

Memorializing My Rebbe

By: *Horav Yissacher Frand*, שליט"א

With the פטירה of the Rosh Yeshiva, Rav Kulefsky, the 3rd day of Kislev has been added to those bitter days of our yeshiva's history. Together with the 14th of Tammuz when the Rosh Yeshiva, Rav Ruderman was נפטר; the 17th of Tammuz when the Rosh Yeshiva, Rav Weinberg was נפטר; the 11th of Teves when the Mashgiach, Rav Dovid Kronglas was נפטר; and now the 3rd of Kislev has been added to that ignoble list. Days that will forever be etched in our personal and communal memory for the events that surrounded them. Those two sweltering days in July when the sweat of our faces mixed with the tears of our eyes; and those two cold, windswept days in December when we did not need the wind to make us cry.

Shlomo Hamelech says the following statement in *Sefer Kohelles* (י"ב, ט'): "וְיִתֵּן שְׂהֵיָה קִהְלֵת חֲכָם עוֹד לְמַד דַּעַת אֶת הָעָם וְאַזְנוֹ וְחִקֵּר תִּקְוֵן מִשְׁלִים הַרְבֵּה" – "Besides being wise, *Kohelles* also imparted knowledge to the people; he listened and sought out; and arranged many proverbs." The import of that פסוק is truly astounding. As wise as *Shlomo Hamelech* was – and indeed, *Chazal* say that Shlomo's חכמה exceeded even that of אדם הראשון – Shlomo possessed an attribute that even exceeded and superceded his wisdom: He was able to convey the Torah's wisdom to the people. The *Midrash* in *Shir Hashirim* expresses that פסוק in the form of a משל of a deep well filled with water. Its water was cool, sweet and refreshing, yet it was inaccessible. An individual came and tied ropes together, enabling him to lower a container and be able to pour forth water to the masses. This, says the *Midrash*, was what Shlomo Hamelech did and it exceeded all his other מעלות. As the Gemara says "וְאַזְנוֹ וְחִקֵּר", he created אזנים לתורה – he fashioned "handles" with which to gain a grip on Torah. You can grab it, you can use it, you can feel it, you can drink from it. He made the words of Torah accessible to the people. In contemporary parlance, he made them user-friendly. As a result, all were able to quench their thirst for knowledge with the cool refreshing waters of the Torah.

We can paraphrase the words of the פסוק and apply them to Rabbi Kulefsky: he was an extraordinary *talmid chacham* in virtually every area that is crucial to the making of a *talmid chacham* – *lomdus*, *halacha*, *hashkafa*, and *machshava*.

The *Rosh Hayeshiva* was the *kol bo*. He was the extraordinary *lamdan* – an in-depth thinker – who not only knew the "reid" on any *sugya*, but had his own original insights on any *sugya* that one would bring up. There was virtually no *sugya* in which one could not speak with him – in *Moed*, *Nashim*, *Nezikin*, or *Kodshim*.

And he was a *poseik* as well. He knew *Shulchan Aruch* thoroughly, exhaustively. He knew *Yoreh De'ah* like the palm of his hand – and not just with the ט"ז and ש"ך. It was the ט"ז, ש"ך, פרי מגדים, חוות דעת, and פתחי תשובה. In *Hilchos Eiruvim*, *Niddah*, *Aveilus* – things that he hadn't seen in twenty years. You could discuss virtually any area of *halacha* with him.

But he had one attribute that exceeded all of these accomplishments.

He was the consummate, unrivaled *maggid shiur*. In his ability to convey Torah thoughts with clarity, to create "handles" with which to grab Torah, he was peerless.

Yes, there are those who are exceptional *lamdanim*, but are not *poskim*. There are others who have expertise in *halacha*, but do not excel in *lomdus*. And there are perhaps a few that are both *lamdanim* and *poskim*, but do not have the ability to convey their thinking to others. He was all of the above.

THAT EXTRA FACTOR: MESIKUS

Yet, in that role of *maggid shiur*, he was able to transmit to literally thousands of *talmidim* the most precious of commodities; that is, the *mesikus*, the sweetness of Torah. Indeed, countless *talmidim*, from the world over testify that it was the *Rosh Hayeshiva* who gave them the very first taste of that *mesikus*.

Have you ever given a baby its first lollypop? The child puts it into his mouth, not knowing what to expect, and you can literally see him thinking, *Hey, this is good!* And a life-long attraction to sweet things is formed.

So it was with the *Rosh Hayeshiva* in his role of *maggid shiur*.

