

## Hilchot Shabbat: Hatmana Part 3

Based on a Naaleh.com shiur by Rabbi Shimon Isaacson  
Summary by Devora Kaye

Using a crockpot on *Shabbat* poses a problem with *hatmana*. This is because the outer pot is considered a *davar hamosef hevel* (adds heat). The question then arises, can one put food in a crockpot on erev *Shabbat*? The pot is mostly insulated although the top is revealed. According to the Rema, if the pot is open on top, its ok. But does this only refer to the lid itself or to a large part of the side or upper part of the pot? This is a major disagreement between the *Poskim*. Rav Auerbach ruled that it was prohibited to use crockpots on *Shabbat* as only a small part of the pot remains uninsulated. If only the lid is left open, it isn't enough. This follows the

ruling of the Rema that for *hatmana* to be permitted, a lot of space must remain open. Rav Moshe Feinstein disagreed and ruled that all sides need to be insulated. If it's not completely insulated, it's permitted. Rav Elyashiv and other *poskim* suggest a possible solution. The Shulchan Aruch writes that *hatmana* only applies if there's physical contact between the pot and the material it's wrapped in. If there's space in between, its permitted. Therefore, you can warm up food in the oven before *Shabbos*, then shut off the oven and leave the food inside. It wouldn't be considered *hatmana* as the walls of the oven aren't in contact with the food. Based on this concept, a possible solution to use a crockpot

on *Shabbat*, would be to take tin foil, wrap it up in a tight ball, and place the inner pot on top creating elevation. If the inner pot is above the outer pot and doesn't touch it, and the food is sufficiently warm and cooked before *Shabbat*, *hatmana* won't apply.

What should one do in a situation where a pot of cholent is drying out on *Shabbat*? One could pour water into it following several conditions. First, one takes the cholent pot and the water kettle off the fire satisfying all the conditions of *chazara* on both ends. Then one could gently pour from the kettle into the pot and put both the pot and kettle back on the fire.

## An Introduction To The Basic Halachot of Shmittah

Based on a Naaleh.com shiur by Dayan Shlomo Cohen  
Summary by Devora Kaye

It says in *Vayikra*, "In the seventh year the land shall rest, a *Shabbat* for Hashem, you shall not sow your field nor prune your vineyards." Normally, a person might commit to a special *mitzvah* or to conquering an evil desire, perhaps for a day or a week or a month. And then his commitment gets weaker. To accept such a difficult *mitzvah* and to stand strong for an entire year watching one's field lie fallow and ownerless, is truly awe inspiring. It's beyond what is expected of a person, and therefore those who keep *shemitta* are compared by the Torah to angels. They are described as, "*Giborei koach osei devoro l'shomea l'kol devoro*- Men of might who do His bidding and listen to His voice." First, they do and then they listen and learn. So too, *Am Yisrael*, when they received the *Torah* said, "Naaseh v'nishma- We will do and then we will hear." The *Midrash* says, when they said that, a *bat kol* rang out, "Who revealed this secret to my children that only the angels know." We see that it is a tremendously powerful concept and the source of strength and greatness of the Jewish people. First, we do, even if we can't understand the logic behind it. Then we proceed to learn and

understand why we are doing it. The natural thing is to first want to know what and why. *Naaseh v'nishma* is the level of angels and all of *am Yisrael* came to that level and merited to receive the *Torah* from heaven. This is also the strength of the *shomrei sheviit*, the farmers who keep the Sabbatical year. They don't ask questions. If Hashem commanded, they follow His will. *Shemitta* wasn't only given to great Torah scholars. It applies to all Jews. We see that this tremendous spiritual level is something demanded of everyone. Hashem doesn't ask something that's impossible. We all have the power to get to this incredible level of *naaseh v'nishma*, of the *shomrei sheviit*, an incredible level of faith and trust in Hashem. If He says not to work, we won't. How will we have sustenance? Hashem will look after us. We see that the punishment for not keeping *shemitta* is so great that we will be thrown out of Israel. Part of our merit of remaining in the holy land is because of this *mitzva*, meant to put trust in Hashem in the hearts of the Jewish people.

The verse continues, "And when you will say, what will we eat in the seventh year... and I

shall command my blessings to you in the sixth year and the crops will suffice for 3 years." The Rambam says, in the seventh year people might say this, worrying about the eighth year. During the seventh year they might still have left over from the sixth year. The Klei Yakar asks, if they got a bumper crop in the sixth year, enough to last three years, why are they asking at all. He answers, in the sixth year they will get a normal crop. But if they trust in Hashem, a miracle will happen and crops that would normally last for one year will last for three years. There will be tremendous *bracha* for those who trust in Hashem but the beauty of it will be that it won't be readily apparent.

