



## DVAR TORAH VAYEIRA



By: Rabbi Avrumi Wax

### **Avraham's Humility: The Recipe to Greatness**

When Avraham said, "I am dust and ashes" (Bereishis 18:27), he showed the trait of humility. Humility means recognizing that everything we have comes from Hashem.

The opposite of humility is arrogance. The Torah warns us strongly against arrogance twice in Sefer Devarim. The first time it says, "Beware lest your heart becomes haughty and you forget Hashem your God" (Devarim 8:14). The second time it says, "You may say in your heart, 'My own strength and the power of my hand made this wealth for me,' but remember that it is Hashem your God who gives you the strength to succeed" (Devarim 8:17-18).

The Medrash Talpiyos teaches that a person does not sin unless arrogance comes first. Arrogance leads to all other sins. The Gemara (Sotah 5a) teaches that Hashem declares about the arrogant, "He and I cannot dwell together in the same world." It also compares arrogance to idol worship and says that an arrogant person will not rise at the time of the resurrection of the dead.

On the contrary, humility leads to greatness. Hashem gave the Torah on Har Sinai, the lowest of the mountains, to show that humility brings greatness. The name "Sinai" even shares the same numerical value as "anavah," humility.

However, the Gemara (Sotah 5a) also teaches that a Torah scholar should have "one-eighth of one-eighth" of arrogance. This means a small amount of self-respect is necessary to uphold the honor of the Torah, but never true arrogance.

The Kotzker Rebbe was once asked: if Hashem wanted to give the Torah in a humble place, why did He not give it in a valley? He answered that it is no test for a valley to be humble since it is already low. The challenge is for a mountain to be humble. True humility does not mean pretending to be worthless. It means recognizing your strengths, yet knowing that they come from Hashem and must be used for His service.

May we learn from Avraham Avinu's words, "I am dust and ashes," to live with humility and to remember that all we have comes from Hashem.



By: Rabbi Roey Tal

# HALACHA CORNER

## SQUEEZING ON SHABBOS



**May one squeeze lemon juice onto food on Shabbos?**

**May one make lemonade on Shabbos?**

**May one squeeze out oily schnitzel on Shabbos?**

There is a Torah prohibition of Dosh (Threshing) on Shabbos, separating food from its natural casing. Squeezing fruit to extract juice is a toldah of this melachah, as it separates liquid from a solid.

The Torah violation of squeezing only applies to grapes and olives which are primarily made for juicing.<sup>1</sup> Chazal extended the prohibition to other foods which are commonly juiced and to foods which have absorbed outside liquids as well.<sup>2</sup>

Chazal permitted squeezing rabbinically forbidden juices to enhance the flavor of the food as one's intent is not to obtain the liquid (ex. excess oil out of a tuna can). However, due to borer, this is only permitted immediately before eating.<sup>3</sup>

Chazal also permitted obtaining the liquid of rabbinically forbidden juices if the liquid is being used for flavoring<sup>4</sup>(ex. lemon onto salad) or when most of the liquid is absorbed by the food.<sup>5</sup>

Regarding grapes and olives, it is preferable not to use the two aforementioned leniencies.<sup>6</sup>

**Lemon Juice:**

One is permitted to squeeze lemons onto fish or other foods for flavor.

**Lemonade:**

One may squeeze lemons onto sugar in which it will be mostly absorbed and then stir the mixture into water.

**Schnitzel:**

It is permitted to squeeze out excess oil from schnitzel to improve its flavor.

1. S.A O.C 320:1 and M.B 320:1  
2. Rema O.C 320:1 and S.A O.C 320:7  
3. S.A O.C 320:7  
4. M.B 505:5  
5. M.B 505:6  
6. M.B 320:30

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**Rabbi Shlomo Berk**  
Parsha shiur

**Rabbi Noach Peled**  
Sensitive Complex Misunderstood Topics in the Parsha

**9:45**  
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