



6

SHAVUOT

THE INDOMITABLE
POWER OF TORAH

*Whatever Your Reason, Keep at It.
Eventually It'll Rope You In.*

Holiday Overview

Shavuot

The Torah was given by G-d to the Jewish people on Mount Sinai more than 3300 years ago. Every year, on the holiday of Shavuot, we renew our acceptance of G-d's gift, and G-d "re-gives" the Torah.

The word *shavuot* means "weeks." This holiday marks the completion of a seven-week counting period that began during Passover.

The Giving of the Torah was a far-reaching spiritual event—one that touched the essence of the Jewish soul for all times. Our sages have compared it to a wedding between G-d and the Jewish people. *Shavuot* also means "oaths," for on this day G-d swore eternal devotion to us, and we in turn pledged everlasting loyalty to Him.

In ancient times, two wheat loaves would be offered in the Holy Temple. It was also at this time that people would begin to bring *bikurim*, their first and choicest fruits, to thank G-d for Israel's bounty.

The holiday of Shavuot is a two-day holiday, beginning at sundown of the fifth day of Sivan and lasting until nightfall of the seventh day of Sivan. (In Israel it is a one-day holiday, ending at nightfall of the sixth day of Sivan.)

Women and girls light holiday candles to usher in the holiday on both the first and second evenings of the holiday.

It is customary to stay up all night learning from the Torah on the first night of Shavuot.

All men, women, and children should go to the synagogue on the first day of Shavuot to hear the reading of the Ten Commandments.

As on other holidays, special meals are eaten, and no "work" may be performed.

It is customary to eat dairy foods on Shavuot. Among other reasons, this commemorates the fact that upon receiving the Torah, including the kosher laws, the Jewish people could not cook meat in their pots, which had yet to be rendered kosher.

On the second day of Shavuot, the Yizkor memorial service is recited. Some communities read the Book of Ruth publicly, as King David—whose passing occurred on this day—was a descendant of Ruth the Moabite.



Is it better to learn
for the wrong
reasons than not to
learn at all?

Rabbi Yehoshua ben Levi said, “When Moses ascended on High, the ministering angels declared before G-d, ‘Master of the universe! What is a human being doing here?’

“G-d told them, ‘He came to receive the Torah.’

“The angels replied to Him, ‘A treasure hidden for 974 generations prior to the Creation of the world, You seek to give to flesh and blood?! Who are humans that You should remember them, and the son of a human that You should be mindful of them (Psalms 8:5)? L-rd, our Master, how mighty is Your name in all the earth, for the sake of which You should bestow Your majesty upon the Heavens! (Psalms 8:2).’

“G-d told Moses, ‘Give them an answer.’

“Moses said in their presence, ‘Master of the universe! The Torah that You are giving to me, what’s written in it?’

“‘I am the L-rd your G-d who took you out of Egypt’ (Exodus 20:2).

“Moses said [to the angels], ‘Did you go down to Egypt?! Were you enslaved to Pharaoh?! Why should the Torah be for you?’ . . .

“Again Moses asked, ‘What is written in it?’

“‘You shall not murder, you shall not commit adultery, you shall not steal’ (Exodus 20:13).

“‘Is there jealousy among you?! An evil inclination?!’

“Immediately, the angels agreed with G-d’s plan to give the Torah to the people, as it says, ‘G-d, our Master, how glorious is Your name . . .’ (Psalms 8:10), [and notably, the verse] doesn’t continue, ‘Place your glory upon the Heavens.’”

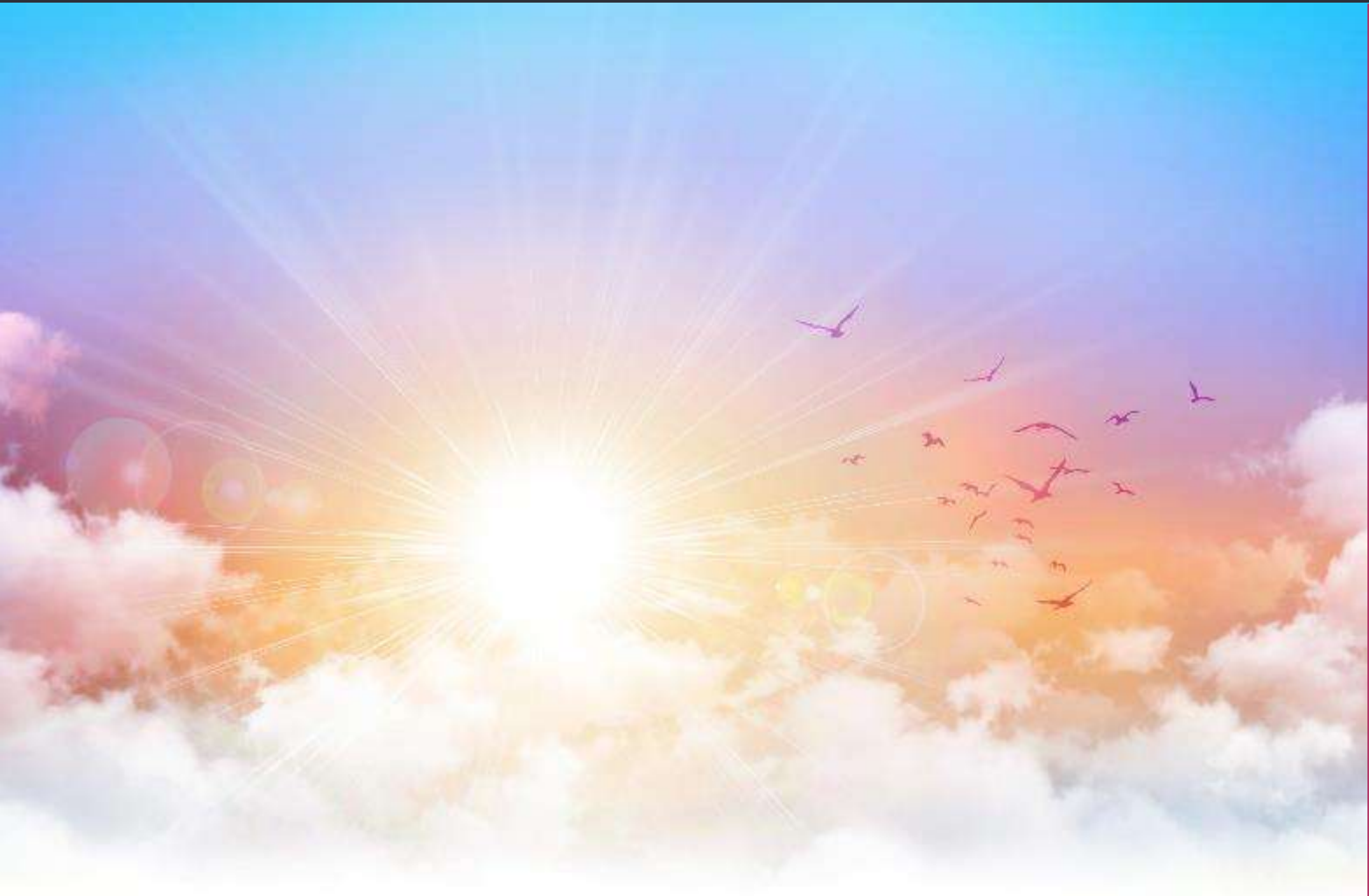
וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: בְּשַׁעַה שֶׁעָלָה מֹשֶׁה לְמָרוֹם,
אָמְרוּ מַלְאָכֵי הַשָּׁרֵת לְפָנָי הַקְּדוֹשׁ בְּרוּךְ הוּא: רַבּוֹנוֹ
שֶׁל עוֹלָם, מָה לִּילוּד אִשָּׁה בִּיְנֵינוּ?
אָמַר לָהֶן: לְקַבֵּל תּוֹרָה בָּא.

