

Wisdom and How to Attain It

Based on a Naaleh.com shiur by Rebbetzin Tziporah Heller
Summary by Devor Kaye

"He lays up sound wisdom for the upright, a shield for those who walk in truth." If truth is in front of your eyes, but you have an emotional agenda not to hear it, you'll find a way not to hear it. But if you're straight, the *Torah* will shield you from falsehood. What does that mean? When Avraham, the first Jew was commanded by Hashem to bind Yitzchak as a sacrifice, the Satan appeared to him on the way. The Satan refers to the accuser, the evil inclination that lives inside us and creates doubt. He said- This doesn't make sense. Hashem told you that Yitzchak would be your heir, your legacy, and now He commands you to bind him on the altar? Hashem doesn't want you to do this nonsense. Although Avraham couldn't resolve the discrepancy, he responded with simplicity, following exactly what Hashem told him.

There are people who have no problem demanding that the *Torah* be adjusted to them. I'm straight, the *Torah* isn't. But the fact is you have to bend to the *Torah*. If the *Torah* for example says, women don't give testimony, then they don't. There's nothing more to say. "Keep the paths of truth and protect the ways of the pious." If we are straight, Hashem will protect us. He will give us help from heaven to make the right choices. People sometimes ask, "Why should I listen to the *Torah* sages, they are human and can make mistakes?" We believe they are given assistance from heaven to lead the Jewish people along the path Hashem wants us to go.

In Hebrew, *orach* means a small path while *derech* is a long path. The Gra explains that this means *Torah* and *mitzvot*. Every person has their set of *mitzvot* that Hashem made accessible to them. A woman cannot do certain *mitzvot* a man can, while a *Yisrael* is barred from specific *mitzvot* a *kohen* can do. The *mitzvot* are compared to the body which is made up of multiple limbs and organs. They are all equally part of the body, but some are more vital than others. Similarly, some people have access to *mitzvot* that have an enormous effect. If we look at the great figures in *Tanach* such as Moshe and Esther, we can see that their actions had a global impact. We're not expected to reach that level. We are however expected to walk our own unique *orach*-path. The *Torah* is compared to *derech* - a highway. Knowing what Hashem actually wants from us is getting a sense of the foundation. Even if there are *mitzvot* we will never do, learning about them teaches us how to connect with Hashem. This makes *Torah* study so much more meaningful and helps us understand the importance of other Jews who are all marching on the same *derech*. If we're all keeping *Torah* the straight way, we're all headed in the same direction.

"Then you'll understand righteousness, justice, and fairness as wisdom will enter your heart and knowledge will be pleasant for your soul." Shaarei Orah explains that *tzedek* means strict justice. Just as there's an equal and opposite reaction in the physical world, so too in the spiritual world. When you tell the truth in a moment of difficulty, you cause a higher level of truth to come into this world. *Tzedek* is

inescapable much like the laws of nature. *Mishpat* is when Hashem decides it doesn't have to be this way, I can change things. Let's say you lied in a moment of weakness and immediately afterwards regretted it and did *teshuva*. In Hashem's eyes you changed course, so He will change course and things can be different.

The goal in *middot* is always the center, either extreme isn't good. People are self-deceptive. It can go like this- "I'm not angry, I'm passionate and self-expressive. I'm not uncaring, I'm reserved." How do you know where the balance is? You have to ask yourself, "What does the *Torah* say about this *middah*?" The purpose of anger is only correction. Too much anger is when you're saying things and the reaction you get is defensiveness not action. Too little anger, as the Rambam says, is when you're like a corpse, nothing moves you. The middle is when you're prompted to correct things. *Meisharim* is studying the wisdom of *Torah* not only to know what to do and say but also what to think and feel, which is the source of *middot*. *Daat Torah* is getting the straight perspective from a chacham whose essence is *Torah*.

"When wisdom enters your heart, and knowledge shall be pleasant to your soul." You could think that to be good, you need to be guilt ridden. It's constantly worrying, am I doing the right or wrong thing. But *Mishlei* tells us the opposite. You'll experience pleasure knowing you're heading towards where you're meant to go.

Introduction to Laws of Bishul

Based on a Naaleh.com shiur by Rabbi Shimon Isaacson

Summary by Devora Kaye

The Gemara in *Masechet Shabbos* tells us that one may not melt ice on *Shabbat*. There are three views why this is forbidden. Rashi says it's an issue of molid, a *melacha d'rabanun* which forbids changing the form of a substance. The Rambam says it's part of the *din d'rabanun* of *sechitat peirot*. Perhaps you'll come to squeeze the ice to get out the water. The Sefer HaTeruma writes that the prohibition of melting ice on *Shabbos* falls under *nolad*. Anything that comes into existence on *Shabbat* is *muktza*. This also applies to warming up chicken fat so that it becomes a liquid, and it should be avoided.

