

MOOR LANE MORE TORAH

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PARSHAT BESHALACH

TU B'SHVAT EDITION



Bird Talk

By Rabbi Moshe Stamler

There is a well-known custom to feed the birds on Shabbat

Shira to show gratitude for the song of the birds, which reminds us of the song at the Red Sea, or to express our gratefulness to the birds for eating the manna which Datan and Aviram planted in the desert to prove Moshe wrong when he said that there would be no manna on the Shabbat.

The issue arises that the Talmud and Shulchan Aruch [324.11] forbid one to feed animals [even if they are yours] which do not depend on you for their sustenance such as bees and doves. The Magen Avraham writes that some people have a custom to give wheat to birds on this Shabbat and it is incorrect, because they don't depend on us for their sustenance. The Mishna Berura quotes this Magen Avraham without comment.

The Tosafot Shabbat writes in reconciliation of this custom with the aforementioned rule that we do not need to object to this custom, since they do so for the

sake of the mitzvah and the Aruch Hashulchan and the Daat Torah also quote the same idea. The idea is that we are not going to trouble for the sake of the birds, but for the sake of the minhag.

The Munkatcher Rebbe writes that this minhag is accepted amongst great people. The Mekor Chaim writes this is allowed for another reason: the prohibition of giving food to an animal on Shabbat is only when you place it specifically before the animal, in which case it is clear to everyone that you are going to trouble for them. However, if you merely place the food in the window there's no prohibition. According to this reason it would indeed not be in order to put food directly in front of them.

Yalkut Yosef mentions a source from the Menorah Tehorah that according to the opinion that the prohibition of feeding animals is in case we might come to trap them, there is no problem when you put the food on the roof when the birds are not there, as there is no risk one will come to trap them.

In the book of the Orchot Rabbeinu, Rabbi Yaakov

Kanievsky writes that when he asked the Chazon Ish if it is permissible to put the leftover cholent before the birds on Shabbat Shira, he answered that it is forbidden as the Magen Avraham says. Rabbi Yaakov Kanievsky himself gave food to the birds on Yom Rishon to fulfil the custom.

Some recommending placing a covered plate with the food in the window sill or on the balcony before Shabbat and uncovering it on Shabbat morning. Eshel Abraham of Munkatch recommends doing so using a child since there is not a real prohibition involved.

The Yalkut Yosef writes that those who feed the birds on Shabbat Shira itself according to the minhag have on whom to rely. ♦



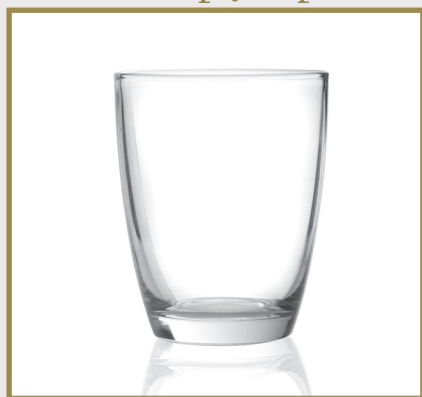


Easy Peasy Lemon Squeezy

By R' Yishai Lister

WHAT CAN I SQUEEZE A LEMON INTO ON SHABBAT?

An empty cup?



My drink?



My fish?



To gain a full understanding of the various opinions of the poskim, we must first obtain a bit of background information.

Dash (threshing) is the removal of grain kernels from their chaff and stalks (Shabbat 73b). According to most commentaries, agriculture was necessary for the production of certain herbs and seeds which were used for the dyes for colouring the mishkan. After plants for dyeing were harvested, they were then threshed (Mishna Shabbat 73a). Mefarek, extracting and Sechitah, squeezing fruit/vegetables for their juice, are a Toldah (subcategory) of Dash (Rashi Shabbat 143b, Rambam Shabbat 8:10 and more), as the liquid is required, and the solid fruit becomes undesirable, in the same way as the grain kernels are required whereas the chaff and stalks are discarded. (Aruch HaShulchan 320:3) Not all fruits that are squeezed involve a Torah prohibition.

There are three main categories of chiyuv: The first being assur to squeeze Mid'Oraita, the second being Assur to squeeze Mid'Rabbanan and the third being muttar to squeeze completely. (Aruch HaShulchan 320:10)

CATEGORY ONE

The first category only contains two fruits (at least according to most poskim, as we will soon see), namely grapes and olives.

