

Va'eschanan 2015

1.

### Never give up

Nachlas Tzvi page 445

"Let me now cross and see the good land that is on the other side of the Jordan." (3, 25)

"אעברה נא ואראה את הארץ הטובה אשר בעבר הירדן."

Since Moshe asked to cross the Jordan River into Israel, why did he additionally request to see Israel? Moshe was concerned that if he merely requested to cross, then Hashem would grant his request but only after Moshe passed away. Meaning, Moshe would be buried in Israel. Moshe wanted to enter Israel when he was alive. Therefore, he additionally pleaded and specified to "see the good land."

We can derive an important lesson from this episode. Moshe never gave up. We need to do the same as well. We should strive to the best of our abilities with the endeavors that we undertake. Even if something looks imposable, nevertheless we shouldn't give up. The Gemara in Berachos (10a) relates that even if a double edged sword is placed on a person's neck, nevertheless he shouldn't refrain from praying. (אפילו חרב חדה מונחת על צוארו של אדם אל ימנע עצמו מן הרחמים.)

2.

### Chazara

Penenim Meshulchan Hagra (al Hatorah page 310-311)

"You shall teach them thoroughly to your children and you shall speak to them etc." (6, 7)

"ושננתם לבניך ודברת בם."

The Gemara in mesechas Pesachim (50a) states that praiseworthy is one who comes to here/לכאן (heaven) and his learning is in his hand. The Gra explains this Gemara based on another Gemara. The Gemara in Chagigah (9b) states that one who reviews his learning 100 times cannot be compared to one who does so 101 times. (אינו דומה שונה פרקו מאה פעמים לשונה פרקו מאה ואחד.) The Gra explains that the gematria of לכאן is 101. One of the logical reasons for this is as follows; when one reviews 101 times, he will most likely be automatically motivated to learn new material and review more. Conversely when one reviews 100 times, he might think and incorrectly conclude that this is a good place to stop. He might say to himself I do not need to learn any more since I already learned so much and 100 is a nice round number to stop at. The Marsha (Bava Basra (10b)) explains that the Gemara uses the expression 'his learning is in his hands.' The reason for this is as follows; the main learning is dependent on the hand, aka writing. This is why Torah scholars are called soferim (scribes). (יש לפרש כי עיקר הלימוד ושנעשה בו רושם הוא.) The Mishna in Avos (perek alef) states acquire for yourself a friend. (וקנה לך חבר.) The word קנה can mean acquire. It can also mean pen. A pen/writing instrument must be our friend. The Stiepler says that when one writes it's as if he

reviewed that material four times. The reason for this is writing engraves the material into the writers mind. It is more effective than merely reading. Another approach and reason for this discrepancy regarding one who reviews his learning 100 times verses one who reviews his learning 101 times explains the Kli Yakar (Devarim (4, 9)) is the following; the gematria (the numerical value) of שכח is 328, while the gematria of זכר is 227.  $328 - 227 = 101$ . The difference between remembering and forgetting is reviewing 101 times. (וזה משלי לעשות רמז יקר מזה והוא) כשתסתכל במלת זכר ובמלת שכח תמצא מספר מאה ואחד ביניהם, והרצוה לבטל השכחה יחזור על לימודו מאה ואחד פעמים ובהם יפחות מן מספר שכח מספר מאה ואחד וישאר מן שכח מלת זכר על כן מאז יהיה הדבר כמוס אצלו לזכרון לא ישכח עוד. וקרוב לשמוע שהמלאך הממונה על הזכרון זכר שמו ויש לו רכ"ז כוחות, והמלאך הממונה על השכחה שכח שמו ויש לו שכ"ח כוחות, נמצא שיש לו מאה ואחד כוחות יותר מן מלאך של הזכרון על כן השכחה גוברת על האדם, לפיכך צריך הוא לחזור על לימודו מאה ואחד פעמים כי בכל פעם ופעם שיחזור הוא מחסר ומחליש כח אחד מכוחותיו וכשחזר מאה ואחד פעמים החליש כל כוחותיו היתרים ונכנס תחת יד המלאך הממונה על הזכרון ולא ישכח עוד. רמז לדבר השמר ושמור נפשך מאד ראשי תיבות מן ארבע תיבות אלו עולה למספר מאה ואחד וראשי תיבות של (תיבת לך היינו למ"ד וכאילו אמר למוד תורתך מאה ואחד פעמים פן תשכח את הדברים, וזה רמז יקר. Another reason is as follows; the Ein Yaakov explains that the Gematria of Michael (מיכאל) is 101. Michael is the good angel and the 'officer of the Torah' (שר התורה). It is only due to Michael that we are able to learn properly and retain this Torah knowledge. Dissimilarly the Gematria (the numerical value) of the bad angel som (סם) is 100. Som causes us to forget our learning. Based on the aforementioned information we can easily understand the Gemara. When one reviews his learning 101 times he causes (whether he realizes it consciously or subconsciously) Michael to overcome and override the negative influences of Som.

The Gemara relates (Megilah (7b) and other places) that different Rabbis reviewed their learning forty times and it was then as if that learning was placed in their pockets. (תנא מיניה ארבעין זימנין, (ודמי ליה כמאן דמנח בכיסיה. Why does the Gemara use the expression 'as if in his pocket?' Why not say 'in a box' or 'in a safe', where it would be even better guarded? The Gra answers this question based on another Gemara. The Gemara in Baba Metzia (21b) quotes Rabbi Nachman who says that 'a man checks his pockets all the time.' (דאמר אדם עשוי למשמש בכיסו בכל) (שעה ושעה. People are constantly making sure that they didn't lose their money. Even after one reviews his learning forty times; he still must review his learning, just as one constantly checks his pockets. A box differs in this regard because it is well guarded. Rabbi Yehoshua Cohen (Kerem Yehoshua page perek beis) explains that if the Amoraim (Rabbis in the time of the Gemara), even after forty reviews, considered their learning only 'as if in their pocket' but not as in a box – what can we say about our reviewing? We must review even more.