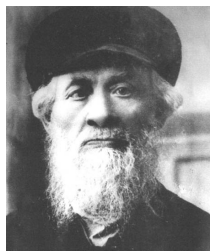


Special thanks to Yaakov G. for the help with the content



**Rav Shlomo Elyashiv** zt"l, the Leshem (1841-1925)

Yahrzeit date: 27<sup>th</sup> of Adar (this year: Wed.-Thur., Feb. 26 - 27)

The Leshem was born in Zoger, Lithuania and was a talmid of Rav Gershon Tanchum in Minsk. There, R' Elyashiv was appointed Rav and Posek. He was the grandfather of Rav Yosef Shalom Elyashiv zt"l. Rav Kook was the Leshem's *chavrusa* in Kabbala.

The Leshem's devotion to Torah learning was legendary, as was his level of piety. The Leshem would close himself in his room wearing *tallis* and *tefilin*, learning day and night. He was a master of both Toras HaNigla and Toras HaNistar. Before writing his *seforim* he would personally make the ink and prepare the quills "*b'kedusha uv'tahara*". It is reported of the Chofetz Chaim that after meeting with the Leshem during his stay in Hamla, he commented: "While our *avodah* is in this world, we hope we achieve things in the higher worlds. Rav Shlomo, being so knowledgeable of the higher worlds, builds there directly. It is still possible to stand next to him in this world, but who knows if in the World of Truth it will be possible to stand in his realm?"

Rav Aryeh Levine said that one time the Leshem's wife, in her innocence, told him that every night for many years she would hear from behind closed doors her husband learning with someone who had a very sweet voice, but she never had the nerve to ask her husband about it. One time, she was forced to come in and interrupt her husband, but she could not reveal to Rav Aryeh Levine what she had seen...

The Leshem wrote several seminal works including *Drushei Olam HaTohu* (Dayah), in which he discusses the creation of the world up until what is recorded in the Chumash; *Sefer HaKlallim*; *Hakdamos u'Sha'arim* (HaKadosh); and *Biurim*. Recently, the more philosophical and less Kabbalistically technical sections of his works were assembled into a single book called *Leshem Shevo Ve'achlama*. As such, he is referred to as "the Leshem".

During his *levaya* in 5688/1928, all who participated witnessed a vision of what looked like a pillar of fire in the form of a rainbow, covering the entire sky from east to west. ♦

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## Halacha Challenge



### Got Milk?

by Shlomo Epshteyn

*In the Goldberg home, the kids sat down to enjoy their breakfast on a Shabbos morning. "Oops, we ran out of milk," sighed their Imma. After opening the freezer, she calmed everyone down: "Ah! We have an open\* container of frozen milk! Let's resume our breakfast in half an hour, once some milk will be defrosted."*

\*To avoid getting into the topic of "opening packages on Shabbos".

### Question

Can that container of frozen milk be taken out of the freezer, placed on the breakfast table to defrost, and then consumed once defrosted?

### Answer

Yes, it is permitted to do that.

### Explanation

This article is a continuation of the series on "melting frozen food / drinks." Let's remember that the prohibition of melting ice comes from the following Braisa<sup>1</sup>: "We don't crush snow or hail on Shabbos so that its water will flow. [However,] one may put [frozen water] inside a cup [of wine<sup>2</sup>]..." Rishonim have different approaches in understanding the reason for this prohibition. *Sefer HaTruma*<sup>3</sup> by Rabbeinu Baruch (one of the early Rishonim) learns that the reason for this prohibition is that the



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## Halacha Challenge

Cont. from page 1

newly formed water will have a status of *nolad* (a newly-created substance), because a solid (i.e., ice) will be converted into a liquid (i.e., water). In general, one may not create a *nolad* on Shabbos, and also one may not use it (on Shabbos) since a *nolad* is *muktzah*<sup>4</sup>.

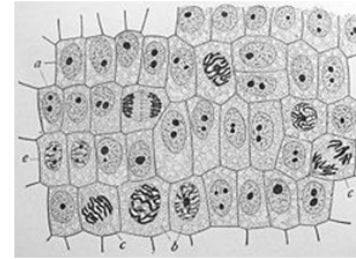
Sefer HaTruma further learns based on this Braisa that it is prohibited to put a *pashtida* (a piece of meat and fat wrapped in a baked dough) next to a fire, since the congealed fat inside the *pashtida* will be melted into a liquid form. Thus, according to sefer HaTruma, converting a solid substance into a liquid is prohibited even if it is done passively (i.e. without a person being actively involved). The *halacha* follows Sefer HaTruma<sup>5</sup>.