Rabbi Elazar Shach זצ"ל eulogized Rabbi Shmuel Rosovsky זצ"ל (*Rosh Yeshiva* in Ponevezh until his passing 20 years ago), quoting the *Midrash* in *Shir Hashirim Rabba*:

Rabbi Yosi said, "When presenting words of Torah in public, they should be rendered 'sweeter than honey and drippings from the combs.' If not, it would have been preferable that he had not said them."

Whenever Rabbi Shmuel Rosovsky taught Torah in public, Rabbi Shach said, their sweetness met that exacting standard.

I am convinced that the same can be said about Rabbi Kulefsky, for he saw it as his primary role to give a *bachur* a *geshmak* in learning. Let him taste the sweetness, and then he will continue to study Torah for the rest of his life.

Some time before the Rosh Yeshiva's passing, a Yungerman took his three-year-old over to the Rosh Hayeshiva for a beracha before his upsheren. Rabbi Kulefsky responded: "You should always find a geshmak in learning." He then turned to the father and said, "To give a bracha that he should grow up to be a talmid chacham, I can't give such a bracha – and no one could give such a bracha – because becoming a talmid chacham is up to the person themselves. But if you endow a person with a geshmak, that is as close as you can get to a guarantee that he will always learn, and possibly become a talmid chacham."

SHARING HIS AHAVAS HATORAH

Not only did he share that *mesikus* with us, he also gave us an insight into another of his treasured possessions – his remarkable *ahavas haTorah*.

Those of us who have been in Yeshiva Ner Yisroel for any number of years will always associate תקיעת שופר with the *Rosh Hayeshiva*. And indeed he was, in addition to all of his other achievements, an accomplished בעל תוקע. His תקיעות had a certain *eidelkeit* (delicacy) about them – they were pristine and pure, almost like the classic *kol de'mama daka* – a frail, whispering sound. As the תקיעות were inspiring, so too the manner in which he said the six *pesukim* before תקיעות were absolutely gripping. Yet, one of those פסוקים in particular seemed to define who he was: שש אֶנְכִי עַל אִמְרַתְךָ כְּמוֹצֵא שְׂלָל רָב – "I rejoice over Your word like one who

finds abundant spoil” (תהלים קי”ט, קס”ב). The way he used to say that פסוק – that was him. His *simcha* was like that of a person who finds a *metzi’a* – a real “find”; but not just an ordinary *metzia*; a bounty, a bonanza, that one cannot possibly keep to himself, but must share with others. Few people enjoyed a *vort* more than he did. And, indeed, that is one of the many things that I miss about him; his lack of being there for us to offer him a *geshmak’e vort*, a *kushya*, a *ma’aseh*.

I would tell him a *kushya* and be on the verge of telling him the *terutz* when he would say “*Vart* – Wait a moment!” He would pause, so as to formulate a *terutz* of his own. At that point, either he would say a *terutz* himself, or if he didn’t he would say, “Nu”, i.e. say your *terutz*; so I would offer him mine. If he liked it, a broad smile would wreath his face, and he would maintain that pose as he savored the *terutz*. Then the smile would disappear, and one could almost see the wheels turning. Invariably he would have something to add, to expand on the insight. How many times did he ask me, “Nu, what did you say this week?”

TREASURES OF TREATS

It explains so much about him. It explains why he would insist on asking a bar mitzva *bachur* to tell him his *shtikel Torah* if he was unable to attend the bar mitzva personally; and would listen to that child with full attention. Because Torah is Torah, and did not matter if it came from a thirty-year-old or a thirteen-year-old.

When my son Yaakov was nine or ten years old, I completed *Mishnayos Shabbos* with him, and arranged for Rav Kulefsky to give him what I thought would be a short, even perfunctory, *bechina*. But he kept him there for close to an hour because Torah is Torah. What was most memorable at the time, though, for Yaakov, was walking out of Rav Kulefsky’s apartment with not just a little treat, but a full bag of candy corn, thinking how he had struck it rich. Little did he know that ten years later, he would still be taking leave of Rabbi Kulefsky with a treasure trove of sweets, as I did a generation before him, and others did a generation before me, and still others did after him.

His *ahavas Torah* also explains why he never tired from saying over a *vort* – the same *vort*, even year after year. That is not necessarily the *חידוש*, though. But the same *vort*, every single year, with the same *geshmak*?! As if he had just seen it yesterday!

