



A collection of
Torah thoughts
produced by the
Kollel

חידוש

אין בית המדרש בלא
Chiddush

KOLLEL UPDATES

AVOS UBONIM

Avos Ubonim term 1 began with a huge turn out of over 50 boys.

Outside of school holidays, Kollel's Avos Ubanim has now been running every week for a year straight and the crowds keep coming!

After learning, the boys were treated to a story, raffles and an icy-pole to cool off.

The fun and action continues every Sunday through till Pesach, 6:30-7:15pm in the Mezzanine followed by Mincha.

Come and find out about the special activities and prizes for this term.

MEGILLAH SHIUR

Rabbi Yossi Gordon will be teaching a 4-week Nach series for men on **Megillas Esther**.

Wednesdays 8:30-9:30pm in the Kollel Menachem Beis Medrash.

Learn new insights from the Midrashim and Meforshim, guided by one of the best Nach educators around.

Stay tuned for details of more pre-Purim learning opportunities, including a halocha shiur, Likkutei Sichos and Megillah personalities.



In this issue

Making them Count **P.1**

Squeezing Lemons on Shabbos **P.2**

Making them Count

Our son just started school this week. Like other parents, watching a 5 year old enter into a sea of older children all in uniforms is a daunting experience. How will they manage? Will they get lost in the crowd?

In the beginning of Parshas Ki Sisa, Moshe is instructed to count Bnei Yisroel. Since we do not count Jewish people (due to concern of *Ayin Hora*), each man over the age of 20, whether poor or rich, would give a half Shekel coin to be used in the construction of the Mishkan. These coins would be tallied to determine the census of the military age population.

The Torah does not use the conventional words for counting such as *וספרת*. Rather it uses the words *כי תשא את ראש*, which literally means *when you lift up the heads of the Jewish people*. What does it mean to *lift up* their heads and why is this a suitable description of the commandment to count the people?

We count things which have an intrinsic unitary value. We count money because each coin is valuable. A child counts their marbles or cards because each one is important to them. The counting itself does not give or create the value. Rather, the counting articulates and gives recognition to the intrinsic value which each counted item innately possesses.

This idea finds expression in *halocha*. We are familiar with the concept of *Bittul* - nullification, whereby a forbidden food becomes nullified if it became mixed into kosher food in a particular ratio (usually 1/60). At this point the forbidden food is considered so negligible that it is as though it no longer exists.

However, an item which is counted or sold by number possesses a certain *Chashivus* (importance). It is referred to as a *Davar Shebeminyan* (something which is counted), and can never become nullified not matter what the ratio. Like a diamond amongst thousands of rocks, something of unique individual value can never truly be considered as nullified.

Back to *Ki Sisa*. Colloquially, to hold lift your head up high describes a state of pride and self-confidence.

One of the desires of all parents and educators is to instil self-pride and a sense of self-worth and confidence in our children - to lift up their heads, to be self-assured and proud of who they are. This sense will carry them through life and allow them to overcome its challenges and to strive to succeed. It is this sense which breeds leaders, who stand up for what is right rather than dissolve or become nullified to the whims of social pressure.

So how do we lift up their heads? By counting them, or more accurately, by showing them that they count.

Every Jewish child (or person for that matter) has deep intrinsic worth. They possess a unique *Neshoma* and a unique personality. Hashem has endowed every person with a unique set of qualities with which to fulfil a unique Divine mission which only they are capable of achieving.

As parents and Mechanchim, our job is to 'count' them. To see their strengths and potentials, to reveal their unique value and to communicate it to them so that they recognise it too.

Each time that we offer our acknowledgement or praise, we are counting them. Each time we communicate how proud we are of them and how special they are and the talents that they possess, we reveal their inner strengths and qualities. We 'count' them and they feel counted. *Ki Sisa*, we lift up their heads.

This message of our belief in them must be constantly communicated. Like Hashem counting Bnei Yisroel, we have to 'count' our children again and again.

May Hashem bless us all with Nachas from our children and may we see them grow up as proud Torah Jews with the self-esteem and confidence to fulfil the Divine mission which has been destined for them to achieve.



Shiurim Schedule

HILCHOS SHABBOS

The popular Hilchos Shabbos shiur for Young Women resumed this past Monday.

We are currently exploring the Halachos of Candle-lighting.

Join Rabbi Yonason Johnson on Mondays, 10:00-11:00am at 29 Orrong Grove for a shiur focused on understanding the halacha and its practical application in real life scenarios.

*Babysitting option is available.

For Men: Rabbi Michael Stern gives a weekly Hilchos Shabbos shiur learning from the Alter Rebbe's Shulchan Aruch, with practical halachic application.

5:30-6:30pm, Shabbos in the Kollel. (Mincha at 5:00pm)

Perfect for Mesibas Shabbos drop-off and pick-up.

4 PARSHIOS SERIES

Climbing the ladder of spiritual growth and personal liberation

Men and Women are invited to join **Rabbi Yonason Johnson** as we unravel the deeper meaning and life-lessons of these 4 special Torah readings through the lens of Chassidus, Kabbalah, Medrash and other Torah sources.