What is special about grapes and olives? Here are three approaches:

[1] The **Rambam** (8:10) writes that in the olden days these were the only fruits that were squeezed regularly for their juice and that was enough to make it sechita De'Oraita. All other fruits/vegetables whose juice was squeezed, even if one has in mind that he needs only the juice, are only subject to an issur d'Rabbanan. This is because the juice of these fruits was not commonly squeezed and the juice is still considered food as opposed to having a juicy category of its own, and so it was as if one was taking food from food- i.e. no extraction from undesirable bodies/ threshing was being done.



2] The **Ran** (Shabbat 145a) writes that grapes and olives are unique as the liquid that is extracted from them is considered Mashkin (liquids) that can render a food ready to receive tumah (ritual impurity) (Mishna Machshirin 6:4). Since wine and oil are two of the seven liquids (of Ya"ד Shacha"t Da"m) which have this special status of Mashkin (Wine, blood, oil, milk, dew, honey, water), extracting them involves a Torah prohibition.

3] The **Pri Megadim** (320: Eshel Avraham introduction 5) cites an opinion that grapes and olives are unique in the way the juice is stored within them: the juice is not actually part of the fruit, rather the fruit has pockets of juice which are stored within its skin. This is more similar to the threshing of wheat kernels etc. as the kernels are not actually one unit with the chaff and stalk, rather something which is just contained within it. Other fruits and vegetables have their juices as part of the fruit and are not just contained in pockets within the skin and are therefore less similar to wheat kernels, making their squeezing a d'Rabbanan. This is the first Category of fruits that are subject to the prohibition of Sechita (Mi'deoraissa).



CATEGORY TWO

The second category (issur d'Rabbanan) applies to fruits/vegetables which are regularly squeezed for their juice (i.e. squeezed into empty containers to enjoy as a drink by themselves– if they are, they may also not be squeezed into liquid as will be explained shortly) but are not grapes and olives. (Shulchan Aruch 320:1) For example, pomegranates, strawberries, oranges, apples, pears, pineapples, carrots.



CATEGORY THREE

The third category are fruits which it is allowed to squeeze on Shabbat in all situations (unless one is using a vessel made specifically for squeezing which may be a problem of uvdin d'chol (Piskei Teshuvos 320 Note 110)) In this category are fruits/vegetables which are rarely squeezed for their juice to be drunk on their own (Shulchan Aruch 320:1). For example, star fruit, lettuce, cucumber, dragon fruit, physalis.

There is an important leniency: the Issur of Sechita only applies Mid'Oraita/Mid'Rabbanan when one is squeezing the juice into an empty plate/bowl or drink. When one squeezes into a food, the liquid that comes out from the fruit is immediately absorbed into the food and is considered food throughout the whole process –i.e. one has not done any extracting of liquid from a food. (Obviously as long as the food isn't swamped by liquid – if there is too much liquid, one cannot truly say that it has come onto the food as opposed to the empty plate around it...) (Shulchan Aruch 320:4) The Mishna Berura writes (320:17) that one who is machmir not to squeeze category one (grapes and olives) into food will bring upon himself bracha.

Now we can start to answer our Shailot: *May one squeeze lemons on Shabbat?*

1) The Mechaber writes (Shulchan Aruch 320:6) that it is muttar to squeeze lemons on Shabbat and they are in category three. This is surprising as lemons are amongst the most commonly squeezed fruits! The Mishna Berura (320:22) explains that in the Mechaber's times it was not normal to squeeze them into containers to enjoy later (which would put them in category two above), rather they were only squeezed onto other foods or to dip foods into, more to enjoy as a flavouring or seasoning, as opposed to a drink in of itself. For example, even though the Beit Yosef says that they would squeeze the lemon into sugar water, it was only done to flavour something else, not to enjoy as a drink in of itself.

Therefore, even if one were to squeeze lemon juice into a cup to enjoy by itself or to squeeze it into an empty vessel for usage later, since it is not the normal thing to do, it would still be permitted (as there is bittul da'ato eiztel kol adam) as it is not considered drink from p'solet (unwanted food stuff). The Aruch HaShulchan takes on this view even nowadays. (320:17) It goes without question that it would be permitted to squeeze a lemon onto food.