Someone who had learned in Rabbi Kulefsky’s *shiur* more than twenty years ago came back to visit the Yeshiva, and sat in at the *shiur*. I asked him how Rabbi Kulefsky had changed in those twenty years. “Not a bit,” he said. “He delivered with the same *bren*, the same *geshmak* and the same enthusiasm as he had twenty years ago.” He had put his all into the *shiur*.

“Burn-out” had no relevance to him.

INFECTIOUS LOVE

It even explains why he was often late in ending his class or his *shiur*. For many, many years, lunch was an abstract concept, not an enticing, waiting reality to the *bachurim* of Rabbi Kulefsky’s *shiur*. If you were in the middle of analyzing a Rav Akiva Eiger, who could think about food?

Rashi explains the *pasuk*: בְּאַהֲבַתָּהּ תִּשְׁגָּה תְּמִיד – “Through love of an object, one comes to constantly err” (משלי ד’, י”ט) to refer to how a person becomes so enamored with Torah thoughts, that he simply abandons other pressing involvements to pursue *divrei Torah*, even if

he appears to be a fool in the eyes of onlookers. As an example of this phenomenon, the *Gemora* cites Rabbi Elazar ben P'dos who was so great that he would be totally immersed in saying a *shiur* in one place, unaware that the *tallis* he should have been wearing was in another place (עירוּבין מד:). The *Netziv* adds – if only Rebbe could hear this *Netziv*! – even though it seemed that through his actions (Rabbi Elazar ben P'dos) that he was oblivious to what was happening, it was not degrading of him, but rather a מעלה, for it was recognized that it was due to the love of Torah. This is the ultimate praise of a man and a source of glory for him.

Rebbitzin Ruderman ז"ל commented on more than one occasion when the Rosh Hayeshiva, Rabbi Ruderman זצ"ל, was late coming home from the Yeshiva on Shabbos morning, "Ehr rett in lernen mit Rav Kulefsky." For certain, he was discussing a Torah topic with Rabbi Kulefsky.

I recall one Tisha B'Av, when the yeshiva was so small that we were all able to fit in the Plan Beis Medrash. Sometime after mincha, Rav Kulefsky went over to Rav Ruderman and the ensuing conversation went something like this: "Nu, siz shoin noch de shkia, kennen shoin reddin in lerrnen." The hardest day of the year for him must have been Tisha B'Av.

SO GREAT, SO HUMBLE

It explains yet another thing about him. That same *Gemora* in *Eruvin* refers to a פסוק in *Mishlei*, that Torah is a source of חן – grace and pleasantness. He was a lamdan, a poseik, a maggid shiur, a tzaddik – but he was a *geshmaka* person. People just simply enjoyed his presence. He was so accomplished in learning, so great; and yet he was so normal. You could share a vort with him, a maaseh, or even...a joke. He appreciated a good line. He was so *ruchni* – so spiritual a person – and yet so human. He was so great, and yet so humble.

A talmid from the 70's remembers how in his year the shiur presented Rav Kulefsky with a tallis bag, with his name "Harav Yaakov Moshe Kulefsky" embroidered on it. He would not use the bag until they removed the word "Harav."

His humility explains why he did not want to succeed Rabbi Weinberg זצ"ל as *Rosh Hayeshiva* after the latter was נפטר. He honestly and sincerely felt that he was not worthy for that position. When the idea first surfaced, he thought it was a joke, in fact telling me "I am not Rav Weinberg!" Incidentally, though, this sign of humility was one of the signs that he was indeed worthy of that position.

The last vort that I had wanted to share with Rabbi Kulefsky was a Chasam Sofer on Parshas Shemos. It was the type of vort that I knew he would enjoy. The Chasam Sofer explains the dialogue between Moshe Rabbeinu and the Ribbono Shel Olam when He first asked him to lead Klal Yisroel out of Egypt. Moshe Rabbeinu demurs, saying, "מי אנכי כי אל פרעה". Hashem responds by telling him: "וזה לך האות כי אנכי שלחתיך בהוציאך את העם ממצרים תעבדון את האלהים על החר הזה" The obvious question is: There was a need for a Divine sign now. How could a future event serve as a sign for now?

The Chasam Sofer explains that the fact that Moshe's initial reaction was "מִי אֶנְכִי" is the strongest indication that he, indeed, was worthy to be the manhig, the leader. "וְזֶה לְךָ הָאוֹר" – the fact that you said "מִי אֶנְכִי" this is the אור that you will lead the מצרים בני ישראל out of.

