

Special thanks to Manny Saltiel & anshe.org for the help with the content



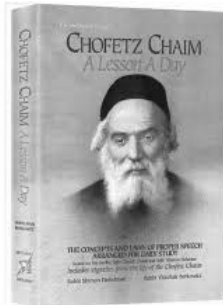
Rav Yehuda Zev Segal, the Manchester Rosh Yeshiva (1910-1993).

Yahrzeit date: 22nd of Shevat (this year: Thursday, Jan. 23)

Rav Segal is mostly known to the World Jewish community for his work involved in spreading the awareness of the laws of Shemiras HaLashon. He was the founding rabbinic advisor of Chofetz Chaim Heritage Foundation and was behind the compilation of the book *A Lesson a Day*, which contains the laws of Shemiras HaLashon arranged for daily study. In so many homes today the two halachos from the Sefer Chofetz Chayim are learned daily, due to this book.

Already at a young age, his sensitivity to others was very noticeable. The following is a recollection of Rav Mordechai Smith who studied with the 13-year-old Yehuda Zev. "Our study session began very early in the morning. In order to avoid making noise as he walked downstairs, he would climb out of a window on the second story of his house and slide down a drainpipe, reaching the backyard without waking up anyone."

From ages 20 until 23 he attended the Mir yeshiva, which was located in those days at its original birthplace in the Polish town of Mir (in today's Belarus). There, he learned with Rav Chaim Shmulevitz and formed close bonds with Rav Yechezkel Levenstein and Rav Shimon Shkop. During one *bein hazmanim* Rav Yehuda Zev traveled to Rodin to visit the Chofetz Chaim. That meeting was a life changing experience for Rav Segal. ♦



Halacha Challenge

Fresh Juice from Oranges

by Shlomo Epshteyn



With the bounty of citrus fruits that Hashem provides during the winter season, many take the opportunity to enjoy these fruits on Shabbos. In the Feldman home, freshly squeezed orange juice is the kids' oneg Shabbos. Once, the family did not have time to squeeze the oranges before Shabbos. Avromy did not despair, "No problem, I'll just press the orange slices with my fingers and the juice will flow directly into my mouth." Moishy had another solution, "I'll press the orange slices with my mouth and slurp up the orange juice."

Question

Are these good solutions?

Answer

Avromy's solution is not a good one, because it entails an action that's prohibited on Shabbos. Moishy's solution, however, is fine.

Explanation

This is a continuation of our series on *S'chita*. Squeezing grapes and olives by hand or with an instrument to obtain their juice / oil is the *melacha* of *Mefarek*, which is a *tolda* of *Dosh* (threshing). Regarding other fruits that people squeeze to obtain their juice (example: oranges), extracting the juice is forbidden *m'derabbanan*⁷. However, many Rishonim¹ permit extracting the juice of any fruit by mouth. One of the reasons given for this leniency is that it is not "*derech s'chita*" to extract juices by mouth: The normal way for the *melacha* of *mefarek* to be performed is by hand or by an instrument, not by mouth¹. Since the *melacha* is performed in a completely abnormal way (*shinui gomur*)², it is permissible to do so even *m'derabbanan*.

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Halacha Challenge

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There is another angle from which to permit squeezing juice by mouth. The Beis Yosef³ cites a *teshuva* from the Rosh: "If water has worms inside of it, one can drink it [on Shabbos] with the help of a cloth, by putting the cloth over his mouth to hold back the worms." Even though typically it would not be permitted to use a cloth as a filter to hold back *p'soles* due to the *melacha* of *Borer*,⁴ in this case it is permitted.