אָמְרוּ לְפָנָיו: חֲמוּדָה גְּנוּזָה שְׁגֻנוּזָה לָךְ תִּשַׁע מְאוֹת
וְשִׁבְעִים וְאַרְבַּעָה דוֹרוֹת קוֹדֵם שֶׁנִּבְרָא הָעוֹלָם, אַתָּה
מִבְּקִשׁ לִיתְנָה לְבָשָׂר וְדָם? “מָה אָנוֹשׁ כִּי תִזְכְּרֵנוּ וּבֶן
אָדָם כִּי תִפְקְדֵנוּ” (תְּהִלִּים ח, ה)? “ה’ אֲדַנְיָנוּ מָה
אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ אֲשֶׁר תִּנָּה הוֹדְךָ עַל הַשָּׁמַיִם”
(שִׁם, ב!)

אָמַר לוֹ הַקְּדוֹשׁ בְּרוּךְ הוּא לְמִשָּׁה: הַחֲזִיר לָהֶן
תִּשׁוּבָה . . .

אָמַר לְפָנָיו: רַבּוֹנוֹ שֶׁל עוֹלָם! תּוֹרָה שֶׁאַתָּה נוֹתֵן לִי מָה
כְּתִיב בָּהּ? “אֲנֹכִי ה’ אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ
מִצְרַיִם” (שְׁמוֹת כ, ב). אָמַר לָהֶן: לְמִצְרַיִם יִרְדְּתֶם?
לְפָרְעָה הַשֹּׁתֵעֵבְדֶתֶם? תּוֹרָה לָמָּה תִּהְיֶה לָכֶם. . . !
שׁוּב, מָה כְּתִיב בָּהּ? . . . “לֹא תִרְצָח, לֹא תִנְאַף, לֹא
תִגְנֹב” (שִׁם, יג). קִנְיָה יֵשׁ בִּיְנֵיכֶם? יִצָּר הָרַע יֵשׁ
בִּיְנֵיכֶם?

מִיֵּד הוֹדוּ לוֹ לְהַקְּדוֹשׁ בְּרוּךְ הוּא, שֶׁנֶּאֱמַר: “ה’ אֲדַנְיָנוּ
מָה אֲדִיר שְׁמֶךָ וְגוֹ” (תְּהִלִּים ח, י), וְאֵילוּ “תִּנָּה הוֹדְךָ
עַל הַשָּׁמַיִם”, לֹא כְּתִיב.



Moshe argued that the Torah was of no use to the angels. Why? Because they have no evil inclination.

TEXT

2

THE REBBE,
RABBI
MENACHEM
MENDEL
SCHNEERSON,
*KUNTRES INYANA
SHEL TORAT
HACHASIDUT,*
CH. 19

All of the supernal worlds, even the loftiest ones, are insignificant relative to the Torah. . . .

