page
in your book as a small token of
our appreciation for all that
you have done for us.

Your guidance, wisdom, and
leadership have been an invaluable
source of support and inspiration,
and we are deeply grateful for the positive
influence you have had on our lives.

Thank you for all that you have given us
and for being such a remarkable role model.

May this *sefer* serve as a testament
to your enduring impact on us and
the countless others who have
benefited from your teachings.

Talmidim of Yeshivas Beis Dovid

With immense appreciation to
HaRav Avi Wiesenfeld *shlit"a*

for all he did for us in the
Ganei Geula Chabura.

The warm, crystal clear *shiurim*
will always be cherished and now,
finally, everyone else can enjoy them too.

Boruch Klein
Boruch Reifer
Benzi Sternlicht
Dovy Fried
Eli Senderowicz
Moishi Papa
Moshe Wakstock
Netanel Bernholtz
Eli Patashnik
Mena Reisner
Shia Chaim Klein
Shloime Wahrhaftig
Shmuli Gros
Tully Feiner
Yoni Ackermann

This *sefer* is dedicated
in memory of my grandparents

דוד בן משה ז"ל

לאה בת משה יהודה ע"ה

Mr. David and Mrs. Leah Last

and

חיים אליעזר בן יעקב וויזנפעלד ע"ה

Mr. Chaim Wiesenfeld

We miss them and only hope
to emulate in their ways.



Avi Wiesenfeld
and family

Rabbi Yitzchak Berkovits
Hashalom V'ha'achdut 6/27
Jerusalem, Israel 9770606
02-5813847

יצחק שמואל הלוי ברקוביץ
ראש רשת הכוללים לינת הצדק
מבוא השלום והאחדות 6/27 (סנהדרין המורחבת 113/27)
ירושלים ת"ו

ד"ר יוסף מ' יצחקי

Rabbi Avi Wiesenfeld has been involved
in presenting clear halacha to the English speaking
tzibbur for years now.

This work, Shabbos in the Kitchen, is
a comprehensive study of many melachos of
Shabbos combining clear principles and definitions
with the common practical applications of the
principles. I am confident many will benefit
greatly and gain a clear working knowledge
of some of the more complicated melachos.

May Hashem be mezakeh him with
many more years of zikuy harabim.

יצחק ברקוביץ

17th June 2022

Rabbi Avi Wiesenfeld has already achieved renown for his expertise, knowledge and clarity in the presentation of relevant halachic topics through his many previous seforim, including Kashrus in the Kitchen and various booklets.

I have been told that he is about to publish a new sefer Shabbos in the Kitchen, and that it has been reviewed by numerous Talmidei Chachomim. Although I have not myself reviewed the sefer, I have no doubt that it is consistent with the standard of his previous seforim and that both the beginner and the experienced will have much to learn from its contents.

Wishing Rabbi Wiesenfeld much brocho and hatzlocho.



Rabbi S.F. Zimmerman

Av Beis Din and Rov of the Federation



INTRODUCTION

The Chofetz Chayim, in his introduction to *Hilchos Shabbos* (*Mishnah Berurah*, volume III), lays the foundation for the importance of studying the laws of Shabbos. The Torah states, “Remember the day of Shabbos to make it holy. Six days you shall labor and do all of your work, but the seventh day is a Shabbos for Hashem, your G-d... for in six days Hashem made the heavens and the earth, the sea and all that is in them, and He rested on the seventh day. Therefore, Hashem blessed the day of Shabbos and sanctified it” (*Shemos* 20:8–11).

These verses are telling us that Shabbos is the root of our faith that the world had a beginning, that it was created by the Creator. Since everything was brought into existence by Hashem, we are obliged to do His will and to serve Him with every part of our existence — with our bodies, our souls, and all of our resources. This awareness — that we, and the entire world, were created by Hashem — is so fundamental to our lives that we are commanded to experience it every seven days by observing the holy day of Shabbos. Indeed, the Torah commands our observance of Shabbos no less than twelve times. Our Sages taught that “one who observes Shabbos is considered to have fulfilled the entire Torah, and anyone who desecrates Shabbos is considered to have denied the entire Torah.”

Moreover, in the merit of observing Shabbos in the proper way, all of a person’s misdeeds are forgiven, even the most serious of sins (*Gemara, Shabbos* 118b). Conversely, the consequences for desecrating Shabbos are very severe.

