

נועם

ה'

דברי חיזוק והתעוררות

On the שובבים *of* קדושה



פרשת יתרו
קבלת התורה



תורה הקדושה



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קבלת התורה

This coming Shabbos, Klal Yisroel together will be standing at the Sinai, waiting to receive the Torah. The Torah tells us that just like we received the Torah on Shabbat, so too our souls are to receive the Torah when we learn from the Torah on Shabbat. פרשת יתרו.

תורה and כלל ישראל

The relationship between Klal Yisroel and the Torah throughout the generations is something indescribable. Our dedication and sacrifice that we have displayed during the darkest of times is something nothing short of wondrous.

The concept of the Torah is something extremely broad and vast, but let us try together in a few short words to focus on some aspects of this integral work and uplift our appreciation to the Torah.

ותן חלקנו בתורתך

We daven every day and ask Hashem that we should be given our portion of the Torah. Every soul has his specific mission in life. Along with that comes all the necessary tools that one needs to fulfill his job. The same

applies for our portion of the Torah. We know that there are no two people who are the same. That applies not just in the way we look and act, but to our Torah as well. Every soul is given his portion of the Torah and it is he and only he who can fulfill his mission.

לא תחמוד

The last of the commandments is the commandment of *לא תחמוד*. One should not be jealous. The *צדיקים* tell us that this applies not just to our lives in the sense of materialism but to our spirituality as well. Many people sometimes are faced with the challenge of jealousy not from a personal perspective but from a spiritual one. A person can see his friend advancing in his Torah knowledge at a very fast pace. Perhaps he might feel a bit jealous. He can wonder to himself: *If only I had such a head. If only I had the time to learn like he does, maybe I would become something.* To him, Hashem says: “*לא תחמוד*” - My dear child, please don't be jealous. Every soul has his portion of the Torah that only he can learn. I need you to focus on your portion and learn it to the best of your capability and strengths.

בר בי רב דחד יומא *Student for a Day*

The tells us of an interesting story. There was once a איד by the name of ר' יוחנן. He lived a three month journey away from the Yeshiva of ר' יוחנן. He had a tremendous desire to go learn תורה by the הייליגע פסא, traveled for 3 months and stayed in the yeshiva for one day. Then, he traveled home in order to be home for the Yom Tov of סוכות. This seemed a bit strange to other חכמים in the Yeshiva. Travel for six months just to learn for one day in Yeshiva? He developed a name בר בי רב דחד יומא "the one day student". ר' יוחנן heard this and felt bad. ר' יוחנן, his rebbi understood the true beauty and sacrifice of ר' אידי said the following דרשה.

"כל העוסק בתורה אפילו יום אחד
בשנה מעלה עליו הכתוב כאילו עסוק
כל השנה כולו"

"Whoever learns תורה for one day it's as if he learned תורה for the whole year."

How can we understand this? Someone who only learns for one day out of the year, we would think is a tremendous

Get your act together and learn more!

explains ר' צבי מאיר שליט"א this so beautifully. ר' יוחנן is teaching every איד a beautiful lesson. Some people have the tremendous זכות to learn day and night. Some have the זכות to learn part of the day. There are those who learn on a higher level and those on a more basic level. If a person is dedicated to his portion of the תורה, he learns what he can when he can, but with a passion and a thirst for the זכות he does have, in שמים its considered as if he learned everything. Like ר' צבי מאיר שליט"א writes in שיחות התחזקות

"כאשר האדם ממלא את זמנו הקבוע
ללימוד התורה, אפילו אם הוא זמן
קצר, אם הלימוד הוא מתוך
השתוקקות ע"י כן מתעלה האדם בכל
שעות היום"

"When a person fulfills the set times given to him to learn תורה- even if it's a small window, he still learns with a thirst- the whole day becomes uplifted"

Let us appreciate the זכות we were given and utilize every moment to its fullest. If we appreciate our special portion, then Hashem will surely consider it as if we fulfilled everything.

תלמוד תורה כנגד כולם

We all know the importance of learning תורה. And how תורה outweighs everything else. ב"ה in our day and age, there is so much Torah learning, which of course is great. However, together with the זכות that Torah is so easily accessible comes along the tremendous נסיון - not to lose the appreciation of what we have. The facts are however that we need to make a חשבון הנפש and ask ourselves if we have the true appreciation for what we are doing. Do we really understand the power of תורה הקדושה?

Let us try together to understand a little about what happens when a איד opens up his ספר and הייליגע גמרא or any ספר and hopefully this will help us deepen our appreciation and connection to the תורה.

דביקות Ultimate

What happens to us when we learn תורה?

We all know that the goal of a איד is to be דבוק בה' to cling to Hashem. Like the מסילת ישרים tells us:

"שלימות האמיתי הוא דביקות בו יתברך"

"The ultimate level is to cling to Hashem."

