

ו' ניסן תשפ"ה April 4, 2025 פרשת ויקרא 13th year, edition 572

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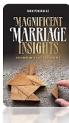






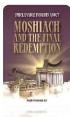














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Laughter and Learning

Laughter occurs when something unexpected disrupts our assumptions. A good joke catches us off guard, forcing us to

momentarily step outside our usual thought patterns. This expansion of perspective is why humor is a powerful tool for learning. When a person laughs, he becomes more open, more



in a new way. This explains why Rabba began his *shiur* with milsa d'bidichusa, humor, making students laugh1 because an expanded

mind is better prepared to absorb wisdom.

The gemara,² when discussing minimum size of a Sukkah wall, refers to an expanded tefach as a שנחק, a "laughing tefach." Rashi³ explains that a standard tefach is measured with four fingers pressed tightly together, while an expanded tefach is measured with the four fingers slightly relaxed and therefore somewhat separated, making this tefach slightly larger. The expanded tefach is called טפה שוחק, which signifies expansion. In the same way, when we make others smile and laugh, we help them open up and expand. ***********

Time to Wine, Not Whine

There are six occasions when we recite kidush over wine: Shabbos, Rosh Hashana, Sukkos, Shemini Atzeres, Pesach and Shavuos,

This is alluded to in Shir Hashirim where the only pasuk that begins with a vuv is וחכך כיין הטוב.4 It hints to these six since the letter vuv has a gematria of six, and the pasuk itself speaks about wine.

> Another similar allusion appears in



Tehillim 104, where the only pasuk that starts with a vuv is ויין ישמח לבב אנוש,⁵ wine that gladdens man's heart.⁶ Once again, vuv, with gematria of six, alludes to these six times we

kidush over wine (and this pasuk also mentions wine).

Rashi's Host

The Kav Hayashar⁷ tells us that Rashi authored a sefer in honor of a baal habayis.

While he was in exile from France, he was hosted by a wealthy person. This parnes (provider) insisted and pleaded with him to stay in his home and study Torah. Due to this, Rashi authored a sefer, which was named after this wealthy benefactor.



Rashi's intent was to elevate and honor others who do kindness. By naming the sefer after the benefactor, Rashi had in mind to encourage others to do chessed as well.

Eternal Food

The word אכילה which we commonly refer to when eating food also means to destroy.8 This is because food is consumed and then ceases to exist. Therefore, one must ensure that eating is done for the sake of serving Hashem, elevating the act into something eternal.9

The words שתיה and שתיה bring out this point. The word אכילה can be understood as a combination of אכל י-ה while שתיה as שתיה, hinting that one should eat and drink L'shem Shamayim (for the sake of Heaven).

Rabbi Alt merited to learn under the tutelage of R' Mordechai Friedlander ztz"l for close to five years and received semichah from R' Zalman Nechemia Goldberg ztz"l. Rabbi Alt has written thousands of Torah articles on numerous topics for various websites and publications and is the author of nine books including the recently released "Exhilarating Torah Insights on Recreation and Vacation." His writings, many of which have been translated into Yiddish, Hebrew, German and French, inspire people across the spectrum of Jewish observance to live with the vibrancy and beauty of Torah. His shiurim can be found on various websites including Kol Halashon's. Rabbi Alt lives with his wife and family in Kiryat Yearim (where the Aron was for 20 years [Shmuel 1, 7:1,2]) where he studies, lectures, writes and teaches. The author is passionate about teaching Jews of all levels of observance.

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¹ Shabbos 30b.

² Sukkah 7a.

³ S.v. *tefach sochek*.

⁴ Shir Hashirim 7:10. Literally this means, "Your palate is like choice wine."

⁵ Tehillim 104:15.

⁶ Otzar Hayedios, Volume 3, p. 508.

⁷ Chapter 72.

⁸ Bamidbar 16:21.

⁹ See R' Bachaye, Breishis 18:8 and in his sefer Shulchan Al Arba, Shaar Ha'sheini.