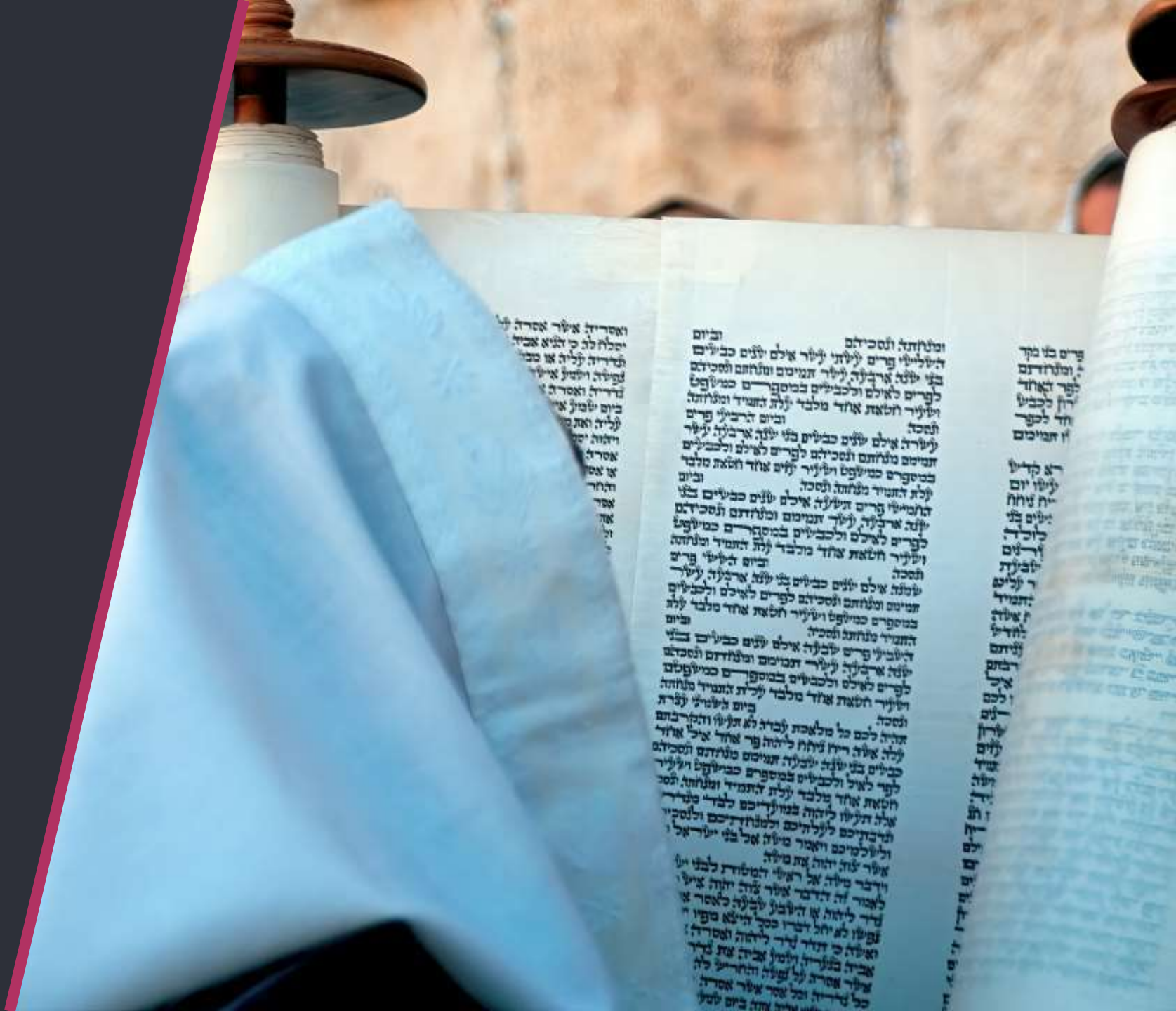
Accordingly, it makes little sense that the Torah was created just as an antidote to the evil inclination!

ומכיון שכל העולמות, אפילו
עולמות העליונים הם כלא חשיב
לגבי התורה . . .

הרי מכל שכן וקל וחומר שלכאורה
אין שום מקום לומר שבריאת התורה
הוא בכדי שתהיה תבלין להיצר הרע

Question

Does it really make sense to say that the Torah's purpose boils down to being an antidote for sin?



TEXT

3

TALMUD,
PESACHIM 50B

Rabbi Yehudah said in the name of Rav, “A person should always engage in Torah and *mitzvot* even with ulterior motives because [doing something with] ulterior motives leads to doing it for its intended purpose.”

דָּאָמַר רַב יְהוּדָה אָמַר רַב:
לְעוֹלָם יַעֲסוּק אָדָם בְּתוֹרָה
וּמִצְוֹת אֶף עַל פִּי נְשִׂיא לְשִׂמָּה,
שְׂמֵתוֹךְ נְשִׂיא לְשִׂמָּה בָּא לְשִׂמָּה

TEXT

4

RABBI
MENACHEM
ME'IRI,
PESACHIM 50B

Even someone who engages in Torah and *mitzvot* for an ulterior motive is rewarded.

שאף העוסק בתורה ובמצות
שלא לשמה יש לו שכר

TEXT

5

MAIMONIDES,
MISHNAH,
SANHEDRIN,
INTRODUCTION
10:1

Understand that when a young child is brought to a teacher to learn Torah, . . . due to their age and limited perception, they don't comprehend how good it is and what they can gain from its perfection. From their more developed vantage point, the teacher should encourage the child to learn with age-appropriate prizes. The teacher can say something like, "Read, and I'll give you nuts or figs, and I'll give you a little honey." It is the prize that motivates the child, and not the actual text itself, for the child doesn't realize the Torah's true value.

But when the child matures and develops, . . . they will realize that they're too mature for such things, and they will become unappealing to them. Then, the teacher should say something like, "Learn this section, or this chapter, and I'll give you one coin, or two coins." The child will read and put in effort in order to get the money, since the money is more prestigious in their eyes than study. The whole point of the learning for them is so that they'll get the promised monies.

If the general public performs *mitzvot* out of fear of punishment or to receive reward, this is not entirely bad. While imperfect, perhaps this is good enough for them until they'll have the tools, practice, and have put in enough effort in Torah observance that it will lead to them understanding the truth about serving G-d out of love. As the rabbis say, "A person should always engage in Torah and *mitzvot* even if it's not for its own sake, because doing something for an ulterior motive leads to doing it for its own sake" [Talmud, Pesachim 50B]."

