

Torah of the Amshinover Rebbe

גליון ס"ט | שנה ב' | פרשת מצורע – הגדול תשפ"ד לפ"ק

פרשת מצורע, וְהִגִּיתָ בוּ יוֹמָם וְלַיְלָה.

This week befalls the Yahrzeit of my **Father** ז"ל who placed great effort in Torah study. Behold, the **Midrash** (ויקרא יט) this week includes some encouraging words regarding Torah study. So, we will discuss some of them for the benefit of his neshamah.

The **Midrash** begins with the Pasuk in **Shir Hashirim** (ה, יא) ראשו כְּתָם פֶּזַז קְנֻצוֹתָיו פְּלִפְלִים (ה, יא) שְׁחָרוֹת כְּעוֹרֵב, his head is the finest gold; his locks are curled, black as a raven. ראשו refers to Torah, as the pasuk says וגו' Hashem created me [Torah] at the beginning of his way, etc. שְׁחָרוֹת כְּעוֹרֵב, the Torah endures by one who starts early and ends late, which means he who studies Torah during the **day and night**.

Behold, **R' Yochanan** said **only at night there is joy of Torah**, as it is written קוֹמִי רִנֵּי בַלַּיְלָה, arise, cry out in in the night. Whereas, **Reish Lakish** said, there is joy by **day and night**, as it is written לֹא יִמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ, this record of Torah should not depart of your mouth and recite, contemplate, therein day and night. Reish Lakish was interpreting Pesukim and when he arrived to the Pasuk of לֵילָה and וְתָקַם בְּעוֹד לַיְלָה he said, "R' Yochanan taught me well." Afterwards, he immediately retracted and said

"You do not see how my Torah study shines on my face? It is because it is my Torah study during the day and night." **Meforshim** explain, because, by day you can **discuss with students** and by night you can **absorb better**.

The **Midrash** continues, he who is foolish says, "Who can study Torah? Nezikin is thirty chapters, Kelim thirty chapters, etc." He who is clever says "I will learn two halachos today, another two tomorrow. Until, I will have studied the entire Torah."

R' Ami said, (משלי כד, ז) רִאמוֹת לְאֹוִיל חֻקְמוֹת (משלי כד, ז) wisdom is too high for a fool. For the foolish it appears the wisdom of Torah is something that cannot be achieved. R' Yochanan compared it to a loaf of bread held in the air of the house. The foolish says, "Who can take this down?" But, the clever says, "Did another not place it their?" He brings two reeds and attaches one another and takes them down. So too, the foolish says, "Who can learn all Torah that is in the heart of the wise." The clever says, "Did they not learn it from another? Rather, I will study two halachos today and another two tomorrow, until I study the entire Torah", (end). Perhaps, we can clarify, the Midrash seems to say that for the wise who learns faster may take for another a little longer,

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which is further indicated by the two reeds, that it requires of him a little more effort to reach.

R' Levi compares it to a holed basket whose owner hired workers to fill it. The foolish says, “What am I accomplishing? I fill it from here and it flows out from there.” The clever says, “Do I not receive a salary for each and every barrel?” So too, the foolish says, “What do I accomplish of studying Torah and then forgetting it?” But the clever says, “Does Hashem Blessed Be He does not give reward for effort?”, (end). In other words, a person may think “that even after all the effort, I do not remember the Torah I have studied as the wise do. So, why put in the effort in the first place.” Therefore, we inform him that the main thing of serving Hashem is effort.

That is what we say in the **Haftorah** וְרַאיתֶם בֵּין צַדִּיק לְרָשָׁע בֵּין עֹבֵד אֱלֹקִים לְאִשֵּׁר לֹא עֹבֵדוֹ (מלאכי ג, יח), and you will come to see the difference between the righteous and the wicked, between those who have served Hashem and those who have not. An עֹבֵד ה' precisely refers to someone who puts in effort. A Tzadik, however, even if he has achieved many levels, effort he does not have, because he already has overcome his yetzer hara. Therefore, he can not be considered an עֹבֵד ה', because currently he does not have a battle with the yetzer. Hence, the main part of serving Hashem is effort.

(קידושא רבא פרשת מצורע – שבת הגדול תשפ"ב לפ"ק)

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