



## Mishlei: Comprehending the Different Levels of Knowledge Part II

Based on a Naaleh.com shiur by Rebbetzin Tziporah Heller Gottlieb

If you've searched for *Torah* as though you were looking for a treasure, listened, and applied what you learned, "Then you'll understand fear of Hashem and know the knowledge of Hashem." Knowledge and wisdom is not an end in itself. In the prayer *Ahavat Olam* we ask Hashem to help us learn, teach, and observe the *Torah*. But the final request is- "Let us love your name." All of the learning is a means towards building a bond with Hashem. You can't have a relationship without learning *Torah*. Tragically many people disagree and then end up worshiping their own false idea of who Hashem is.

The Ramchal says you have to invest effort to acquire *yirat Hashem*. Fear of Hashem is not fear of suffering or punishment but an inner trembling before Him. It's having a sense of His enormity and power and goodness. If you work at attaining *yirat Hashem*, you will attain

wisdom. There are things you can only know through learning *Torah*. Metzudas explains, when you learn the secrets of the *Torah*, it's as though you're hearing it from Hashem's mouth. The *Torah* was given to millions of people and speaks to many different levels. The external primary level is- here's how you could serve me. The next level inward is- hear my words. The third level is- know what I really mean, what I want from you. The deepest level is - know who I am. These four levels are called *pardes* and they are an acronym for *peshat, remez, drash, and sod*. When you get to the fourth level, it's as though Hashem is speaking to you personally, opening your heart to know Him to the degree which you can personally comprehend.

If you could really hear *chochma*, eventually you might get to the place where you know how He relates to you as a person. How do you get there? Rebbe Yehoshua says, "Ask

Hashem for mercy." Chazal say, "Nothing stands in the way of will." Hashem gave you limitations when He created you." Before birth, your *mazal* and the unique purpose for which you were created for was set. You were given everything you needed to accomplish your mission. This includes your mindset, family, and abilities.

You can activate all of your potential, but there's a limit how far it will get you. If someone was created to spread *Torah*, he could spread *Torah* in different places. Hashem will not stop the fulfillment of his will. But if he would decide to go to medical school, he wouldn't be successful. Within the framework of who you are, you could be the best of what you can be or decide not to. It's your choice. However, the Zohar says, if you want what Hashem wants for you and you put yourself at His mercy, He'll grant you success.

## The Piyutim-Liturgical Poetry of the Haggadah

Based on a Naaleh.com shiur by Dr. Esther Shkop

The *Haggadah* was composed after the destruction of the second *Beit Hamikdash*. It's the ultimate composition meant for the galut where instead of the *Beit Hamikdash*, the entire ceremony and story of *yetziat Mitzrayim* enters the home. Instead of the *mizbeach*, we have the *sefer* table. Instead of the *kohanim*, the mother and father play paramount roles dressed as if they were *kohanim*. Rav Hirsh teaches that the foundation of Judaism is the family. In the book of *Shemot*, when it describes the descent of the sons of Yaakov to Egypt it says, "*Ish u'meshpachto bo'u* -Every man and his family came." The strength of the family is what has held us together.

After *Nirtzeh*, there are a collection of songs. The first and possibly oldest *piyyut* is "*U'vchen vayehi b'chatzi halayla* which was written by *Yannai* around the fifth century. It was originally included in the seventh section of the *yotzrot* of *Shabbat Hagadol* and later incorporated into the *Haggadah*.

The overarching theme of the *Haggadah* is night. In kabbalistic thought night represents exile, darkness, and lack of clarity between right and wrong. It indicates a time in which

there's no differentiation between the innocent and the guilty, when good people suffer and evil seems to be flourishing. Sometimes it represents a complete loss of faith or terror of the unknown that strikes unexpected. In contrast, Rav Lehman points out that night is also a time of repose, sweet dreams, and a chance to heal and forget pain and sorrow. The common denominator of the good and the bad is that night always represents our complete helplessness.

The night is divided in four watches. It's at the deepest darkest part of the night when we are most vulnerable, that Hashem shows His strength. The *piyyut* highlights pivotal moments in our history when Hashem showed He was in control. *Chazal* say, it's precisely at midnight when people are most vulnerable that Hashem shows His power as well as His infinite, unconditional love.

The *piyyut* references Avraham Avinu, the first true convert. When he went to war against the five kings to save his nephew Lot, the tide turned in his favor at night and he won the great battle and brought Lot back. It was also at night that *brit ben habetarim* occurred. Avraham saw all of Jewish history, the burning corpses, the furnaces with smoke coming out,

and a deep, dark fear fell over him. He was told his children would be exiled in strange lands, they would be tortured, but ultimately they would be redeemed.

Yaakov wrestled with the angel of Esav at night and prevailed and his name was changed to Yisrael. This was a message to his descendants that life would not be simple. There would be costs to pay. Yaakov became the image of how a Jew becomes Yisrael struggling with the evil forces.

Hashem killed the firstborns in Egypt at night. So too Yael killed Sisra at night. Sancheriv and his army were vanquished at night. Belshazzar was murdered by Daryevesh, his own son at night. Haman's downfall began at night when Achashveirosh remembered what Mordechai had done and then ordered Haman to lead him on a horse.

