

# Shvilei Pinches

Parshas Chukas

**Rabbi Pinches Friedman**

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Translation by Dr. Baruch Fox

**“זאת חקת התורה אשר צוה ה' לאמר”**

## **Reviewing One's Studies One Hundred and One Times Reveals the Six Hundred Orders of Mishnah that Were Concealed**

In this week's parsha, parshas Chukas, we read (19,1-2): “Hashem spoke to Moshe and Aharon, saying: This is the statute of the Torah, which Hashem has commanded, saying...” In Nachal Kedumim, the gaon Chida, zts”l, interprets this possuk as an allusion to one's obligation to review one's Torah studies one hundred and one times. This obligation is taught in the Gemorah (Chagigah 9:):

**“אמר ליה בר הי הי להלל, מאי דכתיב (מלאכי ג יח) ושבבתם וראיתם בין צדיק לרשע בין עובד אלקים לאשר לא עבדו, היינו צדיק היינו עובד אלקים, היינו רשע היינו אשר לא עבדו, אמר ליה, עבדו ולא עבדו תרווייהו צדיקי גמורי נינהו, ואינו דומה שונה פרקו מאה פעמים לשונה פרקו מאה ואחד.”**

Bar Hei Hei is asking Hillel a question from a possuk in Malachi which appears to be redundant. The possuk mentions the difference between a righteous person and a wicked person, and between one who serves Hashem and one who doesn't. Isn't a tzaddik one who serves Hashem, and isn't a roshe one who does not? Hillel answers that one who serves Hashem and one who does not, may both be completely righteous; nevertheless, there is no comparison between the tzaddik who reviews his studies one hundred times to the one who reviews his studies one hundred and one times.

The Chida interprets the possuk as follows: **“זאת חקת התורה אשר צוה ה' לאמר”**—the word **צוה** has a numerical value of one hundred and one ( $90+6+5=101$ ); **“לאמר”**—means to say and repeat. So, the possuk is stating that it is a Torah statute to review one's Torah studies orally one hundred and one times. In Chamra Tava, Rabbi Avraham Simcha of Barniv, zy”a, adds a nice allusion from our possuk: **“זאת חקת התורה”**--**זא”ת** is an abbreviation for **ז'כור א'ל ת'שכח** (which means “remember, do not forget”)—in other words, the suggestion in order to remember one's Torah and not fall prey to forgetfulness is: **“אשר צוה ה' לאמר”**—to review one's studies one hundred and one times, the numerical value of the word **צו”ה**.

It remains to be explained, however, why the Holy One specifically chose the portion of the **פרה** “**אדומה**”, the red heifer, as the place to allude to the matter of reviewing one's studies one hundred and one times. It appears that we can resolve this question based on Rashi's commentary (19,22). Rashi introduces the explanation of Rabbi Moshe HaDarshan that the red heifer is meant to atone for the sin of the eigel.

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Additionally, we have learned in the Gemorah (Eiruvin 54.): **“אלמלי לא נשתברו לוחות הראשונות לא נשתכחה תורה מישראל”**—had the first luchos not been broken, Yisroel would never forget the Torah they learn. We see that the possibility of forgetfulness in Yisroel’s Torah studies is a consequence of the sin of the eigel which led to the breaking of the first luchos. The reason the Holy One chose the passage of the “parah adumah” for the allusion above is now clear. Seeing as the “parah adumah” serves as an atonement for the sin of the egel, which introduced the reality of forgetfulness into Torah study, we learn from this same passage an antidote for this forgetfulness—reviewing one’s studies one hundred and one times.

### One Hundred and One Times Eliminates Forgetfulness

As is the nature of Torah, to be expounded in seventy different ways, let us present a novel approach to the matter of reviewing one’s Torah specifically one hundred and one times. It is alarming to consider that one who has only reviewed his Torah a mere one hundred times has failed to serve Hashem.

We will begin with a teaching of the Arizal’s. The angel responsible for forgetfulness is **מ”ס**—whose name has a numerical value of one hundred; whereas the numerical value of **מיכאל**, the angel responsible for combating the **מ”ס** and his powers of forgetfulness, is one hundred and one. Still, why should the lack of reviewing one’s studies just one more time, result in falling prey to the powers of the **מ”ס**?

A solution to this question based on a practical approach to our service of Hashem can be found toward the end of the sefer Toldos Yaakov Yosef where he cites his teacher and master, the holy Baal Shem Tov, zy”a. The concept of **“מאה פעמים ואחד”**—literally, one hundred times plus one—is teaching us the importance of always engaging in learning with pure intent and for the sake of the one and only G-d, i.e. the one refers to Hashem. By contrast, there is no comparison to one who fails to incorporate this proper intent and devotion to the Holy One into his studies. This is the meaning, therefore, of: **“אינו דומה שונה פרקו מאה פעמים לשונה פרקו מאה ואחד”**.

