



Menucha

בס"ד

*The Shabbos Table Companion
for the Whole Family*

Volume 1
Issue 2
פרשת חיי שרה

Halacha Challenge

Putting an Ice Cube in a Bowl of Hot Soup by Shlomo Epshteyn



While the rest of the family was enjoying its Shabbos meal, 3-year-old Beracha was not happy. "Mommy, the chicken soup is super hot!, she complained. Her mommy thought for a moment and said, "Ok, I'll put in an ice cube to cool down your soup". The older brother Shimon exclaimed, "But isn't the hot soup going to 'cook' the water of the ice cube?!" Everyone turned their eyes to the father for the answer.

Devar Halacha Reviewed by HoRav Malinowitz

It is permitted to put ice cubes into a hot bowl of soup. This is true even in a case where a ladle was not used to serve the soup.

Mekor Halacha

There are two potential issues here. One issue is converting ice into water. The Braisa teaches: "One is not permitted to break snow or hail in order to make the water flow from there".¹ Sefer HaTruma—written by Rabbeinu Boruch, one of the early Rishonim—explains that in the case of the Braisa, a solid is being converted into a liquid. The newly formed liquid will have a status of *molad*—a newly-created substance. Through this Braisa, Chaza"l are teaching us that it's rabbinically prohibited to do an action which will result in a creation of a *molad*.² However, the end of the Braisa states: "but one may put [snow or hail] into a cup or a bowl." The poskim explain that the sages made an exception to the rule: there is no prohibition of creating a *molad* if the actual conversion from solid to liquid is done passively and the resulted liquid is not discernable³. As such, *molad* is not an issue when it comes to putting ice into a bowl of soup, since the conversion from solid to liquid is done passively and the resultant water will not be discernable.

The second potential issue in our case is *bishul*. Generally speaking, we are stringent regarding a *kli sheini*—a vessel into which we transferred the food / liquid from a pot—to assume that the food which was transferred there does have an ability to cook other foods.⁴ However, water is one of the exceptions to this rule. The Braisa quoting Beis Hillel teaches that it is permitted to pour cold liquid into a cup of hot liquid.⁵ The halacha follows this opinion.⁶ The poskim rule that this is true even in a case where the cold water will reach a point of *yad soledes bo* after being poured into the cup of hot water.⁷ As such, *bishul* is also not an issue in the case of putting an ice cube into a hot bowl of soup.

1. שבת נא: 2. ספר התרומה סימן רלה 3. מרדכי פרק ג 4. שו"ע א"ח סימן שיח סעיף ה, מ"ב שם ס"ק מב
5. שבת מב. 6. שו"ע א"ח סימן שיח סעיף יב 7. מ"ב סימן שיח ס"ק פא

Wonders of Creation

A Beautiful Trap by Alex Isaacson

The Venus flytrap is a carnivorous plant native to subtropical wetlands on the East Coast of the United States. It feeds mostly on small insects and arachnids, though it has also been known to feed on beetles, grasshoppers and arthropods.

This plant consists mainly of a rosette of four to seven leaves, which rise from a short subterranean stem that is actually a bulb-like object. Each stem reaches a maximum size of about three to ten centimeters, depending on the time of year. Longer leaves with robust traps usually form after flowering.



What's most interesting about this unique plant is the mechanism by which its trap snaps shut. This involves a complex interaction between elasticity, turgor and growth. Turgor is essentially the plant's strength and rigidity. When tiny hairs and lobes within the plant sense pressure, they close on the prey, trapping it. As for digestion, when prey

is unable to escape, the Venus flytrap's inner lobe surface is continuously stimulated, thus causing a further growth response that forces the edges of the lobes together, eventually sealing the trap airtight and forming a 'stomach' where digestion occurs. It's interesting to note that the trapping mechanism that the *Borei Olam* gave to the Venus flytrap is so sensitive that it can distinguish between living prey and non-prey stimuli such as falling raindrops.



Solve This Riddle

Riddle

In the first 3 words of this week's parsha, it is revealed that the number of years of Sara imeinu's life equals to the number of years that passed from Yitzchok's birth to the *Akeida*. How?

For a hint see *peirush* Daas Zekenim



Answer to last issue's riddle:

(Riddle: Chaim did something. He then came to his Rav and related what he had done. "Chaim, what you did was an *aveira*", responded the Rav. "So how can I do *teshuva*?", asked Chaim. "Oh simple," answered the Rav, "just do the same thing again!" What did Chaim do?)

Chaim fasted on a festive day (e.g. on Shabbos) for a not proper reason (e.g. to help him do *teshuva*). That was an *aveira* (see Misha Berura 288:5)

Why did his Rav told him to fast again? In halacha there is a concept called למיתב תעניתא לתעניתא - after a person fasted on a festive day (even for a proper reason, in some cases), he should atone for not having taken the enjoyment on a festive day by fasting again on a non-festive day. (See Shulchan Aruch O.C. 568:5.)