



∞ Besamei HaTorah ... Beneath the Surface

By: R' Shmuel Winzelberg

וכפר עליו הכהן על שגגתו אשר שגג והוא לא ידע ונסלח לו: (ה"ח)

And the Kohen shall provide his atonement for the inadvertence that he committed unwillingly and he was unaware and it shall be forgiven him. (5:18)

Rav Chaim Kanievsky, zt"l, wrote in his Sefer 'Taamah D'krah', that this Pasuk is discussing a case where a man ate one of two pieces and he does not know if he ate meat or if he ate *Cheilev* [forbidden fat]. Therefore, he must bring an *Asham Talui*, a Guilt-Offering brought out of doubt. Now we can understand why the *Torah* added the words 'that he committed unwittingly'. Perhaps there really is no sin here as he possibly could have eaten the permitted meat and not the fat. The sin here is that he was not careful, and he does not know if what he ate was *Kosher* or not. This is the unwitting sin. (*U'matok HaOhr*)

∞ Parshah Thoughts – Ideas and Reflections – Rabbi Aron Moshe Jacobsohn

It says in this week's *Parshah* (1:1), "And Hashem spoke to him [Moshe]." *Rashi* teaches us that *Hashem* spoke in a 'loud voice', but only Moshe was able to hear Him. What was the point of speaking loudly if the people couldn't hear it? Rav Moshe Feinstein, zt"l, answers that this is a lesson to teach us that everything comes from *Hashem*. Just like by *Har Sinai* when *Hashem* spoke out all Ten Commandments— even though we didn't hear them, they were directed at us, with the constant reminder to follow *Hashem's* word.

∞ Working on our Middos

Rav Paysach Krohn shared a great story. A *Talmid* of Rav Elya Svei, zt"l, had a child after seven years of marriage. His wife gave birth to a little boy who was born prematurely, and weighed just close to three pounds. The baby was placed in the High Risk Unit of the Hodges Hospital in Milwaukee. After two and a half months, the family was told that their son was well enough to be taken home. The *Talmid* wanted to buy the nurses a gift. Unsure of what would be appropriate, he called his *Rosh Yeshivah*, Rav Elya Svei, for advice. He was surprised when the *Rosh Yeshivah* said, "Don't buy a gift. Of course, you should show your appreciation. However, my advice is, every year on your son's birthday, bring him back to visit the unit." That is exactly what the family did for the first six years. Over the next few years after that, there was always another reason for not going back. However, the year of their son's *Bar Mitzvah*, he came with a *Bar Mitzvah* invitation and handed it to the head nurse, along with a warm letter of gratitude. He thanked everyone profusely for what they had done years earlier, and he brought a special cake for the staff. A few weeks later, the family received a beautiful letter from one of the nurses in that unit. The letter read: "My name is Jodi Campanella, and I am a nurse in the High Risk Nursery at Hodges Hospital where your son had an extended stay years ago. While at orientation, I heard all about your son and your wonderful family. A few weeks ago, I had the pleasure of meeting you when you brought an invitation to the *Bar Mitzvah*, along with a letter that you had written about our staff. It touched my heart. You reminded me of why I became a nurse in the intensive care unit. Candy and flowers are a nice sentiment, but what you and your family do is something that helps us make it through the rough days. My most sincere thanks, Jodi C., RN." Rav Elya Svei taught that one does not have to show gratitude with lavish gifts. A sincere letter or a kind gesture is far more everlasting!

Pearls of Wisdom... A Word for the Ages

Rav Pinchos Lipschutz wrote that Rav Gedaliah Sheinin related that he once brought a wealthy American to Rav Zundel Kroizer, zt"l, to get a *Brachah*. The man wished to express his gratitude to Rav Zundel with a gift of money. However, Rav Zundel refused to accept it. He said, "I must not take money for myself. I am wealthy! I have a house. I have what to eat. I am a wealthy person!" Rav Lipschutz added, "Rav Zundel was not saying this in jest. He meant it. And hearing him say it, you knew it was true!"