When the Jews were in the desert, they didn't have to work for their food, mohn fell from the heavens to sustain them. The Torah says, some would collect a lot and some a little, but a miracle happened, and they all ended up with the same amount. This comes to teach us an important lesson. It doesn't matter how hard you work. In the end, each person gets what's decreed for him. If you trust in Hashem, you will find you have exactly what you need.

## Travelling Through Life Accompanied by Tehillim Part 10 Part 3

Based on a Naaleh.com shiur by Rebbetzin Leah Kohn  
Summary by Devora Kaye

*Tehillim*, chapter 126, speaks about redemption. There are five expressions of happiness contained in six verses which conveys the idea that the time of *Mashiach* will be a very joyous time. "When Hashem will return the Jewish captives to Zion, we will be like dreamers." The Seforno says, when we dream anything's possible. Things beyond the imagination become reality. This is how it will be at the time of *Mashiach*. There's nothing in our reality that we can point out and say, "This is how it will be." From time to time, we might experience moments of happiness, but it's inevitably interrupted by pain and difficulty. In the time of *Mashiach*, the joy will be eternal. The Ibn Ezra says, dreams are not bound by time or place. We can experience things that happened in the past and the future. So too, when *Mashiach* comes there will be no limitations.

"Then our mouths will be full of laughter." The Seforno explains, in our reality there's no life that is only laughter. There are times of sadness and difficulty. In the time of *Mashiach*, nothing will limit our laughter and what we will say will only reflect happiness. "Then the nations will say, 'Hashem did very great things for them...'" We will be recognized as the nation who brought the world to its purpose, and it will be clear that we were chosen and are now dominant. All along in exile, the situation seemed externally different. We were subjugated by other nations, persecuted, the quintessential scapegoat. But now even our enemies will recognize that what Hashem did for us was very great. The pasuk says, "*Az yomru ba'goyim* - Then it will be said among the nations." They will say to each other, not only

to us that what happened to us was something very great. Then it says, "We were happy." Why is this written in the past tense? The Alshich explains, if a person doesn't have much in his life, especially if he's abused and persecuted, you can make him very happy with very little. But someone brought up in a royal palace with everything his heart desires, must be given something very significant in order to make him happy. The non-Jews say, if Hashem would've done to us what He did for the Jewish people, although we had it good and were never persecuted, we would've been happy. It's a fulfillment of a dream, way beyond what we can imagine.

Rav Hirsh offers another explanation. First, we speak about the present, then the future, and then the past. The non-Jews can't understand that Hashem did great things for us all along our exile. They look at history and see our past and present and we are like nothing in their eyes, the degraded nation, the scapegoat. They look at our fate and don't want to be part of it. But we see it as one of the greatest periods of time. The very fact that we survived despite all the suffering and difficulties is miraculous in its own right and makes us very joyous. We kept our vitality of spirit and heart through the greatest pain and darkness. All along we knew inner peace of mind that only closeness to Hashem can bring and the non-Jews cannot understand. We tell them, "Yes, Hashem did great things for us now. But His actions weren't less greater before that. It's only that the non-Jews lack the ability to comprehend it. The very fact that we survived after all we went through and continue to exist, indicates to us that He's with us. This closeness to Hashem gives the Jew the ability

to be happy even in the most difficult times. Although he might experience profound pain, it has meaning. He rejoices that he's persecuted for being Jewish rather than being the persecutor and the non-Jew.

"Return Hashem our captivity, like springs on dry land." David Hamelech asks Hashem to bring us back to Yerushalayim like springs suddenly overflowing on dry land. "Those who planted with tears, will reap in happiness." On arid land, it's hard to believe rain will ever fall. But in no time, clouds can gather and flood the earth. We ask Hashem to hurry up the redemption so we can finally experience the ultimate joy promised. As the farmers sows seeds on dry land, he cries knowing that he will need to wait a long time and work very hard until he will be able to reap a full harvest. He's also unsure whether he will succeed. When he finally sees the fruit of his labor his joy is incomparable.

Exile is long and difficult, laden with suffering, obstacles, and much pain. It's not easy to connect to Hashem and to fulfill *Torah* and *mitzvos* in an environment that mocks and ridicules all that is holy. But those who stand firm and continue to do Hashem's will, will reap the fruits of their reward when *Mashiach* will come. The analogy of seeding in exile appears many times in the prophets. From one small seed, planted in the ground, an abundance will grow. Exile is a time of seeding. We have to overcome difficulties, suffering, and much pain, but we must know that every small effort, every investment, will yield tremendous returns when *Mashiach* comes.