The *Navi* describes that at the end of time, Hashem's vengeance will be as if he were crushing grapes in a vineyard. Hashem will cry out, "Morning is coming and also night." It will become apparent that Hashem was in control all along, through the long dark night of exile and now at the dawn of *Mashiach*.

## Cooking in a Keili Sheini Part II

Based on a Naaleh.com shiur by Rabbi Shimon Isaacson

A fourth reason not to be cooking anything in a *keli sheini* is based on a striking opinion of the Maharshah cited in the laws of *basar v'chalav*. In order for *bliyah*- taste to transfer to a pot, heat is needed. A *keli rishon* transfers heat, its *boleah* and *mavlia*, because it can be hotter than *yad soledet bo*. If meat falls in a *keli rishon* pot filled with milk, it absorbs the meat and becomes treif. A *keli sheini* does not generally have that capacity. The Maharshah asks, what is the *halacha* if you have a hot *davar gush* like steak sitting on a *keli sheini* plate and then milk spills on it. The Maharshah's opinion is that a *davar gush* can cook and has the same status as a *keli rishon*. This is based on the Shach that because of the solidity and molecular structure of a *davar gush*, it retains heat much longer than liquid and has the ability to be *boleah* and *mavlia*. Tosfot suggests that a *keli rishon* has hot walls while a *keli sheini* has cold walls. So while a *keli sheini* is in the midst of cooling, a *keli rishon* is in heat retention modality.

What about a situation where there are no walls, is it considered a *keli rishon* or *keli sheini*? The Maharshah says, as long as it doesn't have cold walls which define a *keli sheini*, we treat it as *keli rishon*. The Rema does not mention this Maharshah although the Shach concurs with it. The question then becomes, do we equate the laws of absorption of taste in *hilchot kashrut* with the laws of cooking on *Shabbat*? One could argue that you need less intense heat for something to be *boleah* than to create *bishul* on *Shabbat*. Therefore, not all opinions hold like the Maharshah. However, the Mishna Berura does

note that a hot *davar gush* that's *yad soledet bo* has the status of a *keli rishon* and we generally follow this view.

Can you put a pickle on a hot slice of Yerushalmi kugel? Can you put salad on a hot piece of chicken? Rav Elyashiv and Rav Vosner say no. Rav Auerbach ruled leniently as people generally don't want the salad or pickle to be cooked, it becomes a *davar sheino miskaven*, *psik reisha d'lo neicho lo* (unintentional result is not desired).

Can you put ketchup on hot potatoes or cholent? Since the ketchup was cooked, we generally assume *ein bishul acher bishul* (there's no cooking after cooking) but only for liquid. Is ketchup considered solid or liquid? It really depends on the brand, Heinz is pretty sturdy while cheaper brands might be more watery. Rav Moshe Feinstein ruled leniently as it's a double safek.

What is the *din* of *irui keli rishon* (pouring from a *keli rishon*)? There are four different views. The Rashbam says that *irui keli rishon* has the same status as a *keli sheini*, it's not *mevashel*. A *keli rishon* needs hot walls. When the liquid is poured out of the *keli rishon*, it's no longer under the influence of the hot walls and becomes a *keli sheini*. He brings proof from the laws of *kashrut*, heat is needed to conduct the transference of taste. If cold milk was poured on a hot piece of meat does the heat of the meat impact the milk or does the coolness of the milk impact the meat? The *halacha* is *tata gavar*- the bottom is the deciding factor. If the bottom is hot, we assume there's a

process of heat happening. If the bottom is cold, we assume it's cooling. The same should apply to *irui*. If hot milk is poured on raw chicken, we assume the cold chicken at the bottom is cooling the milk, so it wouldn't be considered cooking.

The Baalei HaTosfot are of the opposite opinion. *Irui keli rishon* is like *keli rishon*. In order for it to be a *keli sheini* you need cool walls. Rabbeinu Tam says *irui keli rishon* is like a *keli rishon* but only cooks at the surface level. If I pour from a *keli rishon* onto meat, it will only cook the outer surface of the meat. This is how the *poskim* rule both in *kashrut* and for *Shabbat*.

Rabbeinu Yonah suggests that *irui* has a status of *keli sheini* but once it hits the bottom food, the *keli sheini* governs. The second the liquid leaves the *keli rishon* and no longer has the hot walls it becomes a *keli sheini*. This sounds even more lenient than the Rashbam. But it could really be more stringent although we don't rule like this. Can you pour water from a hot kettle onto hot dry cholent in a *keli rishon* off the fire? According to the Rabbeinu Yonah it would be a problem as you would be taking *keli sheini* water and pouring it into a *keli rishon*. *L'halacha*, we follow Rabbeinu Tam's opinion that *irui* only cooks the outer layer.

You can pour hot water from a kettle on *Shabbat* onto the outside of baby bottle so that it warms up the milk. That's *irui keli rishon* that's cooking on the surface level. In this case, the surface is the bottle itself.