2) The Mishna Berura (320:22) disagrees with the psak of the Aruch HaShulchan. The Mishna Berura writes that since times have changed and that many barrels are filled on a commercial scale with squeezed lemon juice (for lemonade, punch, salad dressing etc.), it is more similar to category two fruits (which may not be squeezed into vessels/ water) because they are mass-produced into barrels and are undiluted, thereby giving the drink a chashivut (prominence), shifting it from category three to category two (which means it is an issur D'Rabanan to squeeze into an empty vessel or into drinks. But it would be permitted to squeeze onto food in a way that the food is not completely swamped as noted above.)

3) The Chayei Adam (Shabbat 14:4) and the Mor U'Ketzia (Siman 320) both write that squeezing lemons into an empty vessel may be an issur De'Oraita (category 1). The Mor U'Ketzia explains that according to the reason of the Rambam (as explained above) as to why grapes and olives are in category one (because they are regularly and mainly used for their juice), lemons nowadays would also be in category one, prohibited on a Torah level.



It emerges however, that apart from the Mishna Berura's mention of being machmir not to squeeze category 1 fruits onto foods, it is muttar me'ikar hadin to squeeze lemons onto food.

4) The Tehilla LeDavid writes (320:7) that since lemons are not fit for eating, it may be an issue of borer (selection) to squeeze the desired liquid out of an inedible fruit even onto food. (See Shulchan Aruch 320:5). The Chasam Sofer (in Teshuvot 181) also writes that it may be an issue of borer for this reason. This follows the opinion of the Magen Avraham (in OC 320:7) who writes that the heter to do borer for immediate use is only as long as one is doing borer while in the actual eating process – however squeezing lemon onto fish is seen as a preparatory action, not part of the immediate eating process and may be a problem. According to this view, it would only be permitted to squeeze lemons onto fish which is already in one's mouth. It would also be forbidden (according to this view) to squeeze lemon into liquid or into an empty vessel, as that (according to the Magen Avraham's view) is not seen as part of the eating process and would therefore be an issur D'Oraita of borer. It is worth noting that nowadays we do not have such lemons (at least in England); a proof to this is that one makes a beracha on lemons – “shehakol” or under some circumstances, even “borei pri ha'eitz” (Kaf HaChaim 204:24). This shows that our lemons are considered edible (for if they were not edible, one wouldn't make a bracha at all – see Mishna Berura 202:37). The fact that a bracha is made on lemons seems to indicate that at most there may only be an issur D'Rabanan of borer (Magen Avraham 611:2), even if one is machmir for the opinion of the Magen Avraham who considers squeezing lemons to be borer (320:7).