שים בדעתך, כי נער קטן הביאווה אצל המלמד ללמדו תורה . . . שהוא למיעוט שניו וחולשת שכלו אינו מבין מעלת אותו הטוב, ולא מה שיגיעהו בשבילו מן השלמות. ולפיכך, בהכרח יצטרך המלמד, שהוא יותר שלם ממנו, שיזרז אותו על הלימוד בדברים שהם אהובים אצלו לקטנות שניו, ויאמר לו: "קרא ואתן לך אגוזים או תאנים, ואתן לך מעט דבש", ובזה הוא קורא ומשתדל, לא לעצם הקריאה — לפי שאינו יודע מעלתה. . .

וכשיגדיל ויחזיק שכלו . . . ויתבזה בעיניו זה הדבר גם כן — ישים נפשו למה שהוא גדול מזה. ואז יאמר לו רבו: "למוד פרשה זו או פרק זה, ואתן לך דינר אחד או ב' דינרין", ובכך הוא קורא ומשתדל, ליקח אותו הממון. ואותו הממון אצלו נכבד מן הלימוד, לפי שתכלית הלימוד אצלו הוא שיקח הזהב שהבטיחוהו בו. . .

ואין ההמון מפסידין מכל וכל בעשותם המצות מיראת העונש ותקות השכר, אלא שהם בלתי שלמים. ואולם, זה טוב להם עד שיהיה להם כח והרגל והשתדלות בעשיית התורה, ומזה יתעוררו לדעת האמת, ויחזרו עובדים מאהבה. וזה הוא מה שאמרו זכרונם לברכה: "לעולם יעסוק אדם בתורה ואפילו שלא לשמה, שמתוך שלא לשמה בא לשמה" (פסחים נ, ב.).

Not only is it permissible, but studying for ulterior motives is encouraged due to the belief that eventually, it will lead to studying for the right reasons.



TEXT

6

TALMUD,
BERACHOT 17A

It is stated, “The beginning of wisdom is fear of G-d; a good understanding have all who fulfill the *mitzvot*” (Psalms 111:10).

It is not stated simply, “all who fulfill,” but rather, “all who fulfill *them*,” [those who perform these actions as they ought to be performed, meaning those who do such deeds for their own sake,] for the sake of the deeds themselves, not those who do them not for their own sake.

One who does them not for their own sake, it would have been preferable for him had he not been created.

"יִרְאֵת חֵכְמָה יִרְאֵת ה'
שְׁכָל טוֹב לְכָל עוֹשֵׂיהֶם"
(תְּהִלִּים קי"א, י).

"לְעוֹשֵׂים" לֹא נֶאֱמַר, אֲלֹא
"לְעוֹשֵׂיהֶם" — לְעוֹשֵׂים
לְשִׁמָּה, וְלֹא לְעוֹשֵׂים שְׁלֹא
לְשִׁמָּה.

וְכָל הָעוֹשֶׂה שְׁלֹא לְשִׁמָּה —
נוֹחַ לוֹ שְׁלֹא נִבְרָא.

Rabbi Benaah used to say, “Whoever engages in Torah study altruistically, the Torah becomes an elixir of life for them.

As the verse states, ‘It is a tree of life for those who hold on to it’ (Proverbs 3:18), ‘It shall be a cure to your body’ (Proverbs 3:8), and ‘Whoever finds Me, finds life’” (Proverbs 8:35).

Whoever engages in Torah study for an ulterior motive, it becomes an elixir of death for them.

תְּנִיָּא הָיָה רַבִּי בִּנְיָא אוֹמֵר: כָּל
הָעוֹסֵק בְּתוֹרָה לְשִׁמְהָ, תּוֹרָתוֹ
נִעֲשִׂית לּוֹ סֵם חַיִּים. שְׁנַאֲמַר: "עֵץ
חַיִּים הִיא לְמַחְזִיקִים בָּהּ" (מִשְׁלֵי
ג, יח), וְאוֹמֵר: "רְפָאוֹת תִּהְיֶה
לְשַׁרְרָךְ" (שָׁם, ח), וְאוֹמֵר: "כִּי
מִצְאֵי מָצָא חַיִּים" (שָׁם ח, לה.).
וְכָל הָעוֹסֵק בְּתוֹרָה שְׁלֵא לְשִׁמְהָ,
נִעֲשִׂית לּוֹ סֵם הַמָּוֶת.

Learning Torah not
for its own sake will
only bring harm
and negativity.





Which one is it?



We just learned that Torah study, even for the wrong reasons, is OK and even encouraged.

How can the Talmud boldly state that learning in this way is like drinking poison?

TEXT

8

TOSAFOT,
TALMUD,
TAANIT 7A

To answer: There are two types of non-altruistic study:

1. The statement, “A person should always engage in Torah and *mitzvot* even with ulterior motives” (Talmud, Pesachim 50b), is referring to a person who studies for the sake of earning the title of “teacher” and gaining respect [which, though not ideal, is still acceptable].
2. The statement, “Whoever engages in Torah study for an ulterior motive, it becomes an elixir of death for them” (Talmud, Taanit 7a), is referring to someone who learns with the intention to ridicule others.

ויש לומר, דתרי שלא לשמה הוי:
דמה שאמרינן "לעולם יעסוק
בתורה אפילו שלא לשמה", היינו
כלומר כדי שיקרא רבי או כדי
שיכבדוהו.

ומה שאמרינן הכא "כל העוסק
בתורה שלא לשמה נעשה לו סם
המות", היינו מי שלומד לקנטר.

TEXT

9

RASHI, TALMUD,
BERACHOT 17A

“One who does them [*mitzvot*, including Torah study] not for their own sake, it would have been preferable for him had he not been created.” This refers to someone who studies with no intention to fulfill what he learns, but rather to ridicule others.

[The passage that encourages studying for an ulterior motive, as it will lead to studying for the right reasons] is referring to someone who learns Torah in the pursuit of honor.

