

**MOTZAI SHABBOS EVENT**

This Motzai Shabbos all men and women are invited to join us for a learning evening about the Beis Hamikdash.

The Mishkan and Beis Hamikdash, a historical perspective based on Nach and Midrashim with Rabbi Yossi Gordon

Why the Altars cannot become impure - The Rebbe's lesson on the nature of a Jew with Rabbi Yonason Johnson
8:00-9:15pm in the Goldhirsch Hall. Light refreshments buffet.

BEIS HAMIKDASH EVENING

Save the date. The Kollel's annual Beis Hamikdash learning evening will take place on Motzaoi Shabbos Parshas Matos-Masei.

3 speakers will present on different aspects of the Beis Hamikdash. Stay tuned for details of speakers and topics.

DAILY BEIS HAMIKDASH THOUGHT

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אין בית המדרש בלא
חידוש Chiddush



Retirees shiur with Rabbi Yankel Raskin

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Strengthening Torah and Yiddishkeit

This week we celebrated the Friedike Rebbe's liberation on Yud Beis and Yud Gimmel Tammuz.

Yud Beis and Yud Gimmel Tammuz is a time to strengthen our activities of spreading Yiddishkeit and Chassidus, following in the ways of the Baal Hageulah.

In his letter in honour of the first celebration of Yud Beis Tammuz (5688), the Friedike Rebbe writes that "it should be established as a day of farbrengen and hisorrerus to strengthen Torah and Yahadus (חיזוק התורה והיהדות) in each place according to its needs".

The Rebbe questions; Torah study is part of Yahadus. Why does the Friedike Rebbe deliberately highlight strengthening Torah as something seemingly separate from Yahadus? Further the letter does not refer to spreading or teaching Torah but to strengthening Torah.

The Rebbe answers that "strengthening Torah" is not something separate; rather it is a precondition and the directing force in all of our activities to strengthen Yahadus.

Since the Friedike Rebbe writes that we need to strengthen Jewish observance in every place, one may think that in a place where Jews are not-yet observant, one can and should adapt the principles of Torah according to the needs of the place to be more effective.

So the Friedike Rebbe emphasises that the activities to strengthen Yahadus must be based on Torah without compromise.

This is our challenge and it's a delicate balance. We can and must spread Yiddishkeit in all places and to Jews from all backgrounds, but we must remain true to what and whom we represent.

As shluchim and Mosdos, we face a dilemma. Should we be lenient on certain higher Torah standards to better reach a wider audience?

In a Sicha from Parshas Shelach 5748, the Rebbe addressed the sin of the Meraglim. Like the Meraglim, we need to use our own seichel in deciding

how we approach our Shlichus. But the Rebbe highlights, that it is self-understood that the way one approaches their Shlichus must be built on the principles of Torah and the instructions of the Meshaleach. Only then can the Shlichus be the way the Meshaleach wants it to be.

The Rebbe addresses the rationalisation that by compromising on higher standards we will have greater Hatzlocha and attract more people to bring closer to Yiddishkeit. In a Sicha from Pesach 5714 the Rebbe stresses that Kiruv must be without compromises to Torah.

The truth of the argument that by compromising we will be more successful is highly questionable. Even if one was sure that this was the case, who says that this is Hatzlocha? Who says that Shlichus comes above the Shulchan Aruch?

Countless times the Rebbe quoted the Mishna . We must draw Yidden closer to true, authentic Torah and not bring the Torah down to them with compromises or forgoing on aspects of Halocha. When spreading Yiddishkeit we do not necessarily give the full Torah in one shot. But the Yiddishkeit that we give must be without compromise.

Shlucho shel Odom K'moso, operating under the Rebbe's name is a tremendous zechus, but it comes with a great responsibility.

The days of Yud Beis and Yud Gimmel Tammuz are an Eis Ratzon to draw down Brochos for the success of our Shlichus and activities in Hafotzas Yahadus. The Keili for the Meshaleach's Kochos is when we have Chizzuk HaTorah as the foundation.

For this reason even Mosdos require Aseh Lecha Rav; to have a Rov and a Chassidish Mashpia with whom they consult and take direction. This will ensure that our efforts to reach and share Yiddishkeit with all Jews will be according to Torah at the highest standards.

In this zechus may we receive all of the blessings and Kochos to have true Hatzlocha and bring our fellow Yidden closer to Torah and Chassidus.

Removing fish bones on Shabbos—Part 2

Rabbi Yonason Johnson

In last week's edition we discussed the Heter of the Mishna Berura that immediately before placing food into one's mouth they may remove Pesoles as this is considered part of eating. This Heter would apply to any form of Pesoles. However many Poskim question the validity of this Heter.

The lenient approach 2 - rationale of the Piskei Dinim

The Piskei Dinim Tzemach Tzedek¹ discusses the status of small bones in herring and the permissibility of removing them prior to eating. He presents a different basis to permit removing these bones.