There are 3 ways to look at the position of the Sefer HaTeruma. The Rosh says it's really not *nolad*, but rather like Rashi says, molid, a *melacha d'rabanun*. If one assumes this, then there's no problem taking ice and putting it in an empty dish and letting it melt by itself. The liquid isn't *muktza*. The water is in the ice, it's not a new creation. The second view is that of the Magen Avraham who holds that it's not a classic case of *nolad*. Rather, it's a stringency. If you created a liquid from a solid via your hands; if you crushed ice or liquified chicken fat, then Chazal treat the liquid as *muktza*. But if it happened by itself, then there's no *issur* of *molid*. The third view is the classic understanding of most Rishonim, including the Rambam and the Ramban, that there is indeed a

prohibition of *nolad* when solid turns to liquid. The Rema writes that preferably one should follow the Sefer HaTeruma and one should not put coagulated fat in front of a fire so that it becomes a liquid. However, if there's a special need it's permitted. We could extrapolate this to ice as well. The Rema also mentions that one shouldn't use hard soap on *Shabbat* because when you lather it up it becomes liquid, a problem of *nolad*.

Many *poskim* rule that the same should apply in reverse. Taking a liquid and converting it to solid would be *nolad*. Therefore, the *Shemiras Shabbos K'hilchoso* writes that one shouldn't make ice on *Shabbat*. The Rema concurs unless there's a situation in need. Rav S. Z. Auerbach rules that it's preferable to put the ice in the liquid so that it melts slowly bit by bit, so that every drop that melts is nullified in the drink. Putting the ice in an empty cup would make the water potentially *muktza* according to the Sefer HaTeruma. Some *poskim* advise not to stir congealed honey in a hot cup of tea as this accelerates its dissolution which would be *molid b'yadayim*. Whip spray which becomes quasi-solid when sprayed, could also be *nolad* or molid and should be avoided. Toothpaste which turns from a solid to a liquid is a problem of *nolad*.

The Mishna in *Shabbat* refers to the first 11 *melachot* as *sidurei d'pas*. Rebbe organized it

this way so we would remember it easily. The last of the 11 *melachot* is referred to as *ha'ofah*, baking. The Gemara asks, where do you find baking in the building of the *mishkan*? Rav Pappa says the Tanna didn't mention *bishul* as a *melacha* although it was done in the *mishkan*. They would cook the dyes for the curtains. Cooking and baking fall under the same category. It says *ofeh* because the *Mishna* wanted us to remember the *melachot* via the mnemonic device.

Can we look to the service in the *mishkan* as a source for the 39 *melachot* or do we only look at the building of the *mishkan*? This seems to be a disagreement between Rashi and Rav Hai Gaon. The Mishna tells us that a person can violate carrying on *Shabbat* four times at once. He can hold items in both hands, in his chest pocket, and on his shoulders. Rashi says the source for carrying on the shoulder is learned from the *Bnei Kehat* who carried the *keilim* of the *mishkan* on their shoulders. Rav Hai Gaon cites the Yerushalmi that Elazar ben Aharon carried four things at once, oil for the *menorah*, the incense, the mincha, and *korbon tamid*, which is the source for these four different ways of carrying. It seems you can look to the *avodat hamishkan* for the source of a *melacha*. *Afiyah* could be an *av melacha* based on the *lechem hapanim* and the *menachot* that were baked.

Travelling Through Life Accompanied by Tehillim Part 6

Based on a Naaleh.com shiur by Rebbetzin Leah Kohn

Summary by Devora Kaye

The name of Hashem mentioned is *aleph daled nun yud*, our Master. He is here, although He's hidden. The Alshich explains that even when the *beit hamikdash* was destroyed, the Divine Presence never left the *Kotel*. Hashem is always with us. History testifies that Hashem protects us in miraculous ways. When historians tried to write the history of mankind, they realized they couldn't write Jewish history the same way. It just didn't follow the same loops. Anyone can see that the Jews have special providence.

"Then He speaks to them in His anger; and He frightens them with His sore displeasure." The time will come when the nations will have to give an account of their deeds and the anger of Hashem will follow them. They will

have to pay a price for their way of life and for the way they treated the Jewish people.

"But I have enthroned My king on Zion, My holy mountain." Hashem says, King David wasn't elected by the people nor did he get his kingship as an inheritance. Hashem Himself appointed him. Zion represents the *beit hamikdash*, the presence of Hashem throughout the world. David Hamelech wasn't after power, fame, or physically conquering the world; but rather conquering the world spiritually and teaching others the word of Hashem. The prophecies about the times of *Mashiach* say, "*Ki mi'Tzion tezeh Torah*." Zion signifies the teaching of *Torah* and the bringing of spirituality into the world and this is what King David was chosen for.

"I am obliged to proclaim you are my son, I have begotten you this day." Choosing King David as king was a new creation forming the dynasty that would bring the world to its purpose. *Mashiach* will come from King David. "You are my son," refers also to the Jewish people. When the other nations rejected the *Torah*, Hashem created a new reality and chose one nation that would ensure the world would come to its purpose. Hashem calls us His children because we represent Him in this world, bear testimony that He exists, and will bring the world to its destined mission. More than this, by calling us His children, Hashem attests that we have the potential to build a connection and become one with Him.