What, though, is “the proper way” to observe Shabbos? We know that there are 39 *avos melachos*, primary forms of labor prohibited on Shabbos, and each *av melachah* has a number of *toldos*, secondary forms of labor. There are the positive commandments to

rest from work on Shabbos and to experience pleasure on Shabbos. In addition, there are many rabbinical enactments to ensure that Shabbos is observed in the proper spirit. How are we able to ensure that we are properly observing the Shabbos in its many details?

The answer is obvious. By learning the laws of Shabbos and by constantly reviewing them, we will be able to observe Shabbos in the proper way, thereby fulfilling the will of our Creator and meriting to receive all of the spiritual and material blessings that Shabbos brings.

During the week, most of us spend the bulk of our waking hours outside of the home, whether it be at work, in school, in kollel, or involved in communal activities. When Shabbos arrives, our worldly endeavors come to a halt as we enter the serene spiritual sanctuary of Shabbos, and we find ourselves, for most of the day, at home. It makes sense, then, that enhancing our knowledge and observance of Shabbos begins at home.

Within the home itself, there is one particular place where the laws of Shabbos are most relevant, considering that so much activity takes place there. That is the kitchen, where food is prepared, stored, warmed, and made ready to serve. Consequently, the committed Jew who seeks to ensure that he or she is observing the laws of Shabbos in the proper manner will certainly dedicate time to studying the laws of Shabbos as they relate to food preparation and consumption.

There is another essential motivation for studying the laws of Shabbos as they relate to the kitchen. One of the most physical, instinctual things we do is eat. Indeed, the Gemara (*Chagigah* 16a) lists eating as the first (of three) essential ways in which man and animal are similar. Man, however, was created to elevate himself beyond the physical, and to harness the animalistic parts of himself for the loftiest purposes in the service of Hashem — indeed, to sanctify the physical. The spiritual nature of the day of Shabbos provides a special opportunity to achieve this. We are commanded to enjoy three full meals on Shabbos, complete with wine, challah, fish, meat,

and the tastiest foods fit for a king's table. How can we ensure that we are eating in the right frame of mind, with the intention to consecrate the physical world in the service of Hashem?

One primary way in which our food preparation and consumption becomes a holy endeavor is by our steadfast adherence to the halachos of Shabbos. So many details are involved with properly preparing, serving, and clearing food on Shabbos that it is impossible to go through a meal without encountering numerous positive and negative commandments, both Torah laws and rabbinically enacted ones. By studying the laws of Shabbos as they apply to food, we are able to observe the laws properly and elevate our physical engagement in eating to a lofty spiritual endeavor.

FOREWORD

My focus on the halachos of Shabbos in depth began in the Torah Ore kollel, under the guidance of HaGaon HaRav Yisroel Altusky שליט"א. The early origins of this book were formed during the many years I spent learning the halachos and compiling my notes on the various subjects we covered in the kollel.

The topics in this book then became part of the curriculum in my own kollel, which I was *zocheh* to head in the Ganei Geulah Beis Medrash, in which we learned these halachos from their sources in the Gemara down to the halachah in practice. Many of the questions and insights in the footnotes came from the *chevrah* in the kollel, and I remain ever grateful to them for the clarity they enabled me to have — ומתלמידי יותר מכולם.

In addition, I had the privilege of giving *shiurim* in *Hilchos Shabbos* in a number of yeshivas, kollelim, and women's classes for over fifteen years. In the past fews, the *heiliger bochurim* of Yeshivas Beis Dovid have been my partners in gaining an ever-expanding understanding of *Hilchos Shabbos* as I deliver the daily halacha *shiur* in the yeshiva.

In my experience of learning and teaching *Hilchos Shabbos*, it became evident that a summary of these halachos would be a significant help for those learning the halachos in depth, as well as for those seeking to learn them for the first time and for those who want to review them and keep the information fresh in the mind.

After the success, ב"ה, of *Kashrus in the Kitchen*, which was written in the format of questions and answers, it was decided to follow the same Q/A format in this book.

I had the privilege over the years to discuss many halachic issues with HaGaon HaRav Pesach Eliyahu Falk זצ"ל, both over the phone

and in person. His clarity and expertise in *Hilchos Shabbos* helped me immensely, and he is quoted many times throughout the *sefer* in the footnotes.

I spent many hours in the presence of, יבדלח"ט, HaGaon HaRav Azriel Auerbach שליט"א, and, as is evident in the footnotes, many of the halachos mentioned in this book are based on his rulings. I discussed with him, and often demonstrated, many questions that came up while writing this book. He kindly permitted me to sit in his *beis hora'ah* listening to the hundreds of questions that came his way.

