

## Mishlei: Comprehending the Different Levels of Knowledge

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

"My son if you accept my words ..." *Chazal* say, "A child brings merit to his parents." It's natural to see one's ultimate future in one's children. Your child is in fact your continuation, but he's not you. Rashi says, you'll be my child if you accept my words. That's what will build the bond and future between parent and child, not the biological relationship. In the end it will only matter if, "You treasure my commandments..." Memory is tricky. Everything you experience is recorded somewhere. There's *zachar* which Rav Hirsh says is related linguistically to the word *zavar* - closed in. There's also *pakad* which means revisiting something. You can't choose what memories to store in your brain. But you can choose what you want to revisit.

I asked the author of *Subota*, Avraham Nezach, what kept him going through 20 years of suffering in Russia. He said, "I took my mind back to when I was a child in *cheder* and to my Rebbe who would sing songs to us. The warmth and the love and the memories kept me going."

When you tell your child, remember the *mitzvot*, you're telling him to re-visit the parts of him where he felt connected, where he saw goodness and meaning. You could and should punish children for doing the wrong thing and reward them for doing the right thing. But don't punish them for refraining from doing the right thing. You want to create positive memories and associations.

"Make yourself attentive to wisdom and incline your heart to discernment." You can't choose

what you'll hear but you can choose what to focus on. Rashi explains that *l'hakshiv* means to be engrossed in wisdom. What is *chochma*? Rashi says it's what you learn from someone else. The kabbalists interpret it more broadly as *koach mah*- the potential that makes you ask the question, "What is this for?" Only humans can ask this question. All that wisdom and meaning needs to be channeled to *binah*, understanding and drawing conclusions and *daat*, the ability to use it practically.

Rashi doesn't just say to be attentive to wisdom, but to be engrossed in Torah. Your intentions could be good, but your deeds could be bad if you don't have *Torah*. "*Hatei libcha l'tevuna* -You have to incline your heart to attain understanding." It says, "The mind knows, the heart understands." How do you move concepts from mind to heart? Rav Wolbe says, facts are known by the mind, stories are known by the heart. The more you use imagery and stories, the more it will move to your heart.

"If only you call out to *binah* and call out to discernment." *Binah* is understanding one thing from another. It's comprehending the other person. How does that play out? To move from fact to *binah*, there are questions you have to ask. These questions by way of allegory are described physically as height, width, and depth.

Height is, "Where did this begin and where is it going?" The basic rule in life is, don't get on the bus unless you know where it's going. If you don't pay attention to this, you can end up

with huge life surprises. One way of really understanding is asking, "Where did this start and where is this taking me?" Width is examining all the facets and asking yourself, "What are the steps to get there?" There are people who know what they want but don't know or aren't willing to take the necessary steps to get there. This is related to *binah*-understanding. Depth is asking, "Who am I becoming and how is this taking me to where I want to be in terms of rectifying myself and the world?"

"If you only call out to understanding and give your voice to *tevunah*..." *Tevunah* is discernment, it's a step after *binah*, getting a finer edge on it. The Gra says *tevunah* is when you can see the path starting from *chochma* through *binah* through the winding tributaries that will take you to your goal.

What will happen if you do all this? "If you seek it as you seek money and search for it as you search for treasures..." You can't earn money without giving something of yourself. What do you have to give to get wisdom? The *Midrash Yalkut Shimoni* quotes *Reish Lakish*, "Be willing to go wherever you have to go." If you're going to search for treasures, you have to enjoy doing it. If you want to acquire *chochma* you have to learn how to enjoy its pursuit. The *Gemara* tells us that a person should learn what his heart desires. In *Tehilim*, David Hamelech tells us, "I delight in your words the way someone delights in finding a treasure." Part of this has to do with recognizing the depth and affect that wisdom can have on you.

## Cooking in a Keili Sheini

Based on a Naaleh.com shiur by Rabbi Shimon Isaacson

We generally assume, based on a *Mishna* in *Masechet Shabbat*, that a *keli rishon* is *mevashel* (cooks) while a *keli sheini* doesn't. However, there are certain situations where a *keli sheini* does have the capacity to cook and that is why we usually avoid cooking most foods in it. The *Mishna* notes that salty fish can become cooked even in a *keli sheini*. The *Yereim* points out that although *ein bishul achar afiyah* (there's no cooking after baking) one shouldn't put bread in a *keli sheini* because it can cook. There are certain types of food which are *kalei habishul* (cook easily) and will get cooked in a *keli sheini*. The *Mishna Berura* clarifies that unless we know that a food is not *kalei habishul*, we can assume it is. The *Gemara* lists several foods that are not *kalei habishul* such as ox meat, salt, spices, water, and oil. A classic example of a *kalei habishul* is tea. You can't prepare tea in a *keli sheini*.