All classes to take place in the Goldhirsch Hall Mondays 8:30pm

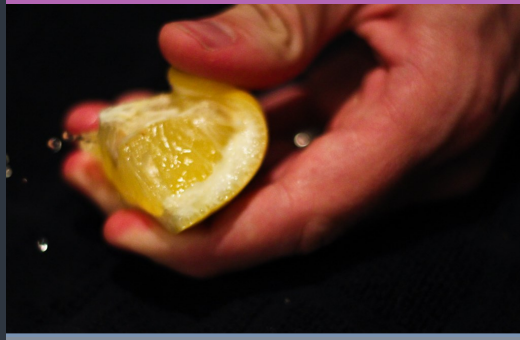
Shekalim

Attaining Wholeness

How the secret to the ultimate completion is found in a half measure.

Feb 24 - כ"ד אדר א'

- Mar 10 - ח' אדר ב': Zachor
- Mar 17 - ט"ו אדר ב': Parah
- Mar 24 - כ"ב אדר ב': Hachodesh



Squeezing Lemons on Shabbos

Rabbi Yonason Johnson

completely permissible. But what about squeezing lemons into tea, or into water to make lemon juice or to make salad dressing? It

would seem that this is clearly forbidden, since lemons are a type of fruit which is commonly squeezed for its juice.

Nonetheless, the Shulchan Aruch rules that one may squeeze lemons for their juice on Shabbos.

The primary reason for this leniency⁴, is because lemon juice is not (generally) not consumed on its own as a drink, it is always mixed with other ingredients (such as water and sugar). This is as opposed to other fruits which are squeezed to drink straight.

The rationale is that since the lemon juice still needs to be mixed with other ingredients in order to drink, it is not considered to be a real liquid in its own right. Therefore lemons may be squeezed into liquids or even into an empty vessel.

The Magein Avraham and Alter Rebbe⁵ rule like this reasoning of the Shulchan Aruch and permit squeezing lemons on Shabbos in any manner.

However, the later Acharonim argue with this lenient ruling of the Shulchan Aruch.

The original reason found in the Rishonim to permit squeezing lemons was because lemon juice was only used for food and not as a drink. This no longer applies since lemon juice is commonly used in drinks. The Beis Yosef's justification, that since lemon juice is not drunk alone it should be permitted, is questionable.

The Tzemach Tzedek challenges this justification based on the following: Wine in the times of the Talmud would have to be mixed with water to dilute its strength. Nonetheless, squeezing grapes is certainly forbidden even though the wine would only be drunk when mixed with water. Why should lemons be different?⁶

The Mishna Berura, Chayei Adam and Eglei Tal also rule that one may not squeeze lemons on Shabbos (except onto foods).

The accepted practise in most communities today, certainly so for Chabad Chassidim who follow the rulings of the Tzemach Tzedek⁷, is not to

squeeze lemons on Shabbos (except onto foods).

So how do you make your lemon tea? The Mishna Berura⁸ suggests that the lemon should be squeezed onto sugar and the sugar then placed in the tea. This is considered as squeezing onto food which is always permissible.

The Tzemach Tzedek⁹ raises this possibility and argues. Since the sugar will dissolve into the tea and this is the person's intention. If so the sugar cannot be considered as 'food'. It is considered as though you have squeezed into a liquid which remains forbidden.

Rather, one should either use pre-squeezed lemon juice or cut slices of lemon which may then be placed into tea or jugs of water.

Similarly when making dressings, the lemon should be squeezed directly over the salad and the other dressing ingredients mixed and added afterwards.

One final issue on the topic: When squeezing lemons over salad, removing any pips which might have fallen in would be a problem of *Borrer* (selecting). Similarly using a net or strainer to squeeze into (to catch the pips) would also be problematic since it is using a Keli to do an act of *Borrer*.

Conclusion: Lemons, like other fruits, should not be squeezed on Shabbos. The only exception would be to squeeze lemons directly onto solid foods e.g. fish and salad.

¹ Shabbos 145b

² For this reason unlike other fruit juices where the brocha is a generic *shehakol*, wine receives a special blessing. Olive oil, were it to be potable would remain *haetz*. Similarly only wine and olive oil as fruit extracts could render something susceptible to Tumah.

³ The Poskim bring to conditions to be able to squeeze onto food. Either it must be to enhance the flavour of the food or the liquid must be absorbed into the food that it is being squeezed onto.

⁴ See Beis Yosef OC 320

⁵ Misgeres Hashulchan records that the minhag in his locale is to permit squeezing lemons into water.

⁶ There are those who do make a distinction. Wine when diluted is still called wine, suggesting that it does not become *battel*. Lemon when mixed to make other drinks is not longer called lemon juice.

⁷ When the Tzemach Tzedek argues on a ruling of the Alter Rebbe, we follow the rulings of the Tzemach Tzedek since he is the later authority.

⁸ Quoting the Radbaz. This ruling is also found in the Ben Ish Chai and Chida.

⁹ A similar ruling is found in the Chazon Ish. Based on this, squeezing lemon onto sugar to eat would be permissible.