"העושה שלא לשמה נוח
לו שלא נברא":
פירוש, שאינו לומד כדי
לקיים, אלא לקנטר...
והתם איירי במקיים כדי
שיכבדוהו.

It all depends on your motivations.



If you're learning for
natural human selfish
reasons,
though not ideal, go for it.



If you have a sinister
scheme in mind that
will negatively affect others,
put that book back on the shelf.

TEXT

10

RABBI SHNEUR
ZALMAN OF LIADI,
MAAMAREI
ADMUR HAZAKEN
HAKETZARIM,
P.569

Tosafot's distinction is insufficient: What do we gain from differentiating between people's intentions? It's all considered as "done with an ulterior motive!"

ותרצו התוספות, כאן לקנטר כו'.
וזה אינו מספיק, דמה לנו לחלק
בכוונת הבריות, הרי הכל נקרא
שלא לשמה?



The same Hebrew terminology for “non-altruistic study” (*“shelo lishmah”*) is used in both passages.

Suggesting different definitions for the same term is a long shot.

TEXT

11

TALMUD,
BERACHOT 17A

Rava was wont to say, “The objective of Torah wisdom is that it leads to repentance and good deeds. A person should not study Torah and Mishnah and then spurn his father, mother, teacher, and those who are greater than them in wisdom or in the number of students than they have.”

מְרַגְלָא בְּפוּמֵיהּ דְּרַבָּא: תְּכַלִּית
חֲכָמָה — תְּשׁוּבָה וּמַעֲשִׂים
טוֹבִים, שְׁלֵא יִהְיֶה אָדָם קוֹרֵא
וְשׁוֹנֶה, וּבּוֹעֵט בְּאָבִיו, וּבְאִמּוֹ,
וּבְרַבּוֹ, וּבְמִי שֶׁהוּא גְדוֹל מִמֶּנּוּ.
בְּחֲכָמָה וּבְמִנִּין.

TEXT

12

TOSAFOT,
TALMUD,
SOTAH 22B

The non-altruistic study that Tractate Taanit and Tractate Berachot mention is referring to someone who engages in Torah study with no plans to implement what they study (whether out of fear or love), rather to sin. How so?

Because what was once inadvertent sin now becomes intentional. Even though this person now knows that they are transgressing, they still don't curb any of their desires!

This is in line with the statement in Berachot, "The objective of Torah wisdom is that it leads to repentance and good deeds."

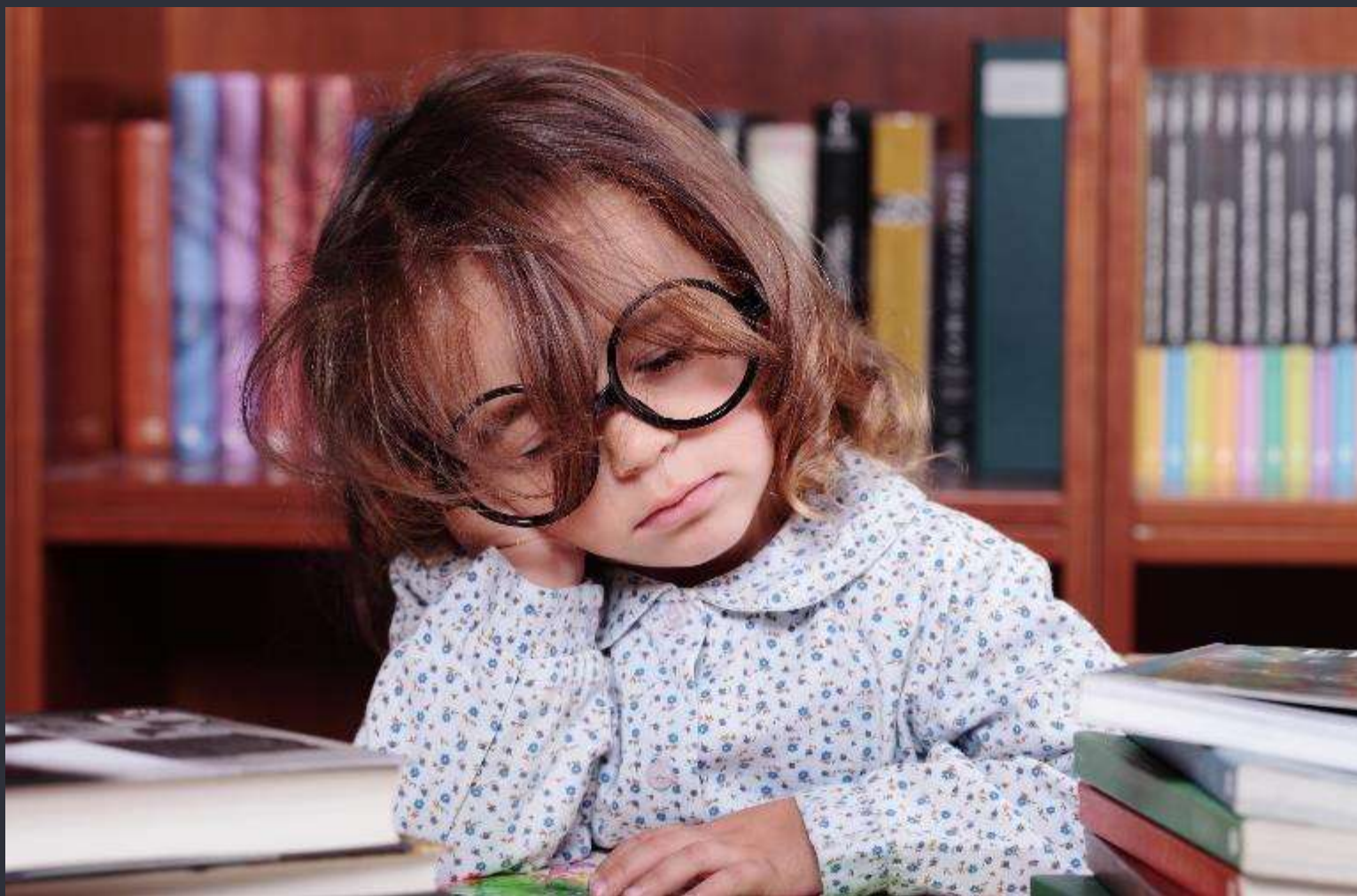
אבל ההיא שלא לשמה
— דתענית ומסכת ברכות —
אינו עוסק בתורה כדי לקיים
לא מאהבה ולא מיראה, אלא
להוסיף על חטאתו פשע.
שעתה שגגות נעשו לו זדונות,
שאף על פי שידע שעובר, לא
מנע מכל תאות לבו.