It was a great *zechus* for me to spend time with HaGaon HaRav Yitzchok Berkovits שליט"א, HaGaon HaRav Shraga Feivel Zimmerman שליט"א (Av Beis Din, Federation of Synagogues, London), and HaGaon HaRav Mordechai Freedlander זצ"ל. They sat with me for many hours discussing difficult *sugyos*, and I was privileged to do *shimush* with them as well.

Many people contributed to this *sefer*, and I am very grateful to them for their dedicated time and effort.

Rabbi Binyomin Hollinder read through the entire *sefer*, checking for accuracy. Rabbi Sender London checked every single source in the footnotes. Rabbi Yisroel Kraus (Bnei Brak) scrutinized every halachah. Rav Shmuel Asayagh and I have learned together for many years. I thank him for helping to edit a significant portion of this book. Rav Yisroel Meir Waldman edited and polished the Hebrew footnotes and verified many sources.

Rabbi Yisrael Shaw edited the manuscript and gave the entire book a smooth style and greatly enhanced its readability. Mrs. E. Chachamtzedek gave the book its pleasing layout through her outstanding typographical and organizational skills. Mr. Michael Silverstein designed another beautiful cover which graces this book.

I thank the boys of Yeshivas Beis Dovid for going through many of my notes while learning these *sugyos* in yeshiva. I am also deeply grateful to the members of our kollel in Ganei Geulah for learning

these halachos together with me. Many of their insights are included in the footnotes.

I would like to thank all those who have sent me emails over the years in response to the *Hilchos Shabbos shiurim* that are available at Torahanytime.com and Spotify. Many of your questions and comments have helped me gain a greater understanding of the practical side of the halachos.

My gratitude to my grandparents, Mr. David and Mrs. Leah Last, זכרונום לברכה, never ends, even as they are no longer with us. Their shining character, sterling qualities, and warmth to everyone in their family and beyond continue to inspire us.

My grandparents, Mr. Chaim Wiesenfeld ע"ה and, תבליח"ט, Mrs. Eva Wiesenfeld, have been role models for all of their children and grandchildren since we came into the world. We look towards them with great pride, and we hope that we have brought them just as much *nachas*.

My parents-in-law, Mr. Stuart and Mrs. Judy Lachs, are more like parents to me than in-laws. I can think of no way in which we can show the extent of our appreciation for their constant love, encouragement, and unwavering support other than by endeavoring to be there for our children like they have been there for us. Thank you.

No words can express my profound *hakaras hatov* to my dear parents, Mr. Kuki and Mrs. Gina Wiesenfeld. With self-sacrifice and devotion, they have guided and inspired me in all of my endeavors. May Hashem grant them many more healthy and happy years together, full of endless *nachas* from their children and grandchildren.

I thank the Ribono Shel Olam for blessing me with a true *eshes chayil*, who raises our children *b'derech ha'Torah*. It is Miri's dedication to Torah that has enabled me to immerse myself in learning and teaching Torah, and her support and encouragement have helped me so much in opening my own yeshiva. I pray that the Ribono

Shel Olam continue to bless us and enable us to raise our beautiful children in the *derech ha'Torah* and that they in turn should be a source of *nachas* to their parents, grandparents, and all of Klal Yisrael.



This book is dedicated לעילוי נשמת Rabbi Zalman and Rebbetzin Freida Plitnik, זכרונם לברכה, by my great uncle, Mr. Yankel Plitnik ז"ל, who took upon himself to help support this project and to dedicate it in memory of his parents. He grew up in Liverpool where his father served as the Rav, and where he witnessed first-hand how people who did not properly observe Shabbos suffered greatly many years later when their own children and grandchildren virtually left the fold. This book about Shabbos was very exciting to him. I thank him for his sponsorship, and I pray that the *zechus* of the learning that this *sefer* engenders should be an *iluy neshamah* for him and for his parents.

The process of organizing, writing, editing, and printing this book was an undertaking that took over ten years. All of the time, effort, and resources expended in producing this book will have been a worthwhile endeavor if it enhances our appreciation of the holy day of Shabbos and inspires us to reach greater heights of Shabbos observance.

