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3'62

Morai V'Lebbosai, Good Shabbas and Good Chodesh

Once again, because of the ~~past~~, it only had time to write up & print out the first portion of our ~~pas~~ Divrei TORAH. The ~~rest~~ is in printed form, but this ~~rest~~ portion, the simply wasn't enough time to write it and print it before ~~pas~~. Please be so n.

Last week we began to review the 48 NIN that one must be sign in order to be able to be sign appropriately on N/A/P - the 61<sup>st</sup> of my life. We reviewed the first 28N of 31NPs or 3NPs. We now will move on to 28N number 2, that of 1 side note:

2. 2811: SAID STONE: The List writes initially that this 23W refers to the requirement that he pay special attention to what his P'YAS and P'ZIN has to say. He needs to be extra careful lest he lose even one pearl of wisdom.

(We must remember that when Nik'os was written or at least organized by Rebbe Nachman and his Tzaddik, Torah Shel Dibbur, was exactly that, learned and given over verbally only. If a Rav didn't pay attention properly they could be actually "lost" and therefore prone were to zman in a very strong way - because of the potential of damage to our mitzvot through loss) Another idea the Medresh Shmuel brings regarding this zman, is that is a follow-up warning based on the first zman - that a Rav should make sure, that everything he says should be based on his mitzvot from his Rebbeim. In other words, don't go far off on your own. Be a Rav, learn from your teachers, and anything you are lern should be built on the foundations that you received. He quotes a Posuk in this regard:

בגדי כבויין מוחזקם או מושך או מושך גוף אחד בוגר

(This too connects with the idea of the need to be extra careful with self-pride; with the emphasis on mission!)

כָּלְכָלָה / נִזְמָנָה לְעֵדָה כָּלְכָלָה

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The firm adds as follows regarding this point:

“אֵלֶּה יְמֵינָךְ וְאֵלֶּה נִזְמַנָּךְ כִּי כָל־עַמִּיךְ יְמִינָךְ וְאֵלֶּה גִּימְנָךְ”

"Sikhs live as if they were, this is spiritual work  
The Sikhs as opposed to what we added into the Sikhs is  
won't concerned w/ others specifically. He is worried about  
Something which in a way is unique to all my study,

In most educational disciplines one can get by, you can have an good understanding of the central message or thoughts of your teacher(s) even if you don't hear every word and sentence.

In Torah learning however, each word + sentence often can and does add additional information. So therefore the Sifra is really making us aware of the added importance, in the case of  $\text{זג}$ , that we pay extra special attention:

3 נס: ר' יול נסיך: Again beginning with the ל's of the ל'גנ  
He initially explains ר' יול נסיך as a requirement to review ones  
learning (again referencing back to what we wrote in the previous  
נס נס - since the loss of זיכר was viewed as disastrous -  
retention requiresogn, constant review, hence this .

exhortation to do so!) He adds also, that pigoez also means review through out-loud repetition! (Again, focus and therefore memory are clearly enhanced when using this methodology) He then adds if the intent of the syllil was to convey "out-loud review + repetition, why not write pigoez or something similar, Why use the Hebrew of pigoez? To that question he answers first signs signs signs, pigoez, pigoez, pigoez.

It is insufficient to review (even if done out loud) merely once or twice. One must review his ~~and~~ many times, so that it is set like a ~~per~~ peg in his mouth. He adds its also possible that they used the ~~per~~ of peggy, to indicate, that when reviewing, one should do so slowly, patiently, not in a rush, the ~~per~~ of peg, as in lengthy, without confusion, to ascertain that one has

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the information and is reviewing it correctly! The Sfas adds that by taking ones time, and saying it out-loud, not only is that beneficial for retention purposes, but it aids in ones understanding in depth, of the way one is reviewing, such is the nature of way learning (R'Dovid ZG) and others add in a variant of an old expression which is attributed to R' Chaim Brisker SSS (at least that's whom it heard it was from:) זיהו פיליך גיטא איזה פון פון loosely translated: if one cannot articulate an idea or concept well, that's a sign he is lacking somewhat in his complete understanding of the material. פ"ד, isn't in their view then, is the ability to verbally organize your thoughts and present them articulately. That needs to be a goal you have in learning way as well.

4 נג'נ': ר' נינו: The Shulchan Arur says this is a warning not do learn in a רַבְנִית prega<sup>לָזֶן</sup> fashion. Never give in to רַבְבָּה and note repetition, the repetition we spoke of in the last מִנְנָה means repetition with רַבָּה!  
(He adds quite beautifully, that the רַבָּה import, which is often explained somewhat differently, can be understood to be referring also to mind. And the import is instructing us that if we want רַבָּה to רַבָּה - we need רַבָּה and רַבָּה to do it רַבָּה: The רַבָּה of רַבָּה - that's רַבָּה and רַבָּה is רַבָּה, only then will we have the "for the creation of our own רַבָּה!" The Seforim has also a note not of רַבָּה but רַבָּה רַבָּה upon which he writes as follows:

Which j738 seems very similar to the list's working against  
on a significant people issue fashion.

That's all we have the time for today, sorry! Have a wonderful ride and take care