

## Stories, Biographies & Wonders

### Hermit the Crab

by Alex Isaacson

The hermit crab is nothing spectacular to look at. It isn't pleasant to the eye, strong, or terribly bright. Its main intriguing feature is its knack for finding a simple solution to a very life threatening problem. This of course is regarding its defense against predators. If it weren't for the hermit crabs ingenuity that the Creator gave it, surely it would not survive. Most species have long, spirally curved abdomens which are soft, unlike the hard calcified abdomens seen in related crustaceans. The vulnerable abdomen is protected from predators by a salvaged empty seashell carried by the hermit crab. The hermit crab's entire body can retract into this shell. This ability is the crab's unique genius.



Most frequently hermit crabs use the shells of sea snails (although hollow pieces of wood and stone are used by some species). The tip of the hermit crab's abdomen is adapted to clasp strongly onto the inside of the snail shell. As the hermit crab grows in size, it has to find a larger shell, thus abandoning the previous one. This habit of living in a "borrowed," second shell is the reason it was named the "hermit crab."

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◊ Please, don't read me during tefilla, kadish, etc. ◊

# Menucha

A Shabbos table companion  
for the whole family

Volume V, Issue No. 29

קדושים

5776

## Halacha Challenge

### From Ice to Water

*As the warm season has begun, Menucha would like to present several articles which deal with questions of melting frozen liquids and foods. In this article we'll explore the issue of converting ice cubes into water.*



On a sunny Shabbos afternoon, Rina, Shaina and Bracha were playing a game in the living room. There was a knock on a door. When Rina opened the door she was glad to see that it was her friend Maya. Shaina ran and poured a glass of water for Maya from a pitcher that was on the table. "Thank you," said Maya after drinking the water. "I would really love to drink now a glass of super cold water, if you have one." Rina and Shaina thought together for the best solution and proposed to take out the ice cubes from a freezer and let them melt in an empty cup. "That water will be the coldest you've ever had!" they said. "There could be a problem of doing this on Shabbos," said Bracha. "There is a bottle of water in the refrigerator. Let's just pour for Maya a glass of water from that bottle."

**Question:** Who proposed the best solution?

cont. on the next page

### DEDICATIONS

- ♦ By Noach and Miriam Magedman in gratitude to HaKadosh Baruch Hu on a birth of a healthy baby girl Faiga Sarah, and with appreciation to everyone who helped us.

Special thanks to kehillas Beis Tefillah Yonah Avraham



◊ requires geniza ◊

**Help:** We have a fundamental Braisa that teaches us the *halachos* of converting ice into water on Shabbos. One part of this Braisa says: “We don’t crush snow or hail on Shabbos so that its water will flow” (Shabbos 51b). There are actually three approaches in the Rishonim for explaining the reason for this prohibition—Rashi’s, Rambam’s and Sefer HaTruma’s approach. [A Biographical note: Sefer HaTruma was authored by Rabbeinu Baruch (1140-1240) who was a student of the Ri Hazaken (Ba’al Tosafos)] Rashi explains that since a person is creating the water by actively breaking down the snow or hail, this act resembles *melacha*. Rambam (Shabbos, 21:13) learns that this prohibition was made by the sages, because it is similar to an act of extracting juice from fruit, which is the *tolda* of the *melacha* of *Dosh*. Hence, according to both Rashi and Rambam, it is only prohibited to **actively** convert ice into water—e.g., by crushing the ice.

Sefer HaTruma, however, learns that crushing ice to form water falls under a general prohibition of creating a “*Nolad*” on Shabbos. A “*Nolad*” means a newly created substance. In general, one may not do any action to create “*Nolad*” on Shabbos (and once “*Nolad*” is created, one cannot move it). Thus, according to Sefer HaTruma, converting a solid substance into a liquid is prohibited even if it is done **passively**—e.g., by merely putting a solid substance in a place where it can melt. As such, Sefer HaTruma rules that one may not put *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.

Which opinion of these Rishonim do we follow? The Rama (o.c. 318:16) writes that the custom (of the Ashkenazi community) is to follow the opinion of Sefer HaTruma—we don’t place *pashtida* in a warm place, unless there is a Shabbos need (e.g., one is lacking appropriate Shabbos food). Magen Avrohom (320:14) points out that the Rama would rule similarly in regards to passively melting ice and hail. | *Based on this, you’ll be able to easily solve the challenge.*

**Menucha’s answer\*:** Bracha. They should take cold water from the fridge rather than melting the ice cubes. | *If melting ice cubes to form a cold drink from them is prohibited, why do we then add ice cubes to cool down a drink on Shabbos? Or maybe we shouldn’t? Don’t miss the next issue of Menucha...*

\*Note: The answer is for Torah learning purposes only and not as a *halachic* ruling. To know laws of Shabbos on a practical level, the reader is encouraged to study them in depth, find out the *minhagim* of his/her community, and consult with a *halachic* authority. (The opinions of the sources cited in the article may not necessary reflect *halachic* rulings of other *halachic* authorities.)

## Riddles



When we get them for the first time, we don’t pay. If we loose them, we get a free replacement. But if we loose them once again, a replacement costs money. We mentioned them two weeks ago when we read about “the four sons” in the Haggada. What are they?

### Answer to the last riddle

RIDDLE: Reb Dan and Reb Levi are sitting at the *Seder*, eating matzah. Reb Dan is leaning while Reb Levi isn’t. Suddenly, Reb Dan turns his head to Reb Levi and says: “I have a secret to reveal now. Levi, I am your father!” Upon hearing this, Reb Levi immediately starts to lean and continues eating his matzah. Can you figure out why Reb Levi began to lean?

ANSWER: Reb Dan is Levi’s Rebbe who teaches Torah to him. According to *halacha* (OC 472:5), a student does not lean at the Seder in front of his Rebbe. However, he is allowed to lean if the Rebbe is his father, because we assume that the father forgoes of his honor for his son in such case (ibid., M.B §14).

## Kids Ask, Zeidy Answers



Zeidy – every day we thank Hashem for taking us out of *Mitzrayim* by saying the *bracha* גאֵל יִשְׂרָאֵל—the *bracha* before the morning and evening Shemone Esrei. Now that we went through another Pesach, how can say this *bracha* with even greater appreciation?



Excellent question, kids. The Orach Chaim HaKadosh explains that *yetzias* Mitzrayim literally occurs in present - every single year at the Pesach seder. It happens on a *ruchnius* level: The energy of *kedusha* is released from its shell and connects to Bnei Yisroel.

Each one of us should notice a personal *yetzias* Mitzrayim that we gained due to this Pesach (which sometimes may be noticed only after Pesach). With this reality, we will have extra joy when we say the *bracha* גאֵל יִשְׂרָאֵל every day.