The last week's article on melting ice-cream mentioned that the *chumra* of Sefer HaTruma does not apply to all solid foods. Based on the Ran's *peirush* of the *sug'ya, poskim*<sup>6</sup> learn that even sefer HaTruma does not prohibit melting things that are normally eaten in a congealed form. Since the normal way to eat ice-cream is when it's in a non-liquid state, even sefer HaTruma would agree that the melted ice cream does not have a status of *nolad*.

Is frozen milk comparable to ice-cream or to ice? Seemingly, defrosting frozen milk is comparable to melting ice cubes and should therefore be prohibited. After all, both the ice cubes and the frozen milk are not typically eaten in a frozen form, and both produce a drink once melted. Rav Shlomo Zalman Auerbach, as cited by Shemiras Shabbos Kehilchosa<sup>7</sup>, learns that among drinks, frozen water is the only one that gets a status of *nolad* once melted. The reason is the following: A Tosefta<sup>8</sup> states, "Snow is neither an *"ochel"* (food) nor a *"mashke"* (drink)..." As such, melting ice cubes creates an issue of *nolad*, because a *"mashke"* is being produced. However, all other drinks (e.g., milk, beer), retain a status of *"mashke"* even in a frozen form. As such, defrosting milk is permissible, because no new *"mashke"* is being created. ♦

1. שבת נא: 2. ע"פ פירוש רש"י שם 3. ספר התרומה סימן רלה 4. ר"ן ס"פ במה טובנין  
5. רמ"א א"ח סימן שיח סעיף טז 6. ששכ"ה (מהדורה חדשה) פרק א' סעיף מג הערה קכג ופרק י' הערה כד  
7. ששכ"ה (מהדורה חדשה) פרק יסעיף ה הערה יח 8. תוספתא טהרות פרק ב' גדה יז.

## Wonders of Creation



### Cells

by Alex Isaacson

The Cell (from Latin, meaning "small room") is the basic structural, functional, and biological unit of living organisms. Cells consist of protoplasm enclosed within a membrane. The protoplasm contains bio molecules such as proteins and nucleic acid. Cells are the smallest unit of life that can replicate independently. They are often called the "building blocks of life", with Hashem being the creator of the building blocks. Organisms can be classified as unicellular (consisting of a single cell; including most bacteria) or multi cellular (including plants and animals). While the number of cells in plants and animals varies from species to species, humans contain as many as 100 trillion cells (that's 100,000,000,000,000 cells inside each of us!)

All cells contain the hereditary information necessary for regulating cell functions and for transmitting information to the next generation of cells. Within each of our cells is all the genetic information about our bodies. This information is stored in massive molecules known as DNA, which determine everything about us, from our gender to our eye color. The cell also contains all the bio-machinery to decipher the instructions stored in our DNA and to communicate and carry out those instructions to build our bodies. So a cell is like a database, a computer program, and a network all in one! ♦

## Riddles & Parsha Qs

### Riddle



Two baby boys were born within a week of each other. Thirteen years later, the older boy isn't permitted to be counted in a *minyan* until a few weeks after the younger one. How can this be?

**Answer to last issue's Riddle:**  
(Riddle: Since the sun moves from east to west, Shabbos starts in Yerushalayim first and then in New York. But which mitzva is observed first in New York and then in Yerushalayim?)

### Reading Megillas Esther!

In New York the Megilla is read on the 14th of Adar, but in Yerushalayim it is read on Shushan Purim—the 15th of Adar.

Special thanks to the Ohr Somayach Yeshiva for their riddle archives

## Kids Ask, Zeidy Answers



Zeidy, since we already learned all the details of making the Mishkan and

Bigdei Kehuna in Terumah - Tetzaveh, why did the Torah repeat them in Vayakhel - Pekudei? The Torah could have simply said that Bnei Yisroel did exactly as they were commanded through Moshe.



Many people ask that question, kids. Our sages tell us that whenever the Torah repeats something it indicates how beloved that thing is in the eyes of Hashem. The Mishkan and Bigdei Kehuna are dear to Hashem, therefore their details are repeated. Do you know why they are so special?