כדמפרש התם: "תכלית
חכמה תשובה ומעשים
טובים" (ברכות יז, א.)



If you sin and are unaware that it's wrong, you cannot be held accountable.

But once you've discovered the law, excuses are no longer available to you.



If ignorance is bliss,
shouldn't we all stay
out of harm's way?
Why are we learning?

TEXT

13

RABBI SHNEUR
ZALMAN OF LIADI,
SHULCHAN
ARUCH HARAV,
HILCHOT TALMUD
TORAH 4:3

Some say that nevertheless, “A person should always engage in Torah and *mitzvot* even with ulterior motives because [doing something with] ulterior motives leads to doing it for its intended purpose.”

Eventually, the light of Torah will bring them back to the righteous path.

On the verse, “They forsook Me, and did not keep My Torah” (Jeremiah 16:11), our sages say, “If only they had forsaken Me but still kept My Torah . . . because the light of Torah would have brought them back to the righteous path.”

ויש אומרים, שאף על פי כן
לעולם יעסוק אדם בתורה, כי
מתוך שלא לשמה יוכל לבא
לידי לשמה, ללמוד על מנת
לשמור ולעשות, שהמאור
שבה מחזירו למוטב.

כמו שאמרו חכמים על פסוק
”אותי עזבו ותורתי לא שמרו”
(ירמיה טז, יא), הלואי אותי
עזבו ותורתי שמרו, שהמאור
שבה היה מחזירם למוטב.

TEXT

14

RABBI SHNEUR
ZALMAN OF LIADI,
MAAMAREI
ADMUR HAZAKEN
HAKETZARIM,
P.569

The truth is, the Talmud is unanimous that all “non-altruistic study” is a “elixir of death” and it is preferable for him had he not been created,” than to do so. . . .

Regardless, the Talmud still declares that one should always engage in Torah study because habitual study will lead to altruistic study, since the Torah’s light will bring them “back to the righteous path.”

Even though it’s still called an “elixir of death,” it can transform into an elixir of good by dint of the light within the Torah study.

But if the person would stop studying altogether due to the abovementioned reasons, they would follow their heart’s every whim and commit every evil in G-d’s eyes.

It turns out that the two statements are no longer in conflict. It remains true that [if one studies with an agenda,] it is better to have not been created and they are ingesting an elixir of death.

Nonetheless, Rav Yehudah still advises that it’s the right thing to study Torah [even] with an agenda since it has the potential to become altruistic, as explained above.

והנראה על פי האמת דבחינת שלא
לשמה . . . הוא סם המות ונוח לו שלא
נברא. . .

ואפילו הכי קאמר "לעולם יעסוק וכו'",
שמתוך הרגל לימודו יבוא לבחינת
לשמה, כי המאור שבה מחזירו למוטב.

כי הגם שנקרא סם המות, מכל מקום
כך הוא, ויכול להתהפך לסם חיים
במאור שבה.

אבל אם היה מונע לגמרי בשביל זה
מעסק התורה, היה הולך בשרירות לבו
לעשות כל רע בעיני ה' . . .

ועכשיו יתורצו ב' המאמרים, כי באמת
נוח לו שלא נברא וסם הוא אוכל, ואף
על פי כן עצת רב יהודה נכונה שיעסוק
אף שלא לשמה, אולי יבוא לבחינת
לשמה.



The lethal potion itself
will become a vivifying
vitamin.
If you keep at it,
eventually something
will seep into your
consciousness and soul.

TEXT

15a

RABBI SHNEUR
ZALMAN OF LIADI,
SHULCHAN
ARUCH HARAV,
HILCHOT TALMUD
TORAH 4:3

The kabbalistic sages, likewise, say that all the Torah study and *mitzvot* that a person does while still wicked, despite them temporarily strengthening the forces of evil, will nevertheless eventually be removed from there and returned to holiness when he repents (whether in this incarnation or another).

וכך אמרו חכמי הקבלה, שכל התורה ומצות שאדם עושה בעודו רשע, אף שמוסיף כח בקליפות לפי שעה, מכל מקום כשיחזור אחר כך בתשובה, בגלגול זה או בגלגול אחר, כמו שכתוב: "כי לא ידח ממנו נידח" (שמואל ב יד, יד), אזי מוציא מהקליפה כל התורה והמצות, וחוזרים לקדושה בחזרתו.

TEXT

15b

RABBI SHNEUR
ZALMAN OF
LIADI, IBID.

Thus, one should never abstain
from studying Torah.

ולפיכך אין לו למנוע
מלעסוק לעולם.

TEXT

16

THE REBBE,
RABBI
MENACHEM
MENDEL
SCHNEERSON,
KUNTRES INYANA
SHEL TORAT
HACHASIDUT,
CH. 19

Even the loftiest of G-dly revelations are restricted by their definitions of “light” and “revelation.” As such, the existence of evil—which is the antithesis of light—can oppose them.

