



## PART 2

# NIGLEH D'TORAH AS A ME'EIN OF L'ASID

A SERIES IN PREPARATION FOR ZMAN MATAN TORASEINU

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Last week, we gave an explanation of how having set times to learn Nigleh is a vital part of changing the world and bringing the Geulah. That explanation was based on the idea of avodas ha-birurim. The idea is, in short, that just as when we use a physical object for a mitzvah, we “refine” that object by actualizing its potential to fulfill Hashem’s Will, so too, when we learn Torah and reach intellectual clarity about Hashem’s Will in a certain situation, this also effects a certain type of birur on the world.<sup>1</sup>

However, this brings up a new question. If the way that learning Nigleh helps bring Moshiach is by being m'varer nitzutzos, and the Rebbe has already told us that we have gathered the last nitzutz,<sup>2</sup> then what should be our current perspective on learning Nigleh?



In one of the latest sichos, after the Rebbe had already repeated many times that avodas ha-birurim is finished, the Rebbe said that the avodah that we need to do is to live a me'ein v'dugma of the daily life we will live in Yemos HaMoshiach.<sup>3</sup> According to this, we can suggest that if we look at the state of Limud HaNigleh in Yemos HaMoshiach, it should help us gain perspective on what our approach to that limud should be now.

So, what will it be like to learn Nigleh at that time? We know that Yemos HaMoshiach is the time when all of the mitzvos will be fulfilled b'tachlis ha-shleimus. Therefore, we can safely say that we will fulfill the mitzvah of Talmud Torah b'shleimus, just like all the other mitzvos. That's the general idea, but in one of the hadranim on the Rambam,<sup>4</sup> the Rebbe uses various diyukim in Hilchos Melachim and Hilchos Talmud Torah to explain in great detail the profound level of shleimus that the Limud HaTorah of every single Jew (and even of B'nei Noach) will reach in Yemos HaMoshiach.

Here are some of the key points the Rebbe explains in that sicha:<sup>5</sup>

- Every Jew will attain the status of “Toraso umnaso”—one whose sole occupation is to learn Torah all day.
- This will be possible because finding one’s parnassah will require no effort and a negligible amount of time.
- All of this learning will be “lishmah—l'sheim haTorah atzmah,” meaning that we will appreciate the intrinsic value of understanding the Torah, even without any additional, external results—even results in the realm of kedusha, like knowing how to perform the mitzvos.

- We will fulfill our obligation to know all the halachos of the Torah by simply learning them once, for there will be no forgetfulness, which stems from kelipah and therefore will not exist l'asid.
- Since we will all know all of the halachos, our learning will focus entirely on the depth of the reasons for the halachos and the pilpul in those reasons.
- The pilpul in our learning will be in a way that we develop chiddushei Torah, making the Torah even greater.
- We will achieve this success in our learning through effort and exertion (“eisek v'yegia b'Torah”).
- Our learning will also include the secrets of the Torah (maaseh merkavah).<sup>6</sup>
- We will succeed in all of this learning to the ultimate degree possible (“k'fi koach ha-adam”).

If we put all of this together, we get a picture of a world where everyone’s first priority is to learn Torah b'tachlis ha-shleimus, with a heavy emphasis on the pilpul of Nigleh. Furthermore, it is a world where that learning requires no additional reason or motivation. The learning of Torah is understood to be the most important thing in the world. Indeed, this is exactly what the Rambam writes (and what the Rebbe is explaining in the sicha): “לא יהיה עסק כל העולם אלא לדעת את ה'” בלבד”

This lends insight into what our approach to Limud HaTorah should be today, as we prepare for the Geulah by trying our best to live a me'ein of it. Certain key aspects of the shleimus of the learning in Yemos HaMoshiach—like the fact that forgetfulness will not exist at all, for example—may still be inaccessible, but that does not mean we can't emulate the approach that we will have then. Practically, that means that we should learn to see Limud HaTorah as our most important pursuit. Halacha l'maaseh should be so important to us that we do chazara until we don't forget it. Every bit of deeper understanding we can glean into the pilpul of Nigleh should be precious to us. Perhaps most importantly, we should realize that the Aibershter's Chochma requires no “justification” for us to learn it.

If we take this approach to learning Nigleh, we will be imitating the life of Yemos HaMoshiach, and by doing so, we will certainly be bringing those days ever closer.

1 Sources for this cited in Part 1: Iggeres HaKodesh Siman 26, Toras Chaim, V'eileh Shemos, ois 7, Sefer Maamarim 5659, pg. 175, V'hechrim 5713.

2 See, for example, the end of the maamar for Parshas Mishpatim/Shekalim 5748.

3 Simchas Torah 5752, ois 2.

4 The hadran from the year 5745.

5 Osios 2-7. In the next part of the sicha, the Rebbe explains even more details based on the idea that every Jew will be “muchtar b'keser Torah.”

6 Although this point is not technically about learning Nigleh, we can suggest that the fact that we will understand the secrets of the Torah will also influence the way we understand Nigleh. (Ein kan m'komo l'haarich.)