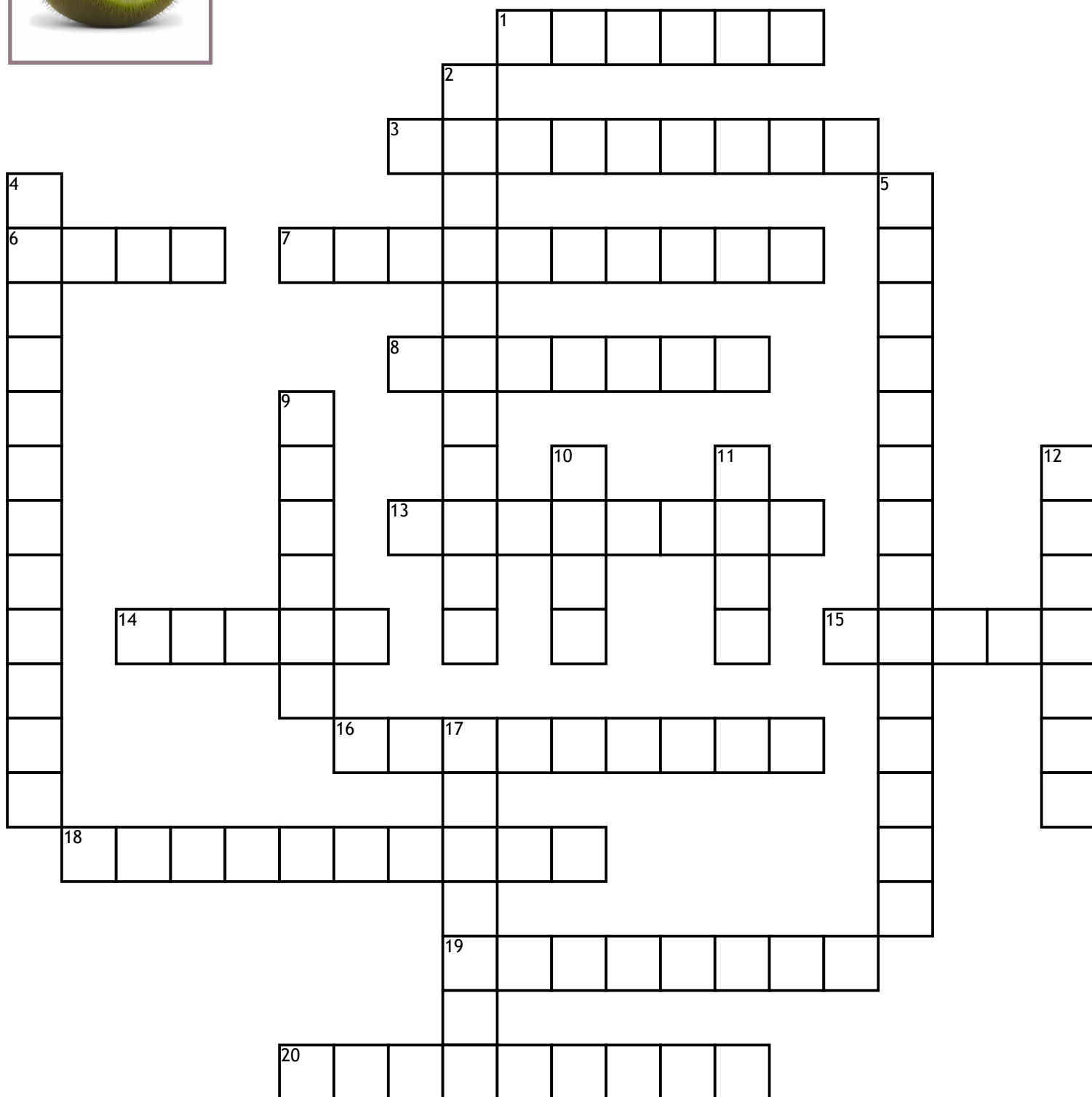


To summarise: According to the Mechaber and Aruch HaShulchan one may squeeze lemons into an empty cup/liquid or on food as he wishes on Shabbat with no worries. According to the Mishna Berura (320:22), there is an issur D'Rabbanan to squeeze lemons into liquid or an empty cup, but one may squeeze them onto food. According to the Mur U'Ketzia (OC 320) and Chayei Adam (Shabbat 14:4), there is a chiyuv chatat to squeeze a lemon into an empty vessel or into liquid. One may squeeze lemons onto food me'ikar hadin, but one should be machmir not to. (Mishna Berura 320:17) According to the Tehilla LeDavid (320:7) and the Chasam Sofer (Teshuvot 181), there may be an issur De'Oraita of borer to squeeze lemons even onto food, (which in accordance of the opinion of the Magen Avraham in 320:7 is not considered an immediate use) and it should be avoided.

The Yalkut Yosef (320 13-15) writes that the main halacha is to be lenient in the whole matter, like the Mechaber's opinion but someone who is strict and only squeezes lemons onto food will receive a blessing. Someone making lemon tea should not squeeze a lemon into an empty cup and afterward put the sugar and water, but rather put the sugar in first followed by lemon and then water. Even though the main halacha is to be lenient, since one could easily cater for the stricter opinion, one should do so. The Ben Ish Hai writes a siman to remember the correct order. “Sulam”- Sugar, Lemon, Mayim.