פרשת ויקרא תשפ"ה

Parashas Vayikra 5785

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Staten Island Z'manim

Erev Shabbos:
Plag HaMinchah: 6:05
Candle Lighting: 7:06
Sh'kiah: 7:24 זכור זמן ונו Tzeis: 8:07
Shabbos Kodesh:
Sof Z'man Krias Shema:
Mogen Avraham: 9:10 Gra: 9:46
Sof Z'man Tefillah (Shacharis): 10:50
Chatzos: 12:59 Sh'kiah: 7:25
Havdalah: Tzeis HaKochavim: 8:08
Rabbeinu Tam (72 minutes): 8:38
(some say 8:50)
Next Week: Tzav
Candle Lighting: 7:14

∞ The Siddur Speaks

Rav Mordechai Dolinsky writes about his *Rebbe*, Rav Avigdor Miller, zt"l, that on one of the many walks that they took, one time, as they passed by a hospital, Rav Miller stopped and looked at the building from top to bottom. He then said, "Imagine, a whole building crowded with the sick and suffering. How can we pass by without saying a heartfelt *Tefilah* for all of them?" And they quietly said some *Tehilim* before they walked on!

∞ B'Kitzur

The Halachos of Rosh Chodesh and Kiddush Levanah

After *Hallel* on *Rosh Chodesh*, *Kaddish Shaleim* is recited by the *Chazan*, a *Sefer Torah* is brought out, and four *Aliyos* are read. The *Kohein Aliyah* has three *Pesukim*. The *Aliyah* of *Levi* repeats the last *Pasuk* from the *Kohein's Aliyah* and adds two more *Pesukim*, which is then followed by the next two *Aliyos* of *Yisroel*. (*Kitzur Shulchan Aruch* 97:5)

לעילוי נשמת: אלעזר בן יהואל אלימלך ז"ל
R' Louis Palgon

בזכות לרפואה שלמה: אסתר פרידה בת דינה
בתוך שאר חולי ישראל

Be occupied with learning *Torah*. (*Kitzur Shulchan Aruch* 29:6)

And More Chazarah

The *Gemara* in *Sanhedrin* (99a,b) teaches about *Chazarah*. Rebbe Yehoshua ben Karcha taught that whoever learns but does not review, is like one who plants but does not harvest his crops. Rebbe Akiva said that one should sing every day, and review his learning like a song that one always repeats. *Rashi* explains that by doing this, it will cause him to enjoy *Olam Haba* with *Simchah* and amidst songs.

The *Medrash* in *Koheles Rabbah* (3:10) teaches a fascinating insight, that in the pursuit of *Torah*, it is natural for one to learn *Torah* and forget it, and this is for his own good. If someone would learn *Torah* and not forget it, he would involve himself in learning for two or three years, and then occupy himself in his work, never to pay attention to learning *Torah* again for the rest of his life. It is specifically because one learns *Torah* and forgets it that he does not remove himself from learning *Torah*. This means that the fact that we forget what we learn itself gives us new excitement in our learning, and we will always want to review it.

The *Gemara* in *Chagigah* (9b) reveals to us that you can't compare one who reviews his learning a hundred times to one who learns it a hundred and one times. *Rashi* explains that even though both of these individuals are *Tzadikim* for learning something so much, they are not serving *Hashem* equally, because the one who learns something a hundred and one times is serving *Hashem* on a greater level. Every time someone reviews something, he develops a deeper understanding for it, and this in turn deepens his service to *Hashem*.

The *Shulchan Aruch HaRav* writes (*Hilchos Talmud Torah* 2:3) that when one sets out to learn something new in *Torah*, it is not adequate to see the new material only once, twice, or three times. This is whether the topic is *Tanach*, *Mishnah*, or *Gemara*. It is essential that he reviews it and studies it many times, each person according to his ability to remember, until he knows the material and remembers it well. When it comes to *Mishnah* and *Gemara*, which *Halachah* is decided on, it must be learned and studied many more times than *Pesukim*. This is because *Pesukim* are *Torah She'bichsav*, and it should not be recited by heart. *Torah She'baal Peh*, however, one is supposed to be familiar with it to the point that he is fluent in it. One must review the teachings until he knows it well enough that he is readily able to answer anyone who asks him a question on it. One should not be concerned that if he does such an extensive review of his studies, he might not be able to cover a wide range of material. *Chazal* have assured us (*Avos* 2:16) that it is not your responsibility to finish the job, but you are not free to be idle from it. In those days, when they used to memorize their learning, people would study two or three *Mishnayos* or *Braisos* a week. They would review it a hundred times, and more, as *Chazal* have taught in *Chagigah* (9b), learning something a hundred times is not comparable to learning it a hundred and one times.