As a result, it is not within the capacity of this level of G-dly manifestation to transform evil into good. (In this manifestation, the forces of holiness can only fight negativity until it is destroyed completely).

Only G-d’s essence, the ultimate simplicity, beyond any definition and unrelated to all opposition, has the capacity to alter and transform evil to good.

כל הגילויים, גם היותר נעלים,
להיותם מוגדרים בגדר אור
וגילוי, הרי מציאות הרע –
היפך האור – מנגד אליהם.

ובמילא, אין ביכלתם להפכו
לטוב (כי אם להלחם בו ועד –
שיבטל לגמרי).

ורק עצמותו יתברך שהוא פשוט
בתכלית הפשיטות ומושלל מכל
הציורים וגם אין שייך שום מנגד
אליו, ובמילא – ביכלתו לשנותו
ולהפכו לטוב.



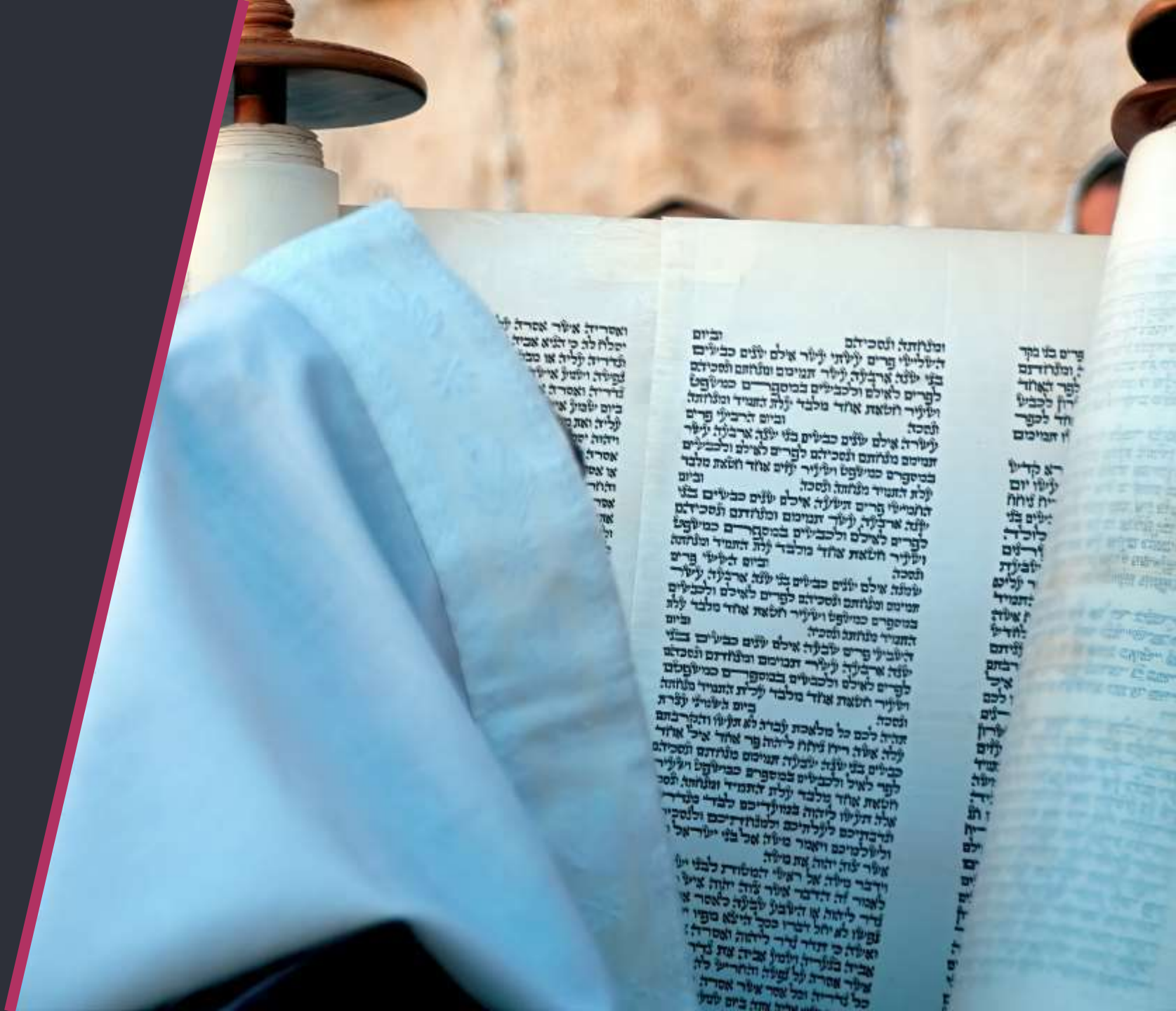
G-d put His essence,
with this G-dly
transformative power,
into the Torah.

With this gift we can
transform darkness
into light.

Answer

Does it really make sense to say that the Torah's purpose boils down to being an antidote for sin?

It is only in a human and material world with negative forces that the true power of Torah can come to light.



TEXT

17

THE REBBE,
RABBI
MENACHEM
MENDEL
SCHNEERSON,
KUNTRES INYANA
SHEL TORAT
HACHASIDUT,
IBID.

The essence of Torah (which is one with the essence of G-d) is expressed specifically in the fact that it serves as an antidote to the evil inclination. This is because the ability to counter the evil inclination and transform it into something good flows exclusively from G-d's essence.

עצם התורה שמיוחדת
בעצמותו יתברך, מתבטא דוקא
בזה שהיא תבלין להיצר הרע,
מכיון שהכח לתבל את יצר הרע
ולהפכו לטוב, הוא מצד עצמותו
יתברך דוקא

TEXT

18

THE REBBE,
RABBI
MENACHEM
MENDEL
SCHNEERSON,
LIKUTEI SICHOT
18, P. 34

The power of G-d's essence, which is vested in Torah, is manifest and actualized when a soul serves G-d within the limitations and boundaries of this world.

