

## Mishlei: The Right Path in Life

### Part II

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

Wisdom should be a *livyat chen*, an adornment of grace. Your mind is the voice you hear when you speak to your emotions. Learn to listen. Question whether your self-talk includes *mussar* and *halacha*. A righteous person is one whose character has rare beauty and whose thoughts and actions are integrated. It's likened to *anakim l'gargerosecha*- beads around your neck. The function of the neck is to connect the head to the body. That which you think and feel must translate to action. The neck consists of a series of roundish bones which connect the brain to the body. If a person suffers a serious neck injury, he can lose control of his body. He can no longer hear the voice of his mind and heart.

*Tzadikim* teach us about balance and unity. Rav Chaim P. Sheinberg lived a perfectly integrated life. He was a genius in Torah, yet he also knew how to respect his wife and how to connect to every needy Jew. His mind, heart, and actions were all on the same page. Meld *chochma* and *mussar* and the beads of *mitzvot*. Connect your mind and heart to action. Aim to be a beautiful person. In the next *mashal*, Shlomo Hamelech admonishes, "My son if sinners entice you, do not consent..." Why tell this to a young child? Young children are impulsive. They live in the

moment. They want something, they'll take it, and think they won't get caught. When you're in the process, you don't see the end of the story. The purpose of a *mashal* is to give you a picture of what the beginning is like and what the end will be so that we avoid mistakes. Children should be aware of who their influencers are. Teach your children to think who is creating the ideas in their head and impacting their choices. Are these good people? Identifying with an ideal figure creates a bridge that influences your thoughts, feelings, and actions. Therefore, Mishlei says, when there are evil people who seek to influence you, don't go there. It's your choice to follow them or not.

"If they say to you come with us, let's ambush someone, let's wait until we can shed their blood." Let's wait, means let us hide and take advantage of someone's innocence. The *mashal* is about a thief trying to get you to steal and trying to convince you that you can get away with it. You can conceal yourself. No one will ever know.

The Sefas Emes asks an intriguing question. Who owns everything? In *halacha*, ownership is related to the person who brought something about. Something becomes yours when you do something to assert your mastery

and control over it. If you find earth on the ground and mix it with water and turn it into a jug, it becomes your jug. The earth and water weren't yours, but when you turn it into something, it becomes yours. The Sefas Emes says that if you don't admit that Hashem owns everything and you have an obligation to use it on His terms, everything you do is theft.

You can say, I bought this bread, and that's true but where did the money come? You'll say, I earned it, ok, but who gave you the physical and intellectual ability to work? Who made you useful? We own nothing. Hashem gave us authority over the world. He made it possible for us to make changes which affects ownership, hence it says, "*V'haaretz nassan livnei adam*-Earth was given to man." But the ultimate source is Hashem and He has the authority through His providence to determine who owns what. Therefore, the *Torah* treats theft very seriously. It says concerning the Generation of the Flood, that terrible things were happening, but Hashem waited patiently for change, until Hashem brought the Great Flood due to petty theft. The Klei Yakar asks, isn't murder worse? Yes, of course there are more severe sins, but the 'on' button is theft, thinking it all belongs to me. From there, it's a quick, slippery, path downhill.

## Categories of Muktzah

### Part III Class 2

Based on a Naaleh.com shiur by Rabbi Shimon Isaacson

Clothing and jewelry that one wears is considered *batul* (part of) to one's body and is not considered carrying. However, something that is not clothing or jewelry and is worn on one's body may pose a question of carrying in a place that has no *eruv*. Therefore, some Poskim argue that one should not wear a non-working ordinary watch in a place where one may not carry on *Shabbat*.

Rav Bodner quoting Rav Moshe Feinstein writes that a working electric fan is a *keli shemelachto l'issur*. Therefore, one can move it *l'tzorech gufo* and *mekomo*. So too, one may move a watch to see the time. An electric lamp might have the status of fire which is *muktzah machmat gufo* and therefore one

would not be permitted to move it.

Is a car *muktzah*? Its prime use is to drive so it is a *keli shemelachto l'issur*. However, it is also used for permitted purposes such as storage and shelter. Can you take a *sefer* out of your trunk on *Shabbat*? According to the letter of the law, it should be permitted as it is a *keli shemelachto l'issur* with multiple uses. However, *Shemiras Shabbos k'Hilchoso* points out that although there are certain things that are permitted, the world views them as prohibited. Therefore, we should refrain from doing them in keeping with the principle to be *nekiim* (straight and proper) with Hashem and people.