The *Steipler Gaon*, Rav Yaakov Yisrael Kanievsky, *zt"l*, wrote in a letter (see *Karyana D'Igarta* Vol.1 #140) to a *Bachur* about learning *Mishnayos*, that after he knows a *Mishnah* well, he should review it four times. After finishing a *Perek*, he should review that four times, and then after finishing a *Masechta*, he should review this four times as well. The *Steipler* said that by following this method, one will be able to remember what he had learned very well, and with *Hashem's* help, over some time, he will experience great sweetness in his learning. This delight in one's learning is especially so if one understands that this is his *Cheilek* for all his hard work. Because all the matters of this world will pass by and disappear, and the only things that will remain in his hands are *Torah* and *Maasim Tovim* alone.

It has been pointed out that if you look at any page of *Gemara* in *Shas*, you will notice that there are four lines of *Rashi* and four lines of *Tosafos* at the top of the page, above where the *Gemara* lines start. Some have theorized that this was done as a *Remez*, a hint and a reminder that one should do *Chazarah* four times! (The only exception to this is the top lines of *Tosafos* in the third, fourth, and sixth *Perakim* of *Masechta Temurah*, and this is perhaps meant to indicate that that these *Tosafos* should be reviewed at a minimum of five times.)

Rav Dovid Hofstedter shared a conversation he once had with Rav Shimon Ba'adani, *zt"l*, where he asked the *Rav* what strategies could be used to help someone remember his learning. Rav Ba'adani said, "There are no strategies or *Segulos*," He asserted, "A person must review his learning over and over. Constant *Chazarah* is the only way to retain what one has learned." He related, "When I was a young man, I learned in the *Yeshivah* of Novaradok in Yerushalayim, under Rav Shach, *zt"l*. We learned *Bava Kamma*, and we covered a *Blatt* every day. Day in and day out, we learned one *Blatt* after another. I once asked Rav Shach, the *Rosh Yeshivah*, how many times he had reviewed the *Masechta*. Rav Shach began counting to himself, and then he replied, with a broad smile, 'Almost one hundred times!'" Rav Ba'adani concluded, "So you see, it should come as no surprise that Rav Shach knew *Bava Kamma*. As I told you, *Chazarah* is the only way to retain what one has learned!"

Rav Dovid Ashear wrote a great story. A woman, we'll call her Mrs. Mandel, a widow, whose daughter was undergoing treatment in the Tel HaShomer Hospital, requested *Shabbos* accommodations in the *Rachashei Lev Chesed* apartment. When she called with her request, she added, "I know that I will cry a lot, and I would really prefer to be alone." The director of *Rachashei Lev*, Rav Reuven Gesheid, usually gets many calls each week from several people, and tries to accommodate the men at one location and the women in the other multi-bedroom apartment. He told her that he could not commit to that request, but he said he will see what he can do. Half an hour later, a girl called and said, "My relative is in the hospital and asked me to stay with her over *Shabbos*. Could I possibly sleep in the apartment near the hospital?" Rav Gesheid did not think too long before he agreed. After all, how could he turn away this girl just because the other guest wanted privacy? He called Mrs. Mandel and informed her of the turn of events. He said to her, "We both have an obligation to help this girl. She is trying to do a *Mitzvah*. Who are we to stop her?" Mrs. Mandel was not very happy with the decision, but she realized that she had no choice. A few weeks later, she called Rav Gesheid again. This time, she was elated and said, "My son just got engaged! Thank you, Rabbi Gesheid! Thank you!" Rav Gesheid was cautious and replied with a "*Mazel Tov*," and then he asked, "but why are you thanking me? I wasn't involved in the *Shidduch*." Mrs. Mandel exclaimed, "You were the *Shadchan*! The girl you allowed to share the *Shabbos* apartment with me was the sweetest girl I ever met. Every time I wept, she came over and comforted me. She spoke so softly and with such wisdom. Right away, I wanted her for my son, and *Boruch Hashem*, it happened! I thought I would be better off having my privacy and sleeping alone. But what I thought was going to be a discomfort and inconvenient, was exactly the way *Hashem* sent the long-awaited *Shidduch* for my son!"

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