PERSONAL CONTACT

For several years I had the privilege to serve as Rabbi Kulefsky's assistant, in helping his class review his daily *shiur*. As such, I would meet with Rabbi Kulefsky every day during lunch after he had delivered his *shiur*, to allow me to hear the *shiur* and be prepared to answer his *bachurim's* questions. I enjoyed the assignment; it gave me an opportunity to maintain my relationship with him many years after I had left his *shiur*. But I did not realize then the profound impact that it would have on me in later years. It was an opportunity to learn from Rabbi Kulefsky how to deliver a *shiur*. He was a prodigious in his preparation of *shiur*. I saw and heard why he chose to include a certain piece and where to include it; how he crafted a *shiur* so that every piece fit so perfectly. Any success that I enjoy in saying a *shiur* is due in large measure to that which I gleaned from him.

If learning can be (*le'havdil*) likened to a science, then saying a *shiur* is an art. One cannot master an art through reading about it. One must experience it. And one way to experience it is to observe a maestro. It was my good fortune to observe such a master, and I will be eternally grateful for it.

Several years before his *petira*, Rabbi Kulefsky lost his mother. As *halacha* requires, he changed his seat in the *beis midrash* for *tefilla*, and sat next to me. The circumstances that brought him there were unfortunate, but for me it was a windfall. I looked forward to *Shabbos* because I had additional time with Rabbi Kulefsky. I gained an opportunity to see, as never before, how he *davened*. Being close up with him led me to observe one of his premier מעלות, one that was not as openly apparent as his other מעלות – that is, his *yiras Shomayim*, which was almost palpable.

Two things were especially noteworthy during that special year. By that time, his eyesight was very poor and most of the davening he had done from memory. Yet he strained himself to say "Ve'hu Rachum" on Mondays and Thursdays. He would hold the *Siddur* up to his face and say every word, with a *horavanya* as if learning through a Rashba.

Nor will I ever forget that Yom Kippur – how he bent over to say the *Viduy* and the *Selichos*, his face literally buried in the *Machzor*. When he finished one of those *Viduyim*, having been bent over and wrapped in his *tallis*, he emerged – his face dripping with perspiration.

I believe that some of his *Ahavas haTorah* rubbed off on me to a certain extent, and about learning how to say a *shiur*, I gleaned some hints from him. But, to paraphrase what Rabbi Chaim Soloveitchik said regarding the *Beis Haleivi* when he was נפטר: "The capacity to understand *p'shat*, he took with him to the grave." I can say the same about the *yiras Shamayim* that was distinctive of Rabbi Kulefsky. I witnessed it from close. And now it is truly gone...

For the Love of Torah

By: *Mordechai Weiskopf*

Naturally, the trait one associates most strongly with Rav Kulefsky is *ahavas HaTorah*. Three particular anecdotes stand out in my mind as representative of the *geshmack* Rav Kulefsky found in Torah.

The first was on a Purim in his home. He was speaking to us about - naturally - the value of Torah, and was reading from the Shulchan Aruch Harav Hilchos Talmud Torah (Kuntres Acharon 4:1) and the way he reads the "*lefichach*" in the Rambam. R' Nochum Schorr walked in to bring Shalach Manos, and Rav Kulefsky excitedly beckoned him over, saying, "Here! You want to see something? Look at this! Look how he understands the '*lefichach*'!" It was that same animated tone of voice we have all used and heard others use on myriad occasions, when one has discovered something new and wishes to share it with the first person who walks by. We all know that excitement of sharing a *chiddush*, only for Rav Kulefsky this was far from a *chiddush* -- I had previously heard him quote the same piece publicly in the dining room. That same *geshmack* that we all have for something new, Rav Kulefsky apparently found in reading it again for the umpteenth time.

The second incident was also in his home, this time on a Shabbos afternoon. (After Pesach, those famous Friday night discourses in his house were shifted to Shabbos afternoon.) He turned to us and said, "You want a *hetter* to dance during *sefirah*?" We of course all nodded yes, and he continued to quote the Chazon Yechezkel's interpretation of the story with R' Yehuda ben Tabai, Shmon ben Shetachma and the Ed Zomem (Makkos 5b). He finished, and we were left puzzled as to what this had to do with *aveilus* during *sefirah*. Then he broke out in a big smile and said, "Can you hear this and not get up and dance? Even during *sefirah* you can dance when you hear this *vort*!"