The D eigelMachaneh Ephraim also presents this interpretation in the name of his grandfather the Baal Shem Tov, zy”a: **“על דרך שאמר אדוני אבי זקיני זללה”ה, אינו דומה שונה פרקו מאה פעמים לשונה פרקו מאה פעמים ואחד, דהיינו שמכניס אחד שהוא אלופו של עולם בתוך לימודו”**. Once again, he stresses the need to incorporate and devote our studies to the Holy One; that is the meaning of “one hundred plus one.” This explains why only the student who has reviewed his Torah one hundred and one times is considered an **“עובד אלקים”**—for his learning is dedicated to Hashem; whereas, one whose learning lacks that intent and dedication is not serving Hashem but rather himself.

This ties in beautifully with the words of the Pri Chaim on maseches Avos quoting the holy, maggid of Mezritsch, zy”a, the successor of the Baal Shem Tov, to explain the allusion in the Mishnah (Avos 3,8): **“רבי מאיר אומר, כל השוכח דבר אחד ממשנתו מעלה עליו הכתוב כאילו מתחייב”**

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**בנפשו**—Rabbi Meir says that anyone who forgets even a single item of his Torah learning is considered guilty of death.

It is incredulous to think that one who forgets just one item of his Torah study owes his life; however, if this is understood to mean that he has forgotten to include the proper intent and dedication to Hashem, the **אחד**, in his studies, it makes perfect sense. This, once again, is the message of the Baal Shem Tov, zy" a, that one must review his studies one hundred times plus one more—i.e. one must incorporate the one and only one, the Holy One, the **אחד** into one's Torah studies.

### Torah with Proper Intent Safeguards the Memory

Support for this idea is found in the Gemorah (Yoma 72:) discussing the command (Shemos 25,11) to make a golden crown around the Ark: **רבי יוחנן רמי כתיב זר וקרינן זיר, זכה נעשית לו זיר, לא זכה זרה הימנו**—Rabbi Yochanan notes that the word "zar," meaning strange is written, yet, we read the word as "zeir," meaning crown; this comes to teach us that for one who is deserving it becomes a crown for him, while for one who is not deserving, it becomes estranged from him. Rashi explains: if he is deserving, by learning for the sake of the Torah and with the intent to abide by it, it adorns him like a crown; otherwise, it becomes estranged from him, he forgets what he has learned.

This is the gist of the Baal Shem Tov's message regarding the importance of reviewing one's studies one hundred times "plus one," i.e. incorporating proper intent and dedication to Hashem, the **אחד**, in one's learning. If one reviews his learning but is not learning for the sake of Hashem--i.e. he lacks proper intent, he lacks the **אחד**—then he is learning under false pretenses, for his own presumed kavod, and his learning will surely be forgotten from him.

We have now gained insight into the lesson taught by the Arizal. One who has reviewed his studies a mere one hundred times without the essential "one," **אחד**, has empowered the **ס"מ**, chas v'shalom, the angel of forgetfulness, to estrange him from his learning. Conversely, one who reviews his studies one hundred times "plus one," who learns for the sake of the "one," empowers the angel **ל"מיכאל**—whose name equals one hundred and one—to subdue the **ס"מ** and his powers of forgetfulness, and to elevate his Torah before the Holy One, the one and only.

What we have really learned from the Baal Shem Tov, zy" a, is the necessity of learning and reviewing our Torah studies one hundred times. The emphasis on one hundred times "plus one," is to serve as a constant reminder to always have Hashem in mind and to have proper intent while doing so. Even so, the significance of reviewing our Torah studies one hundred times—with the incorporation of of proper Heavenly intent—remains to be explained.

### Six Hundred Orders of Mishnah Were Reduced to Six

We can explain this matter based on what is written in Sefer HaKritut by Rabbi Shimshon of Kinon, one of the authors of the Tosafos. Until the times of Shamai and Hillel, there were actually six

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hundred orders of the Mishnah; since then, however, the Torah was condensed and reduced, due to the exile, and only six orders were instituted.

The Sefer Pliah presents this fact, as well, but adds that whenever the Gemorah uses the phrase "חסורי מיחסרא והכי קתני"—suggesting that something is missing from our present text—the Gemorah is telling us that, indeed, something is missing from the Mishnah instituted by Rabeinu HaKadosh, but the entire text is found in the six hundred orders of the Mishnah that were actually delivered to Moshe at Sinai.

### **Rebbe Concealed the Six Hundred Orders of the Mishnah within Six Orders**

Now, let us introduce an extremely novel idea presented by the holy, gaon Rabbi Shlomo Algazi in Yavin Shemuah. He posits that all of the braisos compiled by Rabbi Chiya are omissions from the original six hundred orders of Mishnah.

