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Four Titles of Man

After we say **ומלמד לאנוש בינה**, “And Who teaches intuition to man.”

In the beginning of the blessing, we refer to man as **אדם** and now we say **אנוש**, which is another term for “man.” Man is called by four names – גבר, אדם, איש and אנוש.

The highest use of man is when he is called **איש**, such as when Chavah was created from Adam, where Adam is called **איש**.

A lower name of man is when he is called **גבר**, in reference to how man’s understanding is different than an animal’s understanding.

אדם is also a term used to differentiate between man and animal. The word **אנוש**, though, refers to man at his lowest level. When a man falls from his higher title of **אדם** he becomes **אנוש**.

ומלמד לאנוש בינה - In this blessing, we mention how Hashem teaches man on a level of **אנוש**, which implies that man can receive understanding in Torah from Hashem even when he is at his lowliest level.

Learning Torah Can Uplift A Person From Lowliness

To give yet a deeper understanding of these words in Shemoneh Esrei, Chazal state as long as a person learns Torah, the light of Torah can cause him to repent, even if he neglecting to keep the mitzvos.

Expanding upon this concept, the Ramchal writes in *sefer Derech Hashem* [Part IV, Chapter 2] that learning Torah consists of two general levels – the lower level is to speak words of Torah, and the higher level is to have constant thought in Torah. The Ramchal adds on that no matter what level of Torah learns, even if he learns it on a purely intellectual level and he is unaware that it Torah really a G-dly wisdom, still, the fact that he learns Torah will eventually do something for him and return him to the light of good.

Those are the words of the Ramchal, based on the words of the Sages. However, when we take a look at the world today, we do not see this happening. When people aren’t so careful with the mitzvos, and they learn Torah, for some reason, their Torah learning isn’t doing that much for them. How can this be? Why doesn’t their Torah learning return them to the light? What happened to the power of

learning Torah?

There are many reasons for this.

Keep Learning, and Don't Give Up

What is the power of Torah that 'returns people to good'?

The Torah is called a *bris*, a covenant, between Hashem and His creation. Torah is the bridge, the middle point in between Hashem and His Creation, which connects us with Hashem. The Torah is the unlimited wisdom of Hashem and contains the light of Hashem's Infinite Light (the *Ein Sof*), but at the same time it also contains 600,000 letters, which implies that there is some aspect of it that it is numbered and limited. In other words, the Torah can be learned on two levels – either a person views it as a mere body of knowledge that he must acquire, or he views it as a tool that connects him to Hashem.

If a person learns Torah with proper intentions, as long as he's not learning it solely so he can show off his knowledge and prove others wrong, he will get to the Infinite Light of Hashem through it, and it is this kind of person whom the Torah will always return him to a proper path.

People learn and learn Torah, however, and they get discouraged, because they feel like the Torah is not causing them to feel more spiritual or better their ways.

However, as long as a person sees constant *chiddushim* in his learning, he keeps entering into further the Infinite Light of Hashem, because he keeps seeing that the Torah is endless. This will eventually lead him to connecting with the Infinite.

Therefore, even if you don't see how the Torah is doing something for you, know that it is, even though you can't feel it. As long as you keep persevering in it, you will get to Hashem through it, because you are connecting yourself more and more to the Torah. Whoever really learns Torah will get to the light of Hashem.

The only issue is how much of a deep connection we form with the Torah. But once we have the deep connection to Torah, the Torah will lead us to all spirituality. If a person never gets to a greater recognition of Hashem through his learning, he will come back again in another lifetime so he can reach it, but eventually he will reach the Infinite Light of Hashem, as long as he keeps persevering in learning the Torah. The only question is ***how much each of us will have to go through*** until we get there.

Others learn a lot of Torah but they never become improved, because they are souls from the Erev Rav, who didn't want the Torah when they stood at Har Sinai. The souls of Erev Rav are particularly manifest in this generation. But anyone who did stand at Har Sinai to accept the Torah can reach closeness to Hashem as long as he perseveres in it.

We will try here to present how one can use his Torah learning to return himself to good.

Search For Truth

ומלמד לאנוש בינה – Hashem grants understanding in Torah to man even when he is at his lowliest level, אנוש. Each person differs in how low he has sunk, but there is always some degree of אנוש.

There is one fundamental point which can open us to all success: the power to **search for the truth**.

There is *emes*, truth, and there is *emes l'amitoh* - perfect truth. In other words, there are levels to truth. A person might search for success in Torah in his life, but his search is not always *truthful*.

Searching For Truth In Torah, Emunah, and Chessed

It doesn't matter what level you are at - whatever you want to acquire, seek to acquire it on its true level. If you want Torah, search for a truthful kind of Torah.

If you want to work on *emunah*, search for what it means to have *emunah* - why *emunah* is the truth.

If you want to become a *baal chessed*, see how truthful it is to do *chessed* - why doing *chessed* is a truth.

Searching For Truth In Torah: Motivations In 'Chiddushei Torah'

To give an example of what it means to search for truth in Torah, people when they learn want to have *Chiddushei Torah* (Torah novella), but there are different motivations in why people want *Chiddushim*.

