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WEEKLY PARSHA  
ARCHIVE Q&A

BS"D #331

בלבבי  
משכן  
אבנה

**BILVAVI**

YISRO 5784

## MITZVAH TO REMEMBER STANDING AT HAR SINAI – AN ONGOING REVELATION

In Parashas Yisro, we learn about the giving of the Torah, which is one of the six constant mitzvos we have every day: “Remember the day in which you stood at Horeb.”

The Torah was given in front of all the people, and we have a power to remember it, to continue the past into the present and future. It was not just something that happened in the past, but something which has bearings on the present, of “It shall be to your eyes like new, each day, as if you have received it from Har Sinai.” There are other such expressions in Chazal which depict our power to remember the giving of the Torah, and this shows us that it is not just a remembrance of history, but a remembrance which awakens something in the present, in resemblance of the past. Rashi says that when the people stood at Har Sinai, they requested of Moshe, **רצונו לראות את מלכינו** “It is our will to see our King.” In other words, the inner core of the giving of the Torah was this desire of desiring to see Hashem. This was only possible at Har Sinai, but after that, we can no longer have this revelation of “It is our will to see our King.”

However, our Sages teach explicitly that there is some continuation of this revelation. The Chovos HaLevovos says that one has an obligation to recognize the Creator in various ways, and one these ways is **יראהו בעין שכלו**, “to see Him through the eyes of the intellect (*einei haseichel*).” Every generation has a mitzvah to remember the event of standing at Sinai - and to continue this revelation of “It is our desire to see our King”. We cannot see Hashem of course, because “No man can see me and live”, but in the depths of our seichel (*higher intellect*) we can uncover our *einei haseichel*, which can “see” Hashem (*so to speak*).

When a person exerts himself in Torah, he can reach the higher part of the *seichel*, which is a spark of the neshamah, contained inside the

seichel [as explained in sefer Nefesh HaChaim, the part of the neshamah resides in the mind]. A person forms a connection to Torah through two different ways – through the mind, and through the heart. The external part of our connection to Torah, which is the necessary first step, is to exert our minds in the Torah. The internal part of our connection to Torah is to awaken our heart's love for the Hashem's Torah.

One's mind becomes attached to Torah when one trains his thoughts to think and concentrate about a certain Torah thought. As a person perseveres with this, the mind slowly becomes attached to the words of Torah he is learning. Even if someone was not born with particularly gifted mental abilities, after training himself to exert his thoughts in Torah, he gains the ability called "*seichel hamishtokek*" (*in the words of the Ramchal*). His mind becomes connected to Torah, in its yearning and longing for more and more of the Torah's wisdom.

The heart becomes attached to Torah in a different way than the mind does: Through tefillah, and through ahavas haTorah, which awakens the heart's yearning for Hashem and for His Torah. This enables the neshamah to shine in our minds, and that is how we can "see" our King, through the einai haseichel.

## THE TRUE MEANING OF A TORAH SCHOLAR

This is the true meaning of a Torah scholar, whose thoughts become Torah thoughts. His mind is always thinking about Torah, his mind becomes more purified and subtle and refined as he continues like this, and his own soul becomes purified along with this. The mind becomes refined and it harmonizes with the words of Torah he learns, when he traverses all the steps that we explained until now [which included physical exertion in learning, verbal exertion in learning, focused concentration on a Torah thought, passion for learning, and analyzing all the possible angles of understanding in a Torah thought].

*Weekly Shmuess - 019 Yisro | Self-Purification Through Torah Study | Shovavim*

## TESHUVAH BEFORE THE GEULAH

### QUESTION

What is the practical difference between the avodas Hashem we have had throughout the duration of galus (*exile*), versus the avodas Hashem of current times?

### ANSWER

The unique avodah of today's generation is to connect to Hashem earnestly and simply (*with unquestioning loyalty*), and from this we will merit the light of the Torah's wisdom, because wisdom comes from ayin (*the spiritual*), for the Torah's wisdom is longer than the land, wider than the sea, and vastly deep. In our times, besides for attaining the Torah's wisdom by warring against the impure forces, the Torah's wisdom is also attained through the pleasantness of this earnest and simple connection with Hashem.

### QUESTION

How important is it in our times to be connected to tzaddikim of the past by learning their sefarim? Is more needed than this, or is learning sefarim of tzaddikim enough in order to have true aliyah in avodas Hashem?

### ANSWER

The sefarim explain that there two "beginning points" to start from: Keser and Chochmah. When one starts with Keser, it is by beginning from a simple, direct bond with HaKadosh Baruch Hu, without using any intermediaries to get there. This is also known as the "ohr (*illumination*) of Mashiach ben Dovid". The other beginning point is called Chochmah.

When one begins with Chochmah, he connects to HaKadosh Baruch Hu through the wisdom of tzaddikim. This is the “ohr of Mashiach ben Yosef”. Every person needs both of these aspects in his avodas Hashem, but in the final generations, the main way of connecting to Hashem is through the ohr of Mashiach ben Dovid [by starting from Keser, which is to form a simple, earnest bond with Hashem].

### QUESTION

Mashiach ben Yosef and Mashiach ben Dovid are growing up in this generation, where the yeridas hadoros is at its lowest point. How then is it possible they will be the greatest tzaddikim in history, even more than the Avos and Moshe?