Every time a yid does מצוה, he becomes closer to this goal. However, when a person learns תורה, he reaches the highest levels of דביקות. Like בעל התניא writes:

"והוא ייחוד נפלאה שאין יחוד כמהו וכל' להיות לאחדים ומיוחדים ממש מכל צד ופנה"

"Learning is a wondrous connection to Hashem that is incomparable to anything in the world, to be so connected from every aspect."

שמותיו של הקב"ה

תורה is tell us that the שמותיו של הקב"ה...the Names of Hashem. This obviously is a very deep concept, but the צדיקים apply this very beautifully. When a person learns תורה, he is in essence calling Hashem's name. Like the תניא says...

"ע"י עסק התורה קורא להקב"ה

לבוש אליו כביכול כאדם הקורא לחבירו שיבא אליו וכבן קטן הקורא לאביו לבא אליו להיות עמו בצוותא חדא ולא ליפרד ממנו ולישאר יחידי ה"י"

"When a person learns, he's calling out to Hashem to

come to him. Like a young child calling his father to come to be together and not to part forever."

Imagine a person would have this appreciation before he started learning. He would sit for a moment and understand that when he starts to say the הייליגע words, he's calling for His Father to come to be with him forever. Wouldn't that bring our learning to a whole new dimension?

A Kiss from Hashem

in the ר' יצחק אייזיק חבר זצ"ל says even מעלות התורה ט"ז more. When a איד says words of תורה, at that very moment Hashem is saying those words as well. This creates a deep connection that no words can possibly describe adequately.

"כאשר עוסק בתורה הוא בסוד נשיקין וכו' שדיבורו של האדם בתורה הוא עצם הדיבור היוצא מפ' הקב"ה והוא מה שאמר שלמה המלך ישיקנו מנשיקות פיהו"

"When a person learns תורה It's like a kiss, because the words of a person are the Words of Hashem. This is the meaning of the פסוק - Hashem Kisses כלל ישראל"

Although the true depth is beyond our comprehension, it certainly should give us a

boost in our appreciation for the זכות that we have to learn Torah.

What can we do to reach these levels?

הכנה לתורה Preparation to Learn

The first thing that we have to realize is that we need to learn תורה with קדושה and טהרה. If we aren't pure in our learning, then the תורה doesn't have the same effects. Of course, every word of תורה is special. However, if we are looking to really feel connected to Hashem, then it requires preparation.

נצ"ל Belzer Rebbe

One time, at the tish of יהושע ר' of Belz, there was a large crowd. Among the crowd, there were quite a few big תלמידי חכמים. The crowd was waiting patiently for the Rebba to come in to the tish and lead everyone when suddenly there was a tremendous emotional wave that fell upon everyone. People began to cry uncontrollably and do sincere תשובה.

And then the Rebba came in.

With the famous Belzer tune the Rebba said, "But what's going to be with the באר היטב?"

What did the Rebba mean?

The סימן תקע"א in באר היטב says a frightening statement. If a person doesn't learn Torah with the proper טהרה, then his תורה will be grabbed by the קליפות, the evil forces of טומאה. The Rebba, before the tish began, with his שיעור רוח knew who was sitting at his tish. He felt that, perhaps there were learned yidden there, who were תלמידי חכמים, yet they needed to learn with טהרה. He therefore was thinking about this באר היטב in his private room and that was the התעוררות that everyone felt.

Learn מוסר

The שער ד' in נפש החיים says a very clear remedy for this. If before a person learns, he is able to sit with peace of mind for a few minutes and learn a little יראת שמים, reflect a bit about his life and sincerely desire to come close to Hashem through the תורה, that will allow a person to be זוכה to all the ברכות of the תורה.

נתיבות of the Preparation

ר' צבי מאיר שליט"א said over the following story. The Tchebiner Rav had a grandfather R' Leizer who was a student of the great נתיבות המשפט. He noticed that before the שיעור, his rebbi would close himself in a room for a bit. He very badly wanted to see the special הכנות and preparation of his holy rebbi, so he hid in the room in order to be able to see what happened. What he saw shook him up. The הייליגע נתיבות sprawled out on the floor, crying uncontrollably, whispering words of מוסר to himself and sincere words of תשובה. That's how the נתיבות prepared for שיעור.

I feel very strongly that if we would have this appreciation, the world would be different. If we would invest just a few minutes with sincere תשובה before we started learning even once a day, how many more תלמידי חכמים would we have? There are literally thousands and thousands of תורה הייליגע the הקדושה all types of yidden from all over the world, yet there aren't too many נתיבות. Why?

Of course, we understand that to be a נתיבות is not so simple

but if we were to cry before we learned...like the נחיות did, who knows... maybe there would be...

Practical Suggestion

Let us take on a practical suggestion. Before we start learning, even once a day, do a small תשובה before, say a quick heartfelt תפילה to Hashem and say: "Hashem, help me come close to You through the Torah, I know I might have done things in my life that I shouldn't have. But Hashem, you know I never meant to do anything on purpose. Please, Hashem forgive me for my mess-ups, help me stay strong in my life, and help me be זוכה to taste the sweetness of your תורה. תאיר. Let me see the pure light of Your Torah."

