

סכנה גדולה לומר תורה, וצריך לזה יגיעה

The Danger of Saying Torah

THE TEACHING

It is a great danger (סכנה גדולה) to say Torah. A teaching about what really happens when a tzaddik teaches: it takes great effort and special skill (אמנות יתרה), to weigh one's words so that each listener hears only what he needs, no more.

MAIN POINTS

- Everyone hears the whole teaching, yet each truly hears only his part. The Zohar asks on “וישמע יתרו”: “ויהלא כל העולם שמעו, אלא יתרו שמע” (זוהר יתרו), “didn't the whole world hear? Only Yisro heard”: only his hearing entered his ears.
- Why? Each person who comes to the tzaddik brings his own evil with him, the husks (קליפות) created by sins. They push and crowd and confuse while the Torah is spoken. The Sages said of the crowding at the gatherings: “האי דחקא דכלה מניה” (Berachos 6a), “this crowding comes from them.”
- These husks want to feed from the Torah too, but they can feed only from the surplus (מותרות): whatever a listener hears beyond his own mind and understanding. That is the secrets of Torah (רזי תורה) handed to the outside forces. So one who cannot give each listener only his share must not teach.
- There is also a subtle husk (קליפה דקה), close to holiness, that can feed even from the body of the Torah itself. Its remedy is to speak of Israel's salvations (ישועת ישראל); then it flees. That is Yisro, who came and left before the giving of the Torah.
- So the true tzaddik feels great awe (אימה גדולה) when he says Torah, more than the awe of Rosh Hashanah and Yom Kippur.

A PRACTICAL TAKEAWAY · OUR OWN REFLECTION

When you hear Torah, come with humility, and leave your arguments at the door. Take what is meant for you. And when you teach, teach with awe, and speak of Hashem's salvations.

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