Additionally, this might explain why Rabbi Chiya begins each braisah with the words ת'נו ר'בנן (literally: the Rabbis taught), whose first letters, ת"ר, have a numerical value of six hundred (400+200), to hint at the fact that they were originally part of the six hundred orders of Mishnah which Rabeinu HaKadosh omitted from our present six orders of Mishnah.

A further proof is found in the sefer Gilgulei Neshamot written by the holy kabbalist, the Rama from Pano: "מתושלח הוא רבינו הקדוש, כי זה היה שונה ת"ר סדרי משנה, ורבי כתב ששה סדרי" —Metushelach is (by reincarnation) Rabeinu HaKadosh, this one (Metushelach) would learn six hundred orders of Mishnah, and Rebbe wrote down six orders of Mishnah, and each order was composed of one hundred. He clearly states that Rabeinu HaKadosh, in his infinite wisdom, concealed and included all of the preceding six hundred orders of Mishnah in the current six orders of Mishnah—thus, every order consists of one hundred.

In a sefer about the life of the Chofetz Chaim is recorded a conversation that takes place between the Chofetz Chaim and Rav Chaim of Brisk. A question was raised concerning the fact that the six orders of the Mishnah redacted by Rabeinu HaKadosh represent only a small fraction of the entire six hundred orders of Mishnah that preceded him. Where did the vast number of missing mishnayos disappear to?

The Chofetz Chaim proposes his opinion that all the exegesis of the Talmudic sages, the Geonim, the Rishonim until the last of the Acharonim, is the revelation of what was taught prior to the compilation of the current Mishnah. All of those scholars, through their unrelenting, tedious efforts, succeeded in returning the crown to its former glory.

The gaon, Rabbi Chaim Soloveichik replies that in his opinion there exists a huge difference between the Talmudic sages and the scholars that followed them. Whereas, the principle of "אלו" —"אלו דברי אלקים חיים"—all of these opinions are Heavenly ordained—applies to the sages of the Talmud, it does not apply to the scholars that followed them.

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### The Voice of the תור Refers to the Torah She'b'al Peh

Following this path, we may glimpse a tiny insight into the Holy One's choice of the name "תורה" for the Heavenly wisdom imparted upon Yisroel at Har Sinai. The Zohar explains (Vayikrah 4:):

**"בספרא דאגדתא אמר, קול התור, דא תורה שבעל פה, דתורה שבכתב אקרי תורה סתם, תורה שבעל פה אקרי תור."**

Torah she'b'chsav is referred to simply as תורה; Torah she'b'al peh is referred to as תור (as in קול התור, the voice of the turtle-dove).

Based on what we have learned above, we can suggest that the word תור is a combination of the letters ת"ר (which equals six hundred) and the letter ו' (which has a numerical value of six). In other words, תור is a reference to Torah she'b'al peh which consists of six hundred orders of Mishnah contained within six. The letter ה' (numerical value 5) of the word תורה conveys that Torah she'b'chsav is comprised of the five books of Moses.

As stated by the Zohar: "דתורה שבכתב אקרי תורה סתם, תורה שבעל פה אקרי תור" —the letter ה' alludes to Torah she'b'chsav, the foundation and source of all of Torah she'b'al peh; therefore, the name תורה, containing both תור and ה' alludes to both portions of the Torah, in general. This name also alludes to the fact that there would come a time when it would be necessary to shrink the six hundred orders of the Mishnah into six orders, and still provide an elucidation of the Torah she'b'chsav.

We now have a novel interpretation of our blessed sages teaching: **"אינו דומה שונה פרקו מאה"** פעמים לשונה פרקו מאה ואחד. In essence, every time a Jew engages in the study of Torah she'b'al peh, contained within the six orders of the Mishnah, he is actually reviewing his studies one hundred times. After all, his goal is to uncover and reveal all of the six hundred orders of the Mishnah concealed within the current six; he is revealing precisely one hundred times that that is currently before him.

Therefore, there is no comparison between one who has reviewed his Torah learning a mere one hundred times to one who has successfully reviewed them one hundred times plus one. Albeit, we have learned from the Baal Shem Tov, zy"a, that the one hundred times are necessary in order to reveal the one hundred orders concealed within each of the current orders of the Mishnah; nevertheless, without incorporating the "אחר"-- the proper intent and dedication to the Holy One-- into one's learning, it is unlikely that one will succeed in revealing the forgotten Torah. Only if one learns for the sake of the Torah and for the sake of the one and only G-d, will he find the Heavenly assistance necessary to uncover and reveal the six hundred forgotten orders of the Mishnah.