The second reason to be stringent with a *keli sheini* is based on the *Balei HaTosfot*. The *Mishna* notes, "*Ein bishul acher bishul*- A food that was cooked, can't be cooked again." If something was cooked before *Shabbat*, you can reheat it on *Shabbat* subject to specific conditions. But if it was not cooked before *Shabbat*, you can't put it in a *keli rishon* but you can pour (*irui*) from a *keli rishon* onto it. The *Rishonim* question this. *Irui* is generally assumed to have the capacity to cook. Why

would it be permitted? And in fact, we have to assume that the *Mishna* meant to say, you're allowed to pour from a *keli sheini* onto the food. *Tosfot* asks, if you can put it in a *keli sheini* why wouldn't you be able to pour from a *keli sheini* onto it? *Tosfot* concludes, we have to say that it meant to say one should not put food into a *keli sheini*. When the *Mishna* says you're allowed to pour onto an uncooked food, it means pouring from a *keli sheini* and this introduces a new *issur m'drabanun*, *mechzi k'mevashel*- it appears like cooking. Putting food in a *keli sheini* is an *issur d'rabanun* and it would apply even to something that's not *kalei habishul*. This opinion of the *Tosfot* is not mentioned in the *Rema* or the *Shulchan Aruch*. The *Magen Avraham* and the *Mishna Berura* do cite it. *Tosfot* notes that spices are permitted in a *keli sheini* as it's not *mechzi k'mevashel*. It's just meant to flavor the food and not considered bonafide cooking. This would also include adding lemon to tea to lend flavor. Milk may be added to coffee in a *keli sheini* as the milk has already been cooked through pasteurization.

The *Chayei Adam* cites another opinion based on a *Rambam* in *Hilchot Maasrot*. One is obligated to separate *maasrot* and *terumat* when the food reaches *gemara melacha*- its processed state. The *Rambam* notes that regarding certain types of oil the *gemara melacha* happens when it's cooked in a *keli rishon*. If it was cooked in a *keli sheini* that was

so hot such that one's hand would get scalded, it would render the oil in its processed state ready for *massrot*. The *Chayei Adam* based on this *Rambam* says, one could extrapolate that a *keli sheini* that emits such a high level of heat that would scald one's fingers could potentially cook. The *Shulchan Aruch* and the *Rema* don't quote this view of the *Rambam l'halacha*. However, the *Mishna Berura* does say, although normally a *keli sheini* isn't *mevashel*, if it's so hot that one's hand would be scalded, it would have the capacity to cook.

The *Radbaz* cites a number of reasons why this view isn't quoted *l'halacha*. Just because this applies to *hilchot maasrot* can we say it applies to *hilchot Shabbat*? Perhaps to get something to *gemara melacha* you don't need full blown *halachic bishul*. The *Ran* points out that when a pot is taken off the fire, we call it a *keli rishon* and based on *Rashi* we assume that it cooks on a *d'oraysa* level. The *Rambam* disagrees and holds that it only cooks on a *d'rabanun* level. Therefore, some argue that according to the *Rambam* the only type of cooking that happens on a *d'oraysa* level is a *keli rishon* on the fire. If you take it off the fire we would still call it a *keli rishon*, but in the *Rambam's* parlance it would be a *keli sheini*. And we would accept that such a "*keli sheini*" that scalds one's fingers can cook. The *Mishna Berura* cites this *l'halacha*.

## Traveling through Life Accompanied by Tehilim Part 5: III

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

Before the French Revolution, the overwhelming majority of people believed in a Supreme Power. But then Evolution, Communism, and an overall spirit of permissiveness set in. Society today is not ready to take any responsibility. If man is only a developed animal, it will go after pleasure and trample anyone weaker in its path. There's this sense of entitlement and a lack of gratitude. As much as we receive, it's never enough. This

insidious attitude affects us on many levels and we have to fight against it.

If Hashem is not in our midst, the nations can overcome us. Hashem says, "Yes, I gave you free choice. You can choose to destroy yourself. But you cannot create a reality without me." When the world spirals into purposelessness, Hashem interferes. This is what is happening today. The prevalent view is

that it's all cause and effect, it's all science. Hashem made a tiny virus open our eyes. Everyone on his level can see that it's aimed at defeating the philosophy that pushes Hashem out of the picture. Hashem is helping us come back to Him so that He can bring *Mashiach*. The nations don't want a world where Hashem is the only ruler, but it will become a reality. Our mission is to help make it happen.