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PARSHAS YISRO #435

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לחיות את הפרשה LIVING THE PARSHA

נִיחַי קָול הַשּׁוֹפֵר הַזָּקָד וְזָקָן מַאֲדָגָו (שמות יט,יט)

"The sound of the shofar grew continually much stronger" (Shemos 19:19)

כל יום נאילו קבלת נעת את התורה הק'

מתן תורה היה בהיותם במדבר, כבר לימדונו רבותינו שאור

זה הולך ומאייר בכל הדורות כולם, כמ"ש בכל יום יהו בעינן
חדשניים, נאילו קבלתם את התורה היום!

למעשה

על האדם על האדם בכל יום על האדם לייחד לו זמן, שבזמן
זה הוא מעין מתן תורה, פורש מכל ענייני העווה"ז ללא יוצא מן
הכלל, ומעורר נפשו ביראת ה' נקיה וטהורה, עומד מול בוראו,
ועוסק בתורה בנהchat, שמחה וענוה.

בכדי שיתקיים דבר זה בידו, תפסת מרובה לא תפסת, תפסת
מעט תפסת. וכך נוצר לאחד לך כמה דקות בדברי החובות
הלבבות, 'הזר המועט הוא הרבי'.

באופן זה האדם נוגע במדרגת 'קוב"ה אוריתא' וישראל חד
הוא, זמן מעט זה משפיע על כל היום, אם מעט ואם הרבה,
לחש את קרבתו ית' בתדירות יתירה.

CONSIDER EVERY DAY LIKE YOU RECEIVED THE HOLY TORAH TODAY

Matan Torah occurred when the Yidden were living in the desert. However, Chazal tell us that the light of *matan* Torah continues to shine in all generations. As Chazal say, "Every day, it should be new, like you received the Torah today!"

IN PRACTICE

Each day, a person should set a time, and to make this time like a miniature *matan* Torah. He divorces himself from all aspects of this world, without any exceptions, and he arouses his *nefesh* to a pure and clean fear of Heaven. He stands before his Creator and he studies Torah with calmness, joy, and humility.

So that this practice will last – because "If you grab too much, you won't grab anything. If you take a little, you will have it" (Succah 5a) – one should devote a few minutes to this. As the Chovas HaLevavos says, "A drop of purity is a lot."

In this manner, a person reaches the *madreigah* of "Hakadosh Baruch Hu, the Torah, and Yisrael are one." This short time has an influence on the entire day. If he does this a little or a lot, he will feel Hashem's closeness quite frequently.

[EXPANDED BASED ON EDITORS UNDERSTANDING]

RECEIVE THE TORAH NEW EACH DAY

Chazal tell us that every day, we should consider it like we first received the Torah that day. Many ask, the Torah was given thousands of years ago. How can we consider it as new, each day? A suggestion is to daily relive the experiences of *matan* Torah. Do so for just a few moments, and it will be like you received the Torah that day.

PRACTICAL APPLICATION

Let us first describe the atmosphere that *Klal Yisrael* experienced when the Torah was given on Har Sinai. Husbands separated from their wives (*prishus*), because people separated themselves from the *gashmiyus* of *Olam HaZeh* (see Shemos 19:15). There was trembling and fear of heaven (see ibid. 19:16). The nation stood before their Creator (see 19:17), and they accepted the Torah with calmness, joy, and humility.

For a few moments, each day, study Torah while experiencing these concepts. Divorce yourself entirely from all aspects of this world, without any exceptions, and arouse yourself to fear Hashem. Experience yourself being in the Creator's presence, and study Torah with calmness, joy, and humility. This will be your experience of *matan* Torah for that day.

In this manner, a person becomes united with Hashem and with His Torah, the *madreigah* that Chazal describe as "Hakadosh Baruch Hu, the Torah, and Yisrael are one." This short time will have an influence on the entire day, and he will feel, frequently throughout the day, a closeness with Hashem.

Chazal say, "If you grab too much, you will have nothing. But if you take just a little, you will attain it" (Succah 5a). It will be too difficult to do this practice for a long time, but one can do it for a short time, and it will impact the entire day. As the Chovas HaLevavos writes, "A drop of purity is a lot."