### ANSWER

It is because since there is so much tumah in the final generations, the rule is that Les nehora ela m'gav chasheicha, “There is no light like the light that follows darkness.” [the darkness and low level of ruchniyus in the final generation makes the tzaddikim of the final generation even more righteous than the previous tzaddikim of our history]. Even more so, the spiritual level of the two Mashiach's will be a gift from Heaven to them, like what the Mesillas Yesharim says about kedushah (*holiness*), that “At first it is work, and in the end it is receives as a reward”. At first a person works hard to achieve kedushah, but in the end, he receives it as a gift from Hashem.

### QUESTION

Chazal taught that Eliyahu HaNavi will arouse everyone to do teshuvah before Mashiach comes, which seems to imply that Eliyahu will enable each person to be redeemed even from the worst levels of tumah. Today we do not have a navi to rebuke Klal Yisrael and therefore perhaps we can give everyone the benefit of the doubt for falling into

the “50th Gate of Impurity” through being connected to media and internet. And perhaps we can also say that Eliyahu and Mashiach will help all of Klal Yisrael be worthy of the Redemption, even if there is no mass teshuvah of the tzibbur. Does that make sense?

### ANSWER

Eliyahu will not return everyone to doing teshuvah. This is because Chazal state (*Eduyos* 8:7) that “Eliyahu does not come to contaminate or purify, to distance or to draw close, only to distance with the arm those who are close, and to draw close with the arm those who are distant.” [In other words, only those who are already close to Hashem are the ones who will gain from Eliyahu’s revelation before the Geulah.] See also the Gemara Kiddushin 71a. Eliyahu will come to “return the hearts of the fathers on their children”, and it is certainly going to depend on each person’s particular level in ruchniyus, and chas v’shalom should a person say that we don’t need to do teshuvah before Eliyahu’s arrival. To the extent that one does personal self-work, that is how much one will merit the great ohr (*the illumination*) of the revelations of Eliyahu, followed by the revelations of the Geulah.

### QUESTION

How can a person do teshuvah in a joyous way and stay positive, instead of falling into worry and sadness from all of his aveiros and personal shortcomings?

### ANSWER

The suggested advice for this is that first, you should always see what positive gains you have had in your life so far, recognizing the value of what you have, and then thank Hashem for whatever good you have. Only after that should you reflect on your shortcomings. In this way,

the beginning of your connection to Hashem will be coming from recognizing what you have, from actualizing your gratitude to Hashem about your good points and achievements - and from that positive state, you are now ready to do teshuvah for whatever areas you fall short in. This will turn your fears about your aveiros and personal shortcomings, into pachad d'kedushah (*"holy fear"*). When your fears about your past aveiros and personal shortcomings are appearing to you after have actively established a relationship with Hashem, only then can you recognize clearly whatever it is that you need to fix, and only from that healthier perspective towards yourself can you go about fixing your past.

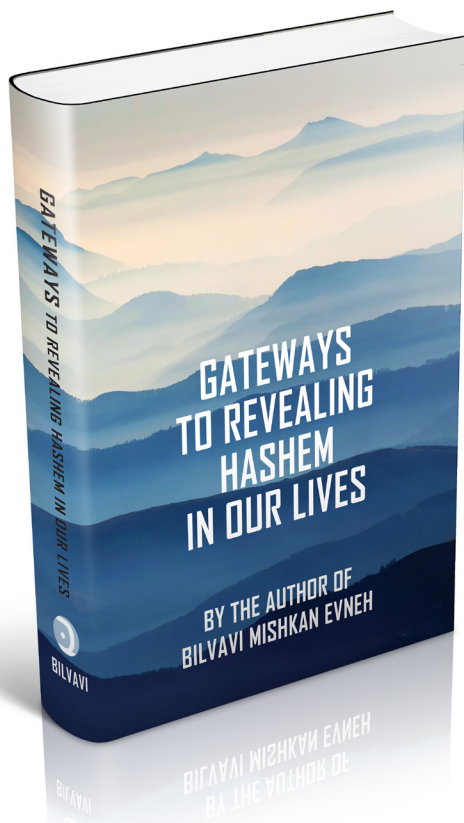
### QUESTION

Will the Geulah come only when we do teshuvah?

### ANSWER

The Geulah is able to come even when the generation is entirely undeserving of it, as the Gemara says [Talmud Bavli Sanhedrin 98b]. When that is the case, there are no conditions to be deserving of Geulah [i.e. we can merit the Geulah even if we don't separate from the sins of lashon hora, sinas chinam, excessive pursuit of luxuries, materialism and food, etc.]. But even more so, the Geulah will be an ohr (*spiritual illumination*) that is above our comprehension. And since it cannot be comprehended, you should not try to understand how it will happen.

As Chazal taught: "Mashiach will only with hesech hadaas" (*absence of understanding*). Therefore, there is no place for making any calculations regarding the Geulah, and all we need to do [with regards to the words of our Sages about the conditions necessary for Redemption] is to be mechazeik (*inspire*) ourselves to improve, but we must not use any of the statements of our Sages to make any calculations of when and how the Geulah will come.



This *sefer* is a collection of three gateways to revealing Hashem in our lives:

Gateway to Yourself  
Gateway to Others  
Gateway to Hashem's Glory

A section of Q&A has been added on the topics of relationships, *avodas* Hashem, finding guidance and the media.

It is our hope that all those who read this book will be able to use it as a tool to get through the “end of days” period we are in, and to truly grow and come closer to Hashem as we prepare for the times of Moshiach, when awareness of His Presence will fill the world.

**575 PAGES**