Fruity Fun



Across

- 1. Father, yes!
- 3. Latin American nut
- 6. Gave an American nickname for the English
- 7. Gave its name to a [now defunct] mobile phone
- 8. Hebrew tonsils
- 13. Nutty pastry whose factor will help you calculate the circumference of a can of peas
- 14. Cut back a tree
- 15. Adult male, leave!
- 16. Celebrity fruit
- 18. Big bird’s berry
- 19. Upper body nut
- 20. Smooth-skin peach

Down

- 2. Sounds like a bristly couple
- 4. Sounds like a very dark electricity flow
- 5. Oriental light
- 9. Bendy triple-A fruit with downgraded bracha
- 10. Calendar fruit
- 11. NZ bird
- 12. Nut produced by two companies [abbr.]?
- 17. Comes between Marccot and Macot



Across

- 1. Papaya
- 3. BrazilNut
- 6. Lime
- 7. Blackberry
- 8. Almonds
- 13. PecanPie
- 14. Prune
- 15. Mango
- 16. Starfruit
- 18. Gooseberry
- 19. Chestnut
- 20. Nectarine

Down

- 2. PricklyPear
- 4. Blackcurrant
- 5. Chineselantern
- 9. Banana
- 10. Date
- 11. Kiwi
- 12. Coconut
- 17. Apricot



To Nurture Like Nature

By R' Meir Simcha Cohen

Picture the scene. You're walking through the countryside on a pleasant summer's afternoon. The sun is shining. The grass is lush and green. And the trees are in full bloom with delicious-looking fruit glistening in the sun, just waiting to be eaten. It's relaxing, invigorating and deeply satisfying.

No, this is not a meditation session. No, this is not an advert for a fruit-picking business. Yes, this is the depth of the G-d-given present called nature.

We've all been taught since we were children that Hashem is a 'Tov, U'meitiv' – He is inherently good and He grants only good. In fact, the blessing of our world and its natural beauty is a prime example of this. You see, while chocolate and delicacies, for instance, may indeed be enjoyable and pleasurable, they are still somewhat fleeting and shallow. Nature, on the other hand – perhaps best epitomized by the tree in bloom, which the Mishna (Rosh Hashanah 2a) says is theme of Tu Bishvat – provides not only an enjoyable scene; it also generates a certain deeper sense of peacefulness and serenity. It enhances our vital human need for menuchat hanefesh and harchavat hada'at, a tranquil and expansive mindset – an essential component of our basic mental wellbeing. This, says Rabbi Yaakov Neiman, in his Darkei Mussar, is the message of Tu Bishvat.

This, he goes on to say, can be taken a step further. The Torah instructs us, "Ve'halachta bidrachav

– You shall go in His ways", that we should attempt to imitate Hashem's 'characteristics' and to relate to others with the same positive qualities that He extends to us. Hence, the message of Tu Bishvat would mean that to merely avoid being unpleasant to others or even to give them superficial gifts and assistance, whilst certainly a good start, is still insufficient. It is the desire to grant other people a sense of deep happiness, satisfaction and confidence, that we're looking for.

We may be forgiven for thinking that boosting another's mental state is primarily a job best left to our communities' Rabbis and therapists. In truth every single individual can play a significant part in this by simply taking the time every so often just to extend a smile, a listening-ear and expressing a genuine interest and care in the other. A kind word and pleasant countenance is something that we all appreciate and is indeed so readily available for all of us to utilise. There are so many people in society who are suffering in silence and are in pain. Who knows just how much we can achieve by taking a few moments to express a sincere interest in another's life and wellbeing. If Hashem gave us

the wondrous gift called the beauty of Creation, in which He enables us to take a deep satisfaction and pleasure, then this itself is an indication and benchmark of how we should be interacting with our fellow Jews.

The Mishnah in Avot (1:15) quotes the famous instruction of Shammai, "And receive every person with a pleasant facial expression", to which the Tiferet Yisrael (Rabbi Yisroel Lifschitz, 19th Century Germany) comments, "There is no bigger success possible for a man than the increase in [the number of] those who love and respect him". Sharing a smile and moment of genuine friendship with another can have far larger ramifications than we might otherwise think possible.

Or as Dale Carnegie, in his best-selling 'How to Win Friends and Influence People', quotes (p. 88–89), "[A smile] enriches those who receive, without impoverishing those who give", and, "For nobody needs a smile so much as those who have none left to give!"

Let us take the message of Tu Bishvat. Let us appreciate the nurturing gifts of our wondrous world. Then let us pass that on to someone else!