Some people search to have "*Chiddushim*", and they will indeed arrive at discovering *Chiddushim*, but only because they wanted to have the satisfying feeling of "*having Chiddushim*." These *Chiddushim* are not coming from a search for the truth, so the *Chiddushim* won't necessarily be truthful. Others are more interested in ***searching for the truth***, and from that, they have *Chiddushim*. The second kind of person will have *Chiddushim* that are coming from the truth, thus, they will be more truthful *Chiddushim*.

It can be very hard to accept this concept, that we must always seek truth in our spirituality - and not just to search for our spirituality, but to search for a **truthful** kind of spirituality.

You can have a person who knows a lot of Torah, in all its areas, or you can have a person who is even heavily involved in *Avodas Hashem* - but he doesn't necessarily seek *truth*. It could be that he even feels Hashem in his life, but he's in it for the enjoyment of this, and not because he searches for truth.

Searching For Truth: Being Prepared To Change Your Lifestyle

We must **burn** with a desire to find truth! What does it mean to burn for the truth? It is a very deep concept, but to be brief, it means that ***you must be prepared to give up whatever lifestyle you were living until now, in just one moment***, so that you can gain a more truthful one.[\[1\]](#)

Examples of Living Truthfully

To give some examples, ask yourself the following (How many people would be prepared to accept the following changes to their lifestyle?):

- 1)** If you are told a certain interpretation in Torah that is more truthful than your current understanding, would you admit to it, or would you feel bad that you have to give up your previous way of understanding what you learned?
- 2)** If you were told that there is a certain *beis midrash* in which they learn Torah in a more truthful way, would you leave your current *beis midrash* and go there?
- 3)** If there is another group of Jews who live more truthfully than you do, would you give up your

current lifestyle and change over to that way of life? Would you be prepared to leave your way of life in *Yiddishkeit* if you would find out that it's not truthful, and move over to a more truthful lifestyle? Or would you say, "I don't know. If I move, it won't work out for my wife and children..."

In other words: "I don't really want to!" (On a deeper note, they both don't want.)

If someone lives a truthful life, a **really** truthful life, that means he is not bound to anything on this world. He is prepared to leave *anything* for the truth – this generation, this world, this time we are in.

4) If a person is offered the chance to leave behind his current life and instead enter into a different time, in which there will be a Beis HaMikdash and Moshiach, would he do it? Or would he wish he could stay in his current time...?

A person who really searches for truth is prepared to give up everything in one moment, as long as he knows that that he can reach a greater truth.

This is the first question a person should ask himself: "Am I prepared to give up my current lifestyle for the truth?"

We all know that when Moshiach comes, the world will change. Moshiach will reveal how this world is a world of falsity, and in one second, most people will have to change their **entire** lifestyle as we know it!

Changing

In order to reach truth, we must be prepared to dedicate our lives to it, to **always search for truth** in whatever it is that we do. If we seek any spiritual goal, the concern should not be about what we want to acquire, but rather to attain it on a **true** level, to search for the **truth** in it.

If someone searches for truth, even if he would be born as a secular Jew, he would return to Torah. Most of the irreligious Jews being born today are considered "captured children" (*tinok shenishba*), so it is not their fault; why is it, though, that most of them aren't returning to Judaism, if it is not their fault for being born irreligious? It is because most people are not searching for truth.

Only when you search for the truth, with perseverance, do you return to the truth. The light of the Torah returns a person, but only when he really searches for the truth. When a person searches for truth, it is then that the Torah always returns him to good.

In whatever we do, we must search for truth! This is how a person can merit **ומלמד לאנוש בינה**. He will then experience the words of the Ramchal in *sefer Derech Hashem*, that learning Torah returns a person to good, no matter on what level he learns it on. But how far will it take for him to get there? That is the question. If a person always make sure to search for the truth, the way will be much easier.

If a person has a hard time with changing over to the truth, he will have to reach very deep inside himself until he reveals the search for more and more truth. Search for the *truth* in Torah, in Tefillah, in Chessed. Don't just search for **more** Torah and more Tefillah and more Chessed – search for a **truthful** kind of Torah, Tefillah, and Chessed. Otherwise, it is "Those who grasp Torah do not know Me."

In Conclusion

The words **ומלמד לאנוש בינה** show us that no matter how lowly of a situation you are in, as long as you

keep searching for the truth – on a constant basis – you will reach spiritual success.

There is a lot of spirituality going on today, much more than in the previous generations – a lot of Torah, and a lot of *Chessed*. But it is very hard to find **truthful** Torah and **truthful** *Chessed*. Without searching for truth, a person never gets to the goal of all his spirituality.

If we make sure to always persevere with searching for the truth, it will be much easier to arrive at the goal – to become close to Hashem.[\[2\]](#)

[\[1\]](#) See additionally ***Tefillah #0127 - Turning Against and Turning Over.***

[\[2\]](#) Editor's Note: For more on this concept of 'searching for truth', refer to the the series ***Fixing Your Wind***, as well as ***Tefillah #0115 - True Spiritual Growth.***

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