



פרשת שופטים  
אלול תשע"ט

### LATTE & LEARN @ LUIGI'S

This week's ladies' Latte and Learn was given by Rabbi Yankel Raskin who led a discussion on the reasons for blowing the Shofar and what the Shofar achieves.

If you missed this week's shiur, you can join us again on Thursday 11:00am at Luigi's restaurant, 326 Hawthorn Rd.

This week's shiur will be given by Rabbi Yonason Johnson.

### CBD MONDAY MINCHA MICRO-SHIUR

The Kollel and JBD Micro-shiur continues this Monday.

Rabbi Doobie Lisker will present a 10-minute, thought-provoking idea to get you into the High Holiday mode.

Level 5 South, 459 Collins St:  
Micro-shiur 12:50 pm, then  
Mincha 1:00 pm.

Level 48, 101 Collins St:  
1:30 pm Mincha, followed by  
Micro-shiur.

### CHAI ELUL LEARNING

We will be hosting another Anash Chassidus Beis Midrash evening in celebration of Chai Elul.

All men and Bochorim are invited to join us on Tuesday night אור ל"י אלול, September 17 at 8:00pm in the Goldhirsch Hall.

Fleishig refreshments served. There will also be a special Goiral for those who take on Chassidus Hachlatos.



Rabbi Gordon's Wednesday night Nach shiur

## Lessons in leadership

In two of his teachings on this week's Parsha, the Tiferes Shlomo explores the important qualities that a true Jewish leader needs to have;

שפטים וְשָׂטְרִים תִּתֵּן לָךְ בְּכָל־שְׁעָרֶיךָ אֲשֶׁר ה' אֱלֹהֶיךָ נָתַן לָךְ לְשִׁבְטֶיךָ וְשָׂפְטוּ אֶת־הָעָם מִשְׁפַּט־יָדְיָךְ:

*You shall place for yourself judges and policemen in all of your gates... and they shall judge the people righteous judgements.*

In Pirkei Avos, our sages teach וְהָיוּ דָן אֶת כָּל הָאָדָם לְכַף זָכוּת. Even when we see someone who has acted wrongly or appears sinful and lowly, the Torah requires us to judge them favourably; giving them the benefit of the doubt and judging them in a positive light.

It was this quality that Shlomo Hamelech asked Hashem to endow him with at the beginning of his reign. Shlomo asked "Grant, Your servant an understanding heart to judge Your people..." He asked for the love, empathy and compassion to judge the Jewish people with understanding; to be able to see their goodness and judge them favourably.

Whilst required of all people, this trait is absolutely vital for a leader to possess and is the path of the Tzaddikim and true leaders of the Jewish people.

In relation to themselves, Tzaddikim are self-critical. With humility, they see themselves as lowly and undeserving. They constantly evaluate their deeds and chastise their shortcomings, living as though under the scrutiny of judges and policemen.

But this critical eye is reserved only for evaluating themselves. When judging others, they are filled with love and see only the good.

This is alluded to in the teaching of Hillel; "That which is hateful to you, do not do to others". Even though the Tzaddikim despise themselves, that which they despise themselves with self-criticism, they do not place on others, by judging them in the same way.

This is the inner message of the opening verse of the Parsha.

The judges and policemen of criticism and judgement, you shall place "for yourself". But when you judge the people, it should be a judgement of righteousness, to find the righteousness within them.

שָׁמוּ תָשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְרָתְהוּ אֶל־הָיִד בּוֹ מִקֶּרֶב אֶחָיִךְ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּבַל לְתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אֶחָיִךְ הוּא:

You shall place a king over yourself... You shall set a king over yourself from amongst your brothers; you must not set a foreigner over you, one who is not your brother.

When stressing that the king must be from amongst our brothers and not a foreigner, the Torah is not merely coming to exclude a non-Jew as this would be obvious. The verse is sharing a deeper message about a quality a king needs to have.

A true Jewish leader is one who deeply loves his people and would be willing to sacrifice himself for them and for their benefit.

Moshe, the greatest Jewish leader to have lived, merited his greatness because he was deeply concerned for the honour of the Jewish people. In his first act of leadership, the Torah says וַיֵּגַד מֹשֶׁה וַיֵּצֵא אֶל־אֶחָיו "and Moshe grew up and went out to his brothers". Tiferes Shlomo explains that this verse hints that Moshe became great because he saw and loved each Jew as a brother.

This is the inner meaning of appointing a king from among your brothers מִקֶּרֶב אֶחָיִךְ. The word מקרב, is related to the word to sacrifice. A king should be someone who loves each Jewish person as his very own brother. And he should be someone who is willing to sacrifice himself on their behalf.