CHAPTER 1

Tochen Cutting, Grinding, and Mashing Foods

Cutting fruits or vegetables involves the melachah of Tochen — grinding. In the Mishkan, plants and herbs had to be crushed into a fine powder before being used to make dyes. The melachah of Tochen therefore forbids breaking an item into smaller pieces suitable for a new use.¹ This melachah is not limited to cutting; it includes any form of breaking something down into smaller parts, such as chopping, mashing, grating, etc. Although the melachah of Tochen applies to both food and non-food items,² we will focus mainly on food items.

Q 1. Is one permitted to chop, grate, or grind food on Shabbos?
A It is forbidden to chop, grate, grind, or cut certain foods into small pieces. Doing so constitutes the *melachah* of *Tochen*.³ However, chopping or slicing fruit or vegetables into large pieces, such as the type of pieces cut for a fruit platter, is not included in the prohibition of *Tochen*.

² גמ' שבת עד, ב: "האי מאן דסלית סילתא חייב משום טוחן".
³ כ"כ הרמב"ם (פכ"א הי"ח), וז"ל: המחתיך את הירק דק דק כדי לבשלו הר"ז תולדות טוחן וחייב, וע"ע רמב"ם בפיהמ"ש. ואילו הרשב"א (שו"ת ח"ד סי' עה) כתב, דהמחתיך ירק דק דק לאוכלו לאחר שעה חייב. והנה לדבריו מלאכת טוחן היא רק כדי לבשלו או כדי להניח לאחר

¹ גמ' שבת עד, ב: "האי מאן דפריס סילקא חייב משום טוחן" ופרש"י (שם, ד"ה דפריס): "מחתכו הדק". וביאר הרמב"ם (פ"ח מהלכ' שבת הט"ו) את גדר המלאכה, שכל כתינת החלק הגדול ועשייתו חלקים קטנים הוא טוחן, וכ"ה בשו"ע סי' שכא סעי' ז-יב. ודע דרק טוחן בריחיים או שוחק סממנים במכתשת הוא אב מלאכה, אבל לחתוך דק דק הוא תולדה (הרמב"ם שם).

Foods Included in the Prohibition

Q 2. Are all foods included in this prohibition?

No, not all foods are included in this prohibition. Generally, only foods that grow from (or are nourished from) the ground are included. Foods that do not grow from the ground may be chopped or mashed as small as one wishes.⁴ However, other restrictions may apply; see below.

Included in the prohibition are: cucumbers, tomatoes, carrots, peppers, olives, pickles, onions, mushrooms,⁵ lettuce, apples, oranges, grapes, melons, beans, bananas, nuts, etc.

These foods may not be chopped, crushed, or mashed on Shabbos into small pieces. (See below for the definition of “small”.) Below we will also discuss permitted ways in which food items may be cut into small pieces (see below, “Permitted Ways”).

מבושל או צלי כו"ע מודו דשרי עכ"ד. אמנם המג"א (ס"ק י') הקשה מהיכן ידע תרזה"ד לחלק בין ג"ק ללא ג"ק, והרי לא נרמז בגמ'. ותירצו האחרונים (נשמ"א ס"ק ב כלל יז, חזו"א סי' יז, תהל"ד ס"ק יא) דאין כוונת תרזה"ד לחדש כלל חדש דלא שייך טוחן אלא בג"ק, אלא סברתו בנויה על דברי הרא"ש דלא שייך טוחן באוכל שהוא כבר ראוי לאכילה. ובאג"ל ביאר הטעם, דדבר שהוא כבר אוכל הוא אוכלא דאיפרת, דהיינו שאינו פועל כל שינוי ע"י מעשיו להיות נחשב למלאכה. וא"כ אע"פ דלא סמכין על סברת הרא"ש לבד, מ"מ בצירוף מה שהבשר לא הוא ג"ק סמכין לומר דלא הוא טוחן. וכ"פ בתו"ש (ס"ק יז), וגר"א (ס"ט ס"ק יא), ט"ז (ס"ק ח), מג"א (ס"ק י'), פרמ"ג (מ"ז ס"ק ח), גר"ז ס"ח, מ"ב (ס"ק לא ול"ג). ועי' חזו"א או"ח סי' נז ד"ה מש"כ בתה"ד.

⁵ אע"פ שאינו גדלות מהקרע ממש, כיון שהן ניזונות מהקרע הוא כג"ק. כך שמעתי מהגר"ע אוירבאך שליט"א, וכן נקט באג"ל (דש סעי' כד אות ג). ומקור הדין הוא בגמ' ברכות (מ, ב) שכתבין ופטירות חשיבי ג"ק הואיל ומירבא רבו מארעא, דהיינו גדלים מלחוחית הארץ. אמנם בראש יוסף (עה, א) מיקל בזה וסבר שלא הוא ג"ק לענין טוחן, והגמ' הנ"ל מיירי לענין ברכה.