What is the status of a *keli shemelachto l'issur* that has no permissible use on *Shabbat*? For example, a hammer can be used to crack nuts, but a calculator is only used for calculating. Does it assume the status of *muktzah machmat gufo* as it has no function on *Shabbat*? *Rashi* in *Masechet Shabbos* discusses the *muktzah* status of a shofar compared to a *chatzotzra*. The Gemara says a shofar is not inherently *muktzah* because it has a secondary use. It can be used as a water bottle for a child. *Rashi* contrasts this with the *chatzotzra* which is shaped in a straight manner and only has one function, to blow. It's a *keli shemelachto l'issur shein bo tzorech heter klal*- a vessel that is used solely for a prohibited function and has no permitted function.

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The Gemara in Shabbat brings another situation of an animal laden with glass test tubes which are muktzah. You want to relieve the animal of his burden, you surround it with pillows, you undo the ropes, and the bags of test tubes fall on the pillows. The pillows become muktzah falling under the issur d'rabbanun of bitul keli mehechano. You can then take another pillow, slide the tubes onto it, and then move the other pillows away. The Rashba cites the Baal Hameor that if they would have been big vessels and if you had picked up the pillows, the vessels would break, it would be prohibited

because of bitul keilim mehechano. The Rashba asks, aren't the test tubes a keli shemelachto l'issur? Can't we just pick up the tubes and move them l'tzorech mekomo? The Baal Hameor answers with a chiddush. We can't pick up the tubes l'tzorech mekomo because we can't move it l'tzorech gufo. A keli shemelachto l'issur that has no permissible use other than its main prohibited use assumes the status of muktzah machmat gufo and cannot be moved l'tzorech mekomo. The Aruch Hashulchan agrees with this stringency and rules that if there are candlesticks in a cabinet that are only used for lighting

candles, they are considered a keli shemelachto l'issur that have no other permitted use and may not be moved l'tzorech mekomo. The Mishna Berura does not mention this chumra. His opinion is that there is only one category of keli shemelachto l'issur. This is a major disagreement between the Poskim. In general, Rav Moshe Feinstein and the American community rule like the Mishna Berura while the Israel community follow Rav Shlomo Z. Auerbach and the Aruch Hashulchan. It is suggested to ask one's local Rav how to conduct oneself.

## Traveling through Life Accompanied by Tehillim Part IV

Based on a Naaleh.com shiur by Rebbetzin Leah Kohn

In Tehillim chapter 41, David Hamelech says, "...*ashrei maskil el dal*- Praiseworthy is he who looks after the needy." *Dal* is translated as meager, lacking in quantity or quality and refers to someone who either lacks money, healthy, or knowledge of *Torah*. *Maskil* stems from the root words sechel- intelligence and l'hishtakel - to see. *Maskil el dal* means looking at what the person needs and contemplating the best way to help him. You can give because it's your duty and obligation or you can be a giver who is *maskil el dal*, invests his mind and efforts to help the needy in the most sensitive way.

The Redak contrasts this with a backhanded way of giving which can really hurt a person. Someone comes to visit a sick person and says, "I can really empathize with what you're going through. My father had the same illness and he died from it." Here the visitor did not contemplate the situation and didn't use his intelligence to discern what would help the sick person. Hinting that he could die is defeating the purpose of the visit. David Hamelech tells us that a person who thinks

and does chesed in the right way, is praiseworthy.

The Midrash gives an example of *maskil el dal* when giving charity. Rabbi Yonah encountered a man who was once well off and was now penniless. Rabbi Yonah told him that he had heard that there was an inheritance waiting for him and so he was given him a precious item that he could redeem for money. When he would get the inheritance and have money, he could pay him back. Rabbi Yonah didn't want to embarrass the man, so he gave him the sense that he trusted him, that he would repay the loan because he was a person of means. When the man came to return it, he told him it was a gift and that he never anticipated its return. He viewed the item as charity, as something that didn't belong to him anymore, but he didn't give the recipient the feeling that he had received *tzedakah*. That's *maskil el dal*, looking at a person who needs help, trying to put yourself in his shoes, and using your intelligence to find ways to help him.

Chazal said in the name of *Hillel Hazaken*, that the Torah exhorts us to give charity, "*Dai*

*machsovo asher hichsarnu*-that which the poor man lacks." If someone who was once wealthy and was used to having a horse to ride on and a servant running before him announcing his arrival, he must be given that. Of course, if there isn't enough to go around, charity for bread comes first. But if there's a possibility to give both, one is obligated to do so. *Chazal* say about *Hillel*, that at one point he couldn't find a servant to run before a formerly wealthy man. For three months, Hillel himself ran before him. Although Hillel was a prominent leader and a righteous scholar, he saw a lack, he was *maskil el dal*, he contemplated what the poor man needed, and he gave it to him without worrying about his own *kavod*.

The Seforno speaks about a person who lacks knowledge and does not know how to conduct himself according to *Torah*. There is an obligation to teach him, but it must be done with understanding and intelligence. If a teacher invests thought, time, and effort, and attempts to reach his students via their unique language, his students are bound to advance and grow.