

Intro to Sefer Mishlei Expanded Part II

Based on a Naaleh.com shiur by Rebbetzin Tziporah Heller

Teshuva is admitting your mistake, regretting it, and taking upon yourself not to do it again. But what if you fall back again? If you're insincere, it's like, "Immersing while grasping an impure insect." You have to have a plan. If your goal is not to speak *loshon hara*, the route to getting there might be learning to judge favorably or not talking about people as soon as you think about them or finding something positive about them. You have to work out the steps to get there and stick to it. Otherwise, it will be very hard to change.

In the last chapter of *Moreh Nevuchim*, the Rambam states that the end goal should be to reach a state of always being conscious of Hashem. You have to start in the moment when you're thinking about Hashem anyway, such as when you're praying. From there you can move outward and perhaps you may eventually get to the top which is absolute consciousness of Hashem such as what Moshe Rabbeinu achieved. Hashem doesn't judge us by end results but rather by how much effort we've invested in the process. We won't be maligned if we don't make it to the peak, but we absolutely must have a plan.

The purpose of Mishlei is to teach us, we who are easily convinced by the *yetzer hara*, to be clever. *Chochmah* (*koach mah*) means bringing potential to actuality. The more you learn from others, the richer your knowledge, and the more ability you have to express it. It says, "*Chochma me'ayin timzah*- Knowledge comes from nothingness." If you think you know everything, there's no way to learn from anyone because what can they possibly teach you? *Chochma* says see yourself as *ayin*. I have potential, I can draw conclusions, but I'm humble enough to know I don't know everything. Give me more knowledge. So, we see the first step is to learn. "*V'Yosef lekach*-Then you'll have more understanding." *Lekach* is related to the word *lokeach*- to take. The more you know, the more you want to know.

If you understand things, you'll learn *tachbulot*, how to draw new conclusions, taking one idea and letting it give birth to many ideas. "To understand the parable and moral lesson..." The Gra explains the connection between a *mashal* and a *melitza* and *Torah*. When you learn *Torah*, there's the outside and the inside. The outside is the simple meaning. *Melitza* which is related to *meilitz* (a translator), is the

ability to ask- "What does this mean for me? How does this relate directly to my life and how does it give me a glimpse into the inner workings of reality, human potential and Hashem's Divine Providence?" Just concentrating on the *mashal* is like hearing a story without hearing the moral lesson that comes forth from it.

"*Divrei chachamim v'chidotom* -The words of the wise and their puzzles." Who are the wise? They are Shlomo Hamelech himself, the prophets, and sages. The *chidot*, the puzzles of the sages, are the indirect ways in which they learn *halacha*. *Halacha* is broad enough to tolerate some exceptions. The Ohr Hachaim discusses this. There are situations that require exceptions to the rule such as war, the preservation of life, and huge losses.

The words of the sages have deep meaning as it is rooted in both the inner and outer dimensions of *Torah*. It says in the *Midrash Shir Hashirim* that the *Torah* was given as black fire on white fire as it says, "*Shechora ani v'nava*- I'm black but beautiful." The more a wise person learns the *melitza*, what isn't so apparent, the wiser he'll become.

Introduction to Hilchot Muktzta Part II

Based on a Naaleh.com shiur by Rabbi Shimon Isaacson

The Gemara in Shabbat on Daf 31 tells how David Hamelech passed away on Shabbat. King Shlomo didn't know what to do as a *meit* (corpse) is *muktza machmat gufo*. It has no inherent functionality. Could he bring the *meit* inside to preserve its dignity? He sent a messenger to the sages to ask and they answered in the affirmative invoking the leniency of *kikor oi' tinok*. This means that if you put a loaf of bread or a baby on the bed of the *meit*, you can move the bed inside. Since you're allowed to move the bread or the baby, as a byproduct, you can also bring in the *meit*.

The second category of *muktza* is the prohibition of *tiltul keilim*, moving objects that do have inherent functionality. The Gemara in Masechet Shabbat, Daf 124, says the *takana*

was enacted during the period of the later prophets, in the time of the prophet Nechemia. There are two major leniencies here that don't apply to *muktza machmat gufo*. *Muktza* which falls within this category may be moved *l'tzorech gufo* and *mekomo*. A *keli shemelachto l'issur* (an item primarily used for prohibited work) may be moved if one needs the place or for inherent use. For example, a pen has both permitted and prohibited uses. You can use it to scratch your back or point to someone and also to write. If a pen was left on a chair that is needed on Shabbat, it can be moved *l'tzorech mekomo*. *L'tzorech gufo* means you can use the object for a permissible use. For example, a hammer is usually used to bang in nails which is certainly prohibited. But you can use the hammer to crack open nuts on *Shabbat*. These leniencies don't apply to *muktza*

machmat gufo. You can't move a rock off a chair nor can you decide to use it as doorstop on *Shabbat*.