The Rosh explains that the *melacha* of *Borer* is only possible when a person improves the food (or drink) prior to the consumption of that food. Improving the food before eating it is called "*derech melacha*" – the way that a *melacha* is performed in the agricultural setting. However, improving the food while eating is not "*derech melacha*", and therefore, it is permissible to hold back the *p'soles* while drinking the water. The Shulchan Aruch⁵ rules according to this *p'sak* of the Rosh. The Taz⁶ writes that we can apply this principle to a case of squeezing out the fruit juice by mouth: Since the juice is being "prepared" (i.e. squeezed out from a fruit) at the time of drinking it, such an action is permitted.

Even though many Rishonim are lenient in this *din*, some Rishonim are stringent. As such, the *halacha* of extracting juice by mouth, does not apply in the same way to all fruits. In this article we discussed the *din* of squeezing oranges and other similar fruits by which, according to most poskim, *Mefarek* applies only *m'derabbanan*⁷. B'ezras Hashem, in the next issue, we'll see how this *halacha* pertains to fruits like grapes by which *Mefarek* applies *m'deoraisa*. ♦

1. שבלי הלקט ועוד שהביא ב"י בסימן שכ ד"ה וכתוב בהגהות *1. מ"ב סימן שכ ס"ק י' 2. שם *2. ר"ן סוף פרק ח' שרצים ד"ה האי סוכרייתא 3. בית יוסף א"ח ס' שיט ד"ה כתב הרא"ש 4. דלגבי בורר הוי כקנון ותמחוי דאסור אפ' באוכל מתוך פסולת – שו"ע א"ח ס' שיט סעי' א' 5. שו"עא"ח ס' שיטסעי' ט"ז, ועיין במ"ב ס"ק נ"ט בענין מלבן ובס"ק בענין גזירה שמא יסחוט 6. ט"ז א"ח ס' שיטס"ק ב' 7. מ"ב סימן שכ ס"ק ה' וס"ק יב

Wonders of Creation

Wawona Tree

by Alex Isaacson

The Wawona, as it was named by the Native Americans, or the "Giant Sequoia" is the sole living species in the genus *Sequoiadendron*, and one of three species of coniferous trees known as "redwoods." Sounds complicated, but simply put, the Giant Sequoia is the largest and oldest living life-form on planet Earth. In fact, some are as old as 3,500 years! These trees only exist in groves on the western slopes of the Sierra Nevada Mountains of California.



Giant sequoias are the world's largest trees by volume. They grow to an average height of 160–279 ft and 20–26 ft in diameter. Record trees have been measured to be 311 ft in height and over 56 ft in diameter. The oldest known Giant Sequoia (based on ring count) is about 3,500 years old. Sequoia bark is fibrous, furrowed, and may be 30ft thick at the base of the columnar trunk. It provides significant fire protection for the trees.

How does water reach all the way to the top of a tree you may ask? Well thankfully, Hashem gave it the ability to use the properties of cohesion and adhesion. These properties allow the water to move up a tree regardless of its height. Cohesion allows the individual water molecules to stick together in one continuous stream. Adhesion permits them to adhere to the cellulose molecules in the walls of special cells. When the water reaches a leaf, it evaporates, thus allowing additional water molecules to be drawn up through the tree. ♦

Riddles & Parsha Qs

Answer to last issue's Parsha Q:

(Riddle: Q: Since Mitzraim was a place from which it was impossible for a slave to escape, how did thousands of *bonei* Ephraim manage to leave?)

Since *bonei* Ephraim were descendents of Yosef, they were treated with royal respect and were given freedom to leave Mitzraim at any time. [see *Let My Nation Go*, p.97 who brings this explanation in the name of Yalkut Reuveni and Sifte Kohan]

Riddle



I am too young to be *parve*.
Who am I?

Kids Ask, Zeidy Answers



Zeidy, why at *matan* Torah, did Hashem make grass and flowers grow on Har Sinai?



Good question, kids. Perhaps one of the reasons is as follows: In the book of Shir HaShirim it is revealed that the giving of the Torah was like a *chasuna* between Hashem and the Jewish people. The place where a *chasuna* is taking place needs to look beautiful!