The Rosh² writes that when nuts have been cracked and are still sitting in their shells, the shells are not defined as Pesoles since this is 'the way of the fruit'. Only once they have been separated from the nut do they take on the status of Pesoles. This is unlike the bones and shells that have already been completely separated from the food which are Pesoles.

Maharsha"l in Yam Shel Shlomo³ explains that the Rosh is saying that until the shells have been separated from the nut, they are still considered part of the fruit. Therefore taking the shells from the nuts is a case of taking Ochel from Ochel within the same food type, which is permissible.

The Piskei Dinim writes that the same logic applies to herring bones. Since the bones are within the fish itself and have never become separate, they are considered as part of the fish and not Pesoles. The rationale is even stronger in the case of fish bones because the bones are absorbed within and part of the fish itself.

He notes that the Ta"z⁴ argues with the interpretation of the Yam Shel Shlomo and would thus forbid removing fish bones.

Nonetheless the Tzemach Tzedek relies on the Yam Shel Shlomo since many Rishonim⁵ permit even the removal of real Pesoles before eating. Whilst we do not generally follow their opinion, we may rely on them in the case of small fish bones which one can argue are not Pesoles at all (like the view of the Yam Shel Shlomo).

Therefore, whilst the rationale of the Yam Shel Shlomo (that there is no Borrer in removing the bones) would allow one to remove the small bones from fish even well in advance of the meal, the Tzemach Tzedek would only rely on this to separate the bones immediately before the meal.

Additionally, according to the conclusion of the Piskei Dinim, one would also be able to remove the actual spine and large bones as well, since they too are part of the fish and therefore not considered Pesoles before having been removed⁶.

Nonetheless, the Ketzos Hashulchan notes that the Piskei Dinim writes that this Heter is only because there is no other alternative (לא סגי (בללאו הכי). This is why the Piskei Dinim only discusses the small bones in herring. Therefore one cannot rely on this Heter for large bones and the spine where it is easy to cut the fish away from the bone.

Ketzos Hashulchan goes a step further, writing that one should also only rely on this Heter to remove the small bones from herring immediately prior to actually eating. This is to rely on the opinions discussed last week hold like the Mishna Berura that when done immediately prior to placing food into one's mouth, they could even remove absolute Pesoles.

The lenient approach 3 - rationale of Yabia Omer

Another rationale to permit removing fish bones is brought by Harav Ovadiah Yosef⁷. He writes that some Rishonim⁸ hold that the Melacha of Borrer only applies to foods where the Pesoles is not actually attached to the food such as nut shells and the like. Where the Pesoles is Davuk (attached) or Mechubar (connected) to the Ochel, Borrer does not apply. This Heter would certainly apply to removing the spine and bones from fish where they are attached⁹.

Harav Ovadiah does not rely on this Heter alone to allow one to remove fish bones. He combines it with the other Heterim discussed above including that of the Tzemach Tzedek¹⁰ (that the bones are part of the fish and not Pesoles), the fact that some Rishonim allow the removal of actual Pesoles before eating¹¹ and the opinions that permit removing Pesoles while eating¹².

Based on the combination of these leniencies he permits the removal of bones, noting that this is Minhag Yisrael Pashut – a widespread accepted practise¹³.

Conclusion

We have seen a number of approaches and factors that would make it permissible to remove fish bones.

Practically based on the discussion above, those who remove fish bones on Shabbos immediately before eating have basis for their practise. Even according to this position the leniency should only be applied to small bones.

However since many Psokim are Machmir and we are talking about a potential Issur Deoraisa, there is grounds to adopt the strict approach and not directly remove any bones from fish. Rather one should cut away the flesh of the fish and pull it away from the bones or place a piece of fish in their mouth and remove or spit out the bones after having eaten the fish.

However in cases of difficulty such as when feeding young children who cannot remove the bones while in their mouths and for whom swallowing bones can be dangerous, one can rely on the leniencies above and remove the small bones by hand immediately prior to feeding the child¹⁴.

Note: Once the bones have been removed from the fish, they are considered Pesoles according to all opinions and may not be removed if they are sitting on top of or mixed up between fish pieces.

1. 319
2. Beitza Siman 28
3. Beitza 14b
4. 510:3
5. Rabbeinu Yishaya, Rashb" a and Rabbeinu Yerucham. This is the opinion of the Tur.
6. Badei Hashulchan 125:44
7. Yabia Omer 5:34:4
8. Sefer Haaruch Dosh and Meiri 134a
9. Quoting Shem Chadash 54d quoting Tal Oros
10. Quoted within his Teshuvah
11. Also part of the Tzemach Tzedek's Heter
12. As required by Mishna Berura and Ketzos Hashulchan
13. See Yalkut Yosef Siman 319:37
14. Igros Moshe 4:74 Borrer and Minchas Yitzchok 1:75, Shabbos Kehalacha volume 2 p 227