אהבת התורה

When a person dedicates himself properly to learning Torah in general, and specifically with purity, he will be זוכה to love the Torah. He will start to taste the true sweetness of the Torah.

We can only daven that maybe one day we too will be זוכה to love the Torah.

אהבת to זוכה One way to be זוכה is when we show excitement for what we learn. When we express excitement, it influences our feelings.

שמחת התורה של ר' שך זצ"ל

One of the גדולים from the previous generation said over the following story:

There was an important matter that he needed to discuss with the Brisker Rav ז"ל, but it was snowing heavily and it was extremely difficult to travel. Being that it was an important matter, he made his way over to the Rav's house by foot. The streets of Yerushalayim were empty of travelers. As he neared the Rav's home, he saw a very strange sight. It seemed like a ball of snow was dancing in the street! As he came a bit closer, he saw that it wasn't a snowman- it was R' Shach! The great R' Shach was dancing in the snow in the streets of Yerushalayim!

R' Shach explained:

"When I have a list of questions in learning, I make a trip to the Brisker Rav to discuss the topics and try to get clarity in the Gemara. I come to the home of the Rav

and lay out my questions one by one. With tremendous depth and insight, the Brisker Rav answers each question with ultimate sweetness of תורה! When I leave, my love and joy for the Torah is burning inside of me and all I want to do is explode in an emotional dance! However, being that it's not something typically done, and perhaps won't be so appreciated, I hold myself back until I get home, and in the privacy of my own home, I explode with Simchas Hatorah! Now when I left, I figured noone is in the streets anyway, so I can dance to my heart's content! And that's when you saw me!"

Transmitting אהבת התורה to the Next Generation

We live in a world filled with so many desires pulling us in every direction. What can we do for our children? What can we do to help them want to cling to the תורה?

If we love the Torah, then they will too. If they see how excited we get over the words we say, that will make them want to taste the same sweetness.

דער הייליגע רשב"א

ר' ברוך בער זצ"ל was once staying in the house of her daughter and son in law. When her son in law was sitting and learning, he noticed his mother in-law standing behind him, watching him learn and clearly waiting for something. He turned to her and asked: "Does the shvigger (mother in-law) need something?" Her answer was beautiful. She said, "When I was a little girl my father, ר' ברוך בער, would learn in the house. I used to stand near my father, hoping that he would have a question on the גמרא and turn to me and ask "Can you please bring me the **הייליגע רשב"א**?" The way my father said those precious words "דער הייליגע רשב"א" with such love, is etched deep into my memory, I'm standing here hoping that you'll ask me to bring you דער הייליגע רשב"א."

אהבת התורה!!

תורה שובבים

The ספרים tell us that there is a special focus on learning Torah during these special days of שובבים. When we learn תורה the right way, we are

zoche to a special purification.
Like the שפת אמת says,

"כאשר האדם זורק עצמו לתוך אש
התורה הרי הוא נכשר לגמרי"

*"When a person throws
himself into the fiery words of
תורה - that completely purifies
him."*

What type of learning
purifies us?

עיון

There are many ways to learn תורה. There are those who focus on the depth of תורה, learning the intricate למדות of the sugya. And there are those who like to cover ground. We find these two different approaches in חז"ל רבה and ר' יוסף סיני. One was called סיני focusing on the breadth of knowledge, while the other was called עוקר הרים, focusing on the ability to deeply analyze the logic of the תורה. There are those who might perhaps think that the method of סיני where a person covers ground is not learning what we call בעיון as opposed to עוקר הרים that is more בעיון. But this is not correct. A person can learn all the מפרשים on a sugya, but it doesn't necessarily mean that he learned בעיון. Another person can learn only one משנה but

yet we can potentially call this בעיון.

עיון means to delve further than the surface. Everything has a surface followed by a depth. If a person learns a line of gemara with a tosfos, a קצות and ר' עקיבא איגר but doesn't delve into it, he learned all that information in a superficial fashion. If a person learns a Mishna with intense depth that is בעיון. The תורה that purifies is the תורה that's worked on. When we run through a piece of Torah and don't stop to analyze and see if we really understand what we just said, then we won't get the utmost out of the kedusha of the גמרא. Only when we are able to delve further and really exert ourselves in trying to deeper our understanding will we be זוכה.

ר' חיים סאלאוויצק זצ"ל was once so engrossed in his learning with such depth that he literally felt his head overheating with the אש התורה. He had to cool himself off by placing his forehead on a cold pillar in his house.

In Conclusion

There is so much to talk about and so much to work on. Every איד, as he approaches קבלת התורה שבת of this special

נועם ה'

בס"ד

should really make an effort to
raise his level of לימוד התורה
and his appreciation for the
תורה. When Hashem sees our
good רצונות and true desire to

come close to him through the
תורה, we will surely be זוכה to
all the סגולות of תורה

!!אין סגולה כתורה