The soul descends into a world "full of negativity and evil, entities that are literally against G-d." In this low world, it fights with the evil inclination, breaks through and uncovers everything concealed and hidden, and transforms darkness into light.

This subjugation and transformation of negativity and evil (entities that are "literally against G-d,") precisely encapsulates the idea of total innovation because it's the process of reverting an egoistic entity into utter nothingness.

This power of total innovation is sourced in the essence of G-d. He alone has the capacity and ability to create something out of utter nothingness, and He has bestowed upon us the power of reverting an existing entity back to nothingness.

דער כח העצמות וואס אין תורה ווערט נתגלה און קומט ארויס בפועל אין דער עבודה פון א נשמה ווי זי געפינט זיך אין די מצרים וגבולים פון עולם הזה.

די נשמה קומט אראפ אין אן עולם "מלא קליפות וסטרא אחרא שהן נגד ה' ממש", און אין דעם נידעריקן עולם איז זי לוחם מיטן יצר הרע, ברעכט דורך אלע העלמות והסתרים, און איז זיי מהפך מחשוכא לנהורא.

אט דאס — די אתכפיא און אתהפכא פון קליפות "שהן נגד ה' ממש" צו אן ענין של קדושה — איז אן ענין של התחדשות, מען מאכט פון דעם יש (וישות) — אין,

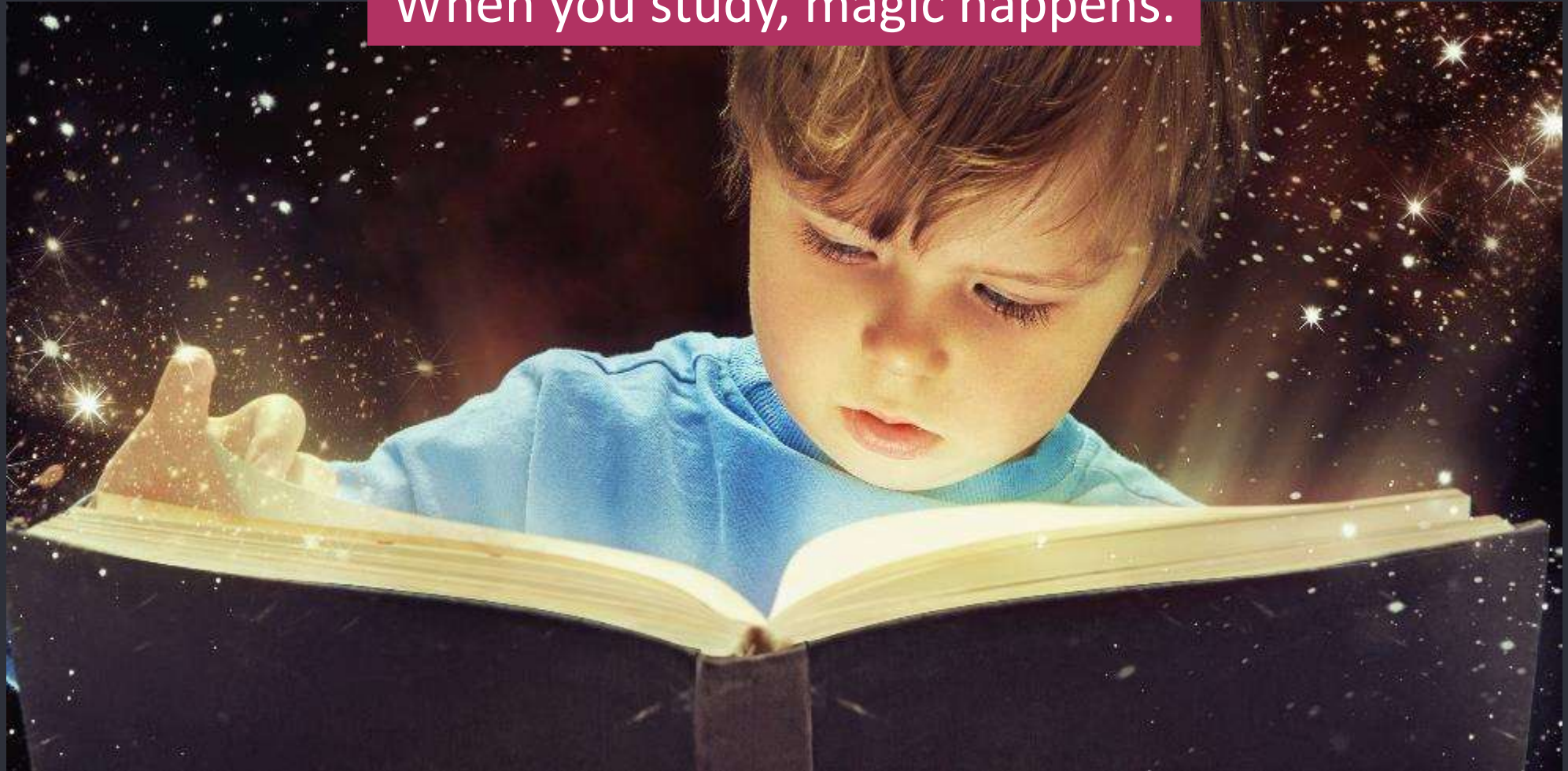
און דער כח ההתחדשות איז בעצמותו יתברך, וואס הוא לבדו בכחו ויכלתו לברוא (לחדש) יש מאין, און ער גיט דעם כח צו מאכן מיש אין.

When you learn Torah,
regardless of your
motives, something
happens inside of you.

And then suddenly, you
will look down and see
how high you've come.



When you study, magic happens.



So go ahead and crack out a Torah tome and don't stop!