זמן, אבל לחתכו ע"מ לאכלו מיד אין כאן איסור טוחן. והרא"ש כתב בשם הר"ח והערוך דלא שייך טחינה באוכלים כלל, דדוקא סילקא שאינו נאכל כמות שהוא חי וחותרו ע"מ לבשלו חייב, שבזה אין נחשב דרך אכילה, אבל שאר מאכלים שראויים לאכילה כמו שהם ורק חותר אותם כדי לאכול בצורה אחרת, הוא דרך אכילה, ולא אסרו על האדם לאכול מאכלו בחתיכות גדולות או קטנות. וכ"כ תוס' (שם ד"ה האי מאן), וחידושי הר"ן בשם הרא"ה, ובתוס' רי"ד (קכח, א). וחיתוך בשר חי לפני התרנגולים דמי לסילקא שקמשוי ליה אוכל, ולכן אסר הרמ"א. אמנם השו"ע (סי' שכא סי"ב) כתב המחחר ירק דק דק חייב, והרמ"א שם כתב שה"מ אם טוחן להניח אבל אם טוחן כדי לאוכל מיד מותר אפי' לכתחילה, אבל האחרונים הצריכו שאעפ"כ יחתוך חתיכות גדולות קצת (מ"ב שם).

⁴ כ' בתרומת הדשן (סי' נו) דיש הרבה ראשונים שסוברים דאין טחינה באוכלים, והיינו בדבר שראוי לאכלו שלא ע"י טחינה. וכן הסיק הרא"ש, שהקשה על רש"י דדבר שהוא אוכל ומפרר אותו דק הלא שייך בו טחינה, ואף דיש ראשונים שכל דיש טחינה באוכלים, מ"מ לא כתבו כן אלא בכגון לחם או פירות דהו"ג, אבל בשר

Not included in the prohibition are: eggs, cheese,⁶ meat,⁷ chicken, liver, and fish.

These foods may be chopped, crushed, or mashed even into very small pieces (even for someone who cannot eat them whole and can only eat them chopped up, such as an elderly person or a baby⁸). However, a specialized utensil, such as a grater, may not be used. Although these foods are not subject to the prohibition of *Tochen*, the usage of a specialized utensil gives the action the semblance of a weekday activity, which is prohibited.⁹ See below for a list of specialized utensils.

Permitted Ways

Q 3. Are there any permitted ways to cut fruits and vegetables on Shabbos?

A Yes. One may cut fruits and vegetables on Shabbos provided that one of two conditions is fulfilled:

- 1) The food will be eaten shortly after being cut (see below for the definition of “shortly after”).
- 2) The food should preferably not be cut too small (see below for the definition of “too small”).

עושה חתיכות דקות אסור משום עובדין דחול, אבל לא אם עושה חתיכות גדולות בכלי רק כדי להקל המלאכה עליו. וע"ע בשש"כ (פ"ו הע' ט) שהביא מהגרש"ז צ"ל שסובר שאם הכלי מיוחד לכך אבל הדרך להשתמש בו היא רק סמוך לסעודה, אפשר דאין בו עובדין דחול כיון שמויחד כדי לאכול לאלתר. וע"י במאור השבת (ח"א מכתב ב) שהביא מהגרש"ז צ"ל לגבי עובדין דחול, שכתב "אין אני יודע דבר ברור בזה". וע"ע בריב"ש שם דאף בגבינה שאינה ג"ק אסור בכלי המיוחד לכך דהוי כגפה וכברה וכמכתשת לשחיקת תבלין, וכ"פ השו"ע ס"י, וכ"כ בח"א (כלל יז ס"ג) "אסור לגרור גבינה על מגרדת דכיון דמלאכתו בכך הוי טוחן", וע"ש בנשמ"א שאף חייב בזה.