Another difference arises when it comes to the *halachot* of *basis l'davar ha'ossur*. If you have a base that supports something that is *muktza*, the base becomes *muktza* and may not be moved on *Shabbat*. For example, the tray that holds the candlesticks, the candlesticks, and the oil cups become a basis to the flame which is *muktza* on *Shabbat*. Similarly, if you put money in a wallet before *Shabbat*, the wallet becomes a *basis* to the money and would remain *muktza* throughout *Shabbat* even if the money fell out.

If one looks in Shas, all the examples of *basis* always involve *muktza machmat gufo*. The

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Gemara discusses rocks on top of a barrel, a flame on a vessel, etc. Perhaps one could suggest that there is a rationale. What does the word *muktza* mean? In the Mishna, Masechet Shabbat, *muktza* is a noun and means a back corner of the yard where wood was stored. On Yom tov, a person wouldn't pull out wood from that storage area, he would bring it in before *Yom Tov*. If it was left in the *muktza*, it meant he wasn't going to use it for a while. The concept of *muktza* then is

setting something aside not intending to use it on *Shabbat*. If you're *mekatze daat* from it, it loses its status as a usable item on *Shabbat* and it would be prohibited to move it on *Shabbat*.

If one takes something that is *muktza machmat gufo* such as a rock and places it on a barrel before *Shabbat*, the intent is not to use the barrel because one can't move the rock on *Shabbat*. If one is *mekatze daat* from the barrel, it follows that the barrel becomes a

basis and absorbs the *muktza* status of the rock. But if one puts a pen on a barrel, one has the leniency to move it *l'tzorech mekomo* on *Shabbat*. There is still the possibility to use the barrel on *Shabbat* which means one wasn't *mekatze daat*. It follows that the *din* of *basis* won't be generated for a *keli shemelachto issur* because it doesn't create that mindset that the object is off limits and the supporting item still remains available for use on *Shabbat*.

Traveling through Life Accompanied by Tehillim Class 2 Part II

Based on a Naaleh.com shiur by Rebbetzin Leah Kohn

"*Shiru lo shir chadash... ki yashar devar Hashem*- Sing Him a new song...for the word of Hashem is upright..." The word song is written in the *Torah* in both masculine (*shir*) and feminine (*shira*) form. In the period before the ultimate redemption, song is referred to in the feminine form such as *shirat hayom* or *shirat haazinu*. The *Mechilta* tells us that in the same way that a woman gives birth, the *shirov* that were sung in a period that was not perfect and complete, give birth to more *shirov*. They are not eternal. There's bound to be more troubles and we'll get out of them and sing more *shira*. But when we speak about the song after the resurrection of the dead, it's in the masculine form because it's the ultimate one. It doesn't give birth to more song. However, the righteous are able to sing a new song (*shir chodosh* in the masculine form) which really belongs to the World to Come because they believe that all that Hashem does is good and is leading the world towards its ultimate purpose.

Hashem created the world with a combination of *midat hadin* and *midat harachamim*. There's a lot of pain in this world but it's all for a purpose. "*Chesed Hashem al ha'aretz* -The

kindness of Hashem fills the world. Justice is there to make sure we don't get off track so that we ultimately accomplish our purpose. Picture a person traveling to China on a critical business trip that can net him millions. Although the journey and the subsequent work is tough, the businessman is happy because he knows where he's heading.

"By the word of Hashem, the heavens were created and by the breath of His mouth all their hosts." You can't look at creation objectively and not come to the conclusion that there's a Creator. And in truth the people who make a choice not to see it, contradict themselves.

"He assembled the waters of the sea like a mountain, he places the deeps into treasuries. Let all the earth fear Hashem..." Before the world was created, the whole world was filled with water. Then Hashem commanded that the waters gather into oceans. The same amount of water was now contained in less space, yet it didn't flood the earth. Rav Hirsh says this verse refers to the splitting of the Red Sea when the waters stood like a wall. We can see miracles not only in nature but throughout history. The response should have been to fear

Hashem, but this was not the choice of the early generations before Avraham Avinu recognized Hashem.

"Hashem annuls the counsel of nations. He flaunts the design of people." This refers to the generation of the Tower of Babel. They knew firsthand that there was a Creator, but they rebelled against him. This meant the world wasn't coming to its purpose and Hashem had to interfere and nullify their plans. Hashem chose Avraham and his children to be His partners in bringing the world to its completion. David Hamelech describes the Jewish people as "*Ashrei h'am*-Fortunate is the nation." Hashem chose us to bring the world to purpose, to have a relationship with Him, and reach a state of total harmony.

When Hashem chose the Jewish people something internal changed. There's an essential difference between a Jew and non-Jew. Righteous non-Jews will earn reward in the Next World but it will be based on the capacity of their soul which is limited. In contrast, the Jew's potential to achieve perfection and to enjoy the privilege of a relationship with Hashem is limitless.