But you should not appoint "one who is a foreigner and is not your brother". Someone who lacks this quality and to whom you are like a foreigner in their eyes and not a brother, is not the ideally suited candidate to serve as king.

This is the meaning later in the Parsha when Moshe says נָבִיא מִקֶּרְבְּךָ מֵאֶחָיִךְ כִּמֹּנִי יָקִים לָךְ ה' אֱלֹהֶיךָ "Hashem will raise for you a prophet like myself" This cannot refer to their level of prophesy, because the Torah attests that no prophet will be as great as Moshe in prophesy.

Rather it means that the future prophets will embody the trait of Moshe to love each Jew deeply like a brother and be willing to sacrifice himself for them.

A king who leads in this manner is assured "that he and his descendants will have a long reign amongst Yisroel."

## Squeezing lemons on Shabbos

Rabbi Yonason Johnson

One of the Shabbos Melachos is Dosh - threshing. Threshing is the process used to extract grain kernels from their husk.

Mefarek is a Toldah (subcategory) of the Melocha of Dosh, which forbids extracting any food or liquid from the source in which they were originally absorbed. Squeezing fruits (sechitah) to extract the liquid from inside of them is considered Mefarek.

The Talmud<sup>1</sup> rules that on the Biblical level, the prohibition of squeezing fruits only applies when squeezing grapes or olives. The Rishonim have different opinions on why these fruits are singled out.

Rashi explains that it is because the majority of grapes and olives are used to extract their liquids, to make wine or oil. Based on this, grapes and olives are not exclusive. If at any time another fruit type is primarily used for making juice, this too would be Biblically forbidden.

The Ran on the other hand, explains that only grapes and olives are forbidden because only their extracts are considered as one of the seven halachically defined liquids<sup>2</sup>. All other fruit juices are not considered as liquids, but rather as a part of the fruit that has been separated or 'cut off'.

This dispute would impact the status of juicing oranges. According to Rashi squeezing these oranges would involve a Biblical prohibition. But according to the Ran it would not.

Even if not Biblically forbidden, it is Rabbini-cally prohibited to squeeze any fruit of a type that is commonly used for juicing. This would include most fruits nowadays.

### Squeezing over food

Squeezing juice over food<sup>3</sup> is permissible based on the Talmudic dictum that "whatever comes into food is considered like food". In this 'halachic reality' the fruit juice is no longer considered juice, but rather like a piece of the fruit. This would even apply to squeezing grapes and olives.

However, squeezing fruits into a liquid or an empty cup remains forbidden.

### Lemon juice

Based on the above, squeezing lemons onto fish or into salad would be completely permissible. But what about squeezing lemons into tea, squeezing into water to make lem-

onade or to make a 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 unequivocally that one may squeeze lemons for their juice on Shabbos.

Lemons are treated differently from other fruits in this regards.

The primary reason for this leniency<sup>4</sup> is because lemon juice is not (generally) 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 to be potable, 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 cup.

The Magen Avraham and Alter Rebbe<sup>5</sup> rule like the Shulchan Aruch based on this reasoning. They too 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 Heter no longer applies as lemon juice is commonly used in making drinks.

They question the validity of the Beis Yosef's contention that because the lemon juice is not drunk on its own, then it should be permitted.

The Tzemach Tzedek challenges this contention based on the following argument;

Wine in the times of the Talmud was very strong and would have to be mixed with water to dilute its strength. Nonetheless, squeezing grapes is still forbidden even though the wine would only be drunk when mixed with water. So why should lemons be different?<sup>6</sup>

The Mishna Berura, Chayei Adam and Eglei Tal likewise rule that one may not squeeze lemons on Shabbos, with the exception of squeezing them directly onto food.

This is the accepted practise in most communities today, certainly so for Chabad Chassidim who follow the rulings of the Tzemach Tzedek<sup>7</sup>.

### Making lemon tea

So how do you make your lemon tea? The Mishna Berura<sup>8</sup> 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 as discussed above.

The Tzemach Tzedek<sup>9</sup> raised this possible solution but rejects it. Since the sugar will dissolve into the tea and this is the person's intention, the sugar cannot be considered as 'food'. Therefore, squeezing lemons onto sugar is treated like squeezing into a liquid, which remains forbidden.

Accordingly, 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.

### Borrer concern

One final issue on the topic: When squeezing lemons over salad sometime pips will fall into the salad. Removing any pips which might have fallen into the salad would be a problem of Borrer (selecting).

Similarly, using a net or strainer to catch the pips, would also be constitute 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. Water, wine, blood, olive-oil, milk, dew and honey. 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 no 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.