6 אפי' גבינה קשה (מ"ב ס"ק לו).
7 ועיין בנשמ"א (כלל יז אות ב) שהאריך בדברי תרומה"ד ולבסוף העלה דטוחן שייך גם בדבר שאינו ג"ק, ובלבד שהמלאכה נעשית בו כדרכו, ואורחיה לחתוך אותו דק דק. ולכן בשר שאינו ג"ק, ואין דרך לטחון אותו, לא שייך בו טוחן, אבל לטחון גבינה ב'ריב אייזין' הוי דרכה וחייב משום טוחן. ולמעשה לא הסכימו לזה רוב הפוסקים. והחזו"א (שם) הזכיר טעם נוסף להקל בבשר, משום דהוי אוכל הראוי לאכילה בלי טחינה.
8 דאזלינן בתר רובא דעלמא שראוי הוא להם בלא חיתוך, תרומה"ד שם, מג"א (ס"ק י), מ"ב (ס"ק לב).
9 שו"ע (שם ס"י), מ"ב (ס"ק לו). וע"ע באג"מ או"ח ח"ד סי' עד, טוחן אות ד) שכתב שרק אם

When both of these conditions are met, the cutting may be done on Shabbos.¹⁰ This is permitted because when one cuts food in this manner, it is considered the normal manner of eating,¹¹ which is permitted (just as a person may eat any food he wishes by chewing it into very small pieces and there is no problem of *Tochen*, since it is simply an ordinary act of eating).¹²

(Another permitted way to cut fruits and vegetables on Shabbos is with a *shinuy*; this will be discussed below.)

According to many halachic authorities, if one fulfills the first condition (the cut food will be eaten immediately), one may cut the food even into very small pieces. It is preferable that the pieces be made slightly larger than normal. However, if very small pieces are needed (for example, for a young child to eat), one may rely on the lenient opinions.¹³

(1) EATEN SHORTLY AFTER BEING CUT

Q 4. How soon after cutting the food must the food be eaten in order to permit cutting it into small pieces?

A The time span before eating — during which cutting food into small pieces is permitted — is the same as the time span with regard to the *melachah* of *Borer*¹⁴ (see chapter 3, page 84). Accordingly, one may cut vegetables for a salad close to the time it will be eaten,

ולכן אף כשמכין סמוך לסעודה אין זה טחינה אלא מעשה אכילה.

¹² אבל דבר שלא רוצה לאכלו, אסור לטחנו אפי' בשיניו. עי' משנה שבת (קלג, א) ומג"א (סי' שכא ס"ק יב), וגר"ז (סעי' יג), ומ"ב (ס"ק לו).

¹³ שהרי הב"י רק כתב ש"נכון להחמיר" לחתוך חתיכות גדולות, והשו"ע ורמ"א לא הביאו כלל זה, והמג"א מעיד שהמנהג להקל בזה, ורק המ"ב כתב ש"נכון לזהר", והאג"מ מיקל לצורך גדול אפי' לבעל נפש. לכן כתבתי שבעת הצורך אפשר לסמוך על עיקר הדין, ובלבד שיעשה סמוך לסעודה. ובודאי שאין למחות ביד המיקל, כמש"כ המ"ב עצמו בס"ק מה. וע"ע בבה"ל ד"ה המחתר.

¹⁴ רמ"א (סעי' יב) עפ"י הרשב"א. ולענ"ד יכול להקל בשיעור "מיד" בטוחן טפי מבורר, שצריך

¹⁰ ב"י עפ"י שו"ת הרשב"א, ומסיים שם שנכון להזהיר שיחתכום לחתיכות גדולות קצת ואז מותר לכו"ע. וכ"פ השו"ע, ורמ"א סעי' יב, וגר"ז ס"י, ומ"ב (שם ס"ק מא וס"ק מה). אבל הרבה פוסקים סוברים שאם חתך כדי לאכול מיד אין כאן טוחן כלל ומותר לעשות אפי' חתיכות קטנות עד מאוד, כ"כ הרמ"א, וט"ז, ואג"מ (ח"ד סי' עד אות א. אמנם הוא מחמיר אם אין צורך גדול). אבל למעשה כתבתי למעלה מסקנת הב"י, וא"ר, ותו"ש (ס"ק כד), וגר"ז, וקצשו"ע (סי' פ סכ"ד), וח"א (כלל יז ס"ב), ומ"ב (ס"ק מה) שנכון לחתוך חתיכות גדולות קצת.

¹¹ כן היא הסברא בכמה מראשונים הנ"ל, וכ"כ הגר"ז (שם ס"י). והחזו"א (סי' סא ד"ה ומש"כ הט"ז) ביאר ההיתר לטחון סמוך לסעודה, משום שעל אכילה תמידית לא חל שם עמל מלאכה,