The third episode is a statement he made in *shiur*. He related a *kasha* on the Meiri, and listed the Talmidei Chachamim to whom he had asked the *kasha*, none of whom could give an answer. And then he emphatically told us, "If anyone here answers the *kasha*, *avidna yoma tava lerabanan!*"

My personal favorite incident about Rav Kulefsky is regarding the manner with which he used *chochma* to mix with his humor. When I was in his *shiur*, my *chavrusah* for second *seder* as an "*elterre bochur*" whom Rav Kulefsky knew well. Towards the beginning of the *zman*, he saw us learning together and said to this *bochur*, "You have a good *chavrusah*." He then turned to me and said, "Now make sure that I am right!"

Memories of Rebbe, Rav Yaakov Moshe Kulefsky, זצ"ל

By: *Eliezer Bulka*

Rashi in Parshas Toldos (27:1) details a discussion from the Midrash as to why Yitzchak's vision was impaired. First, he quotes the Midrash Tanchuma that it was caused by the smoke from the incense that Eisav's wives would burn for idol worship. The second suggestion, from the Midrash Rabba, is that the angels were crying at the *Akeidah* and their tears fell in his eyes. Rashi's third and final explanation is that Yitzchak became blind so that Yaakov could receive the *brachos*.

In examining this Rashi, it seems that the third explanation is quite different from the first two in that it fails to offer any specific cause for Yitzchak's blindness. It would seem that the third opinion is suggesting that there was, in fact, no cause at all. It was simply a Divine decree with a purpose rather than a cause.

When I came to Yeshivas Ner Yisroel and began my tenure in Yeshiva with Rav Kulefsky, zt"l's shiur, he had already lost most of his vision. Obviously, we are not aware, nor are we in any position to be guessing, what Hashem's intention and purpose was by giving this nisayon to Rav Kulefsky, zt"l. However, looking back, I can't help but feel that to a certain degree, his impaired vision was brought about for the benefit of us, his talmidim. Watching Rav Kulefsky endure and overcome his impaired vision - the enlarged *dafim* of *gemara*, the magnifying glasses - was a true lesson in *mesiras nefesh* for Torah.

Normally, in publicly displayed photos, especially of revered *gedolim*, it is unusual, perhaps disrespectful, to accentuate their handicaps. However, it is not uncommon to find pictures of Rav Kulefsky in his study with his bright lamp and enlarged texts. Certainly, it is the tremendous *mussar* value that makes these photographs appropriate.

Rav Kulefsky would always point out Rashi's explanation of "לֹא בַשָּׁמַיִם הִוא" (Devarim 30:12). Indeed, the Torah is not in the heavens and we need not ascend to the heavens to learn the Torah. However, what this *pasuk* is really telling us is that if it **were** in the heavens, we would be required to do precisely that, namely, to ascend to the heavens to attain and acquire it. Rav Kulefsky did not have the Torah available right before his eyes as we, who are blessed with proper vision, do. Yet he rose higher and higher, ascending great heights, achieving further levels of *limud HaTorah*. He was a true, living example of this Rashi.

It can certainly be said that anyone who was in Rav Kulefsky's shiur has the picture of his sweet smile etched in their mind, expressing the "mesikus" of Torah which was his hallmark. These memories, which went along with his *ameilus* and *mesiras nefesh*, serve as a lesson to us of how hard we must work and how we must not let even the most difficult of circumstances get in our way of climbing the spiritual ladder toward *ראשו מגיע השמימה*.



Life Guidance – Based on the נפש החיים

Adapted for publication by: *Yehoshua Michaeli*



Four topics will be covered in this article, with relevancy for any stage in life. They are:

- 1) Striving for greatness as represented in the מוצב ארצה וראשו מגיע השמימה
- 2) בטחון והשתדלות
- 3) כל ישראל יש להם חלק לעולם הבא
- 4) חשק לימוד התורה



1) Striving for greatness – based on 'שער א', פרק ה'

The נפש החיים speaks about a השתלשלות והתקשרות העולמות, how each “world” is inter-related and connected to the sphere directly below it, which ultimately connects us, at the very bottom of this chain, to the כסא הכבוד at the רבש"ע and at the very top of the ladder. Rav Kulefsky זצ"ל explained that this concept is gleaned from the dream that יעקב אבינו had as he left the בית מדרש on his way to שם ועבר. בית לבן saw a ladder which represents the connection of all spheres and worlds up to the heavens. Yet, this מוצב ארצה, meaning that our מעשים, the מעשה בני אדם were the factor that determines what affect those מעשים will have on the העליונות. It is for that reason that the מלאכים “took” our מעשים up throughout the עולמות (depending on the כח of our מעשים which would determine exactly how far up they would go) and then were יורדים with the corresponding שפע that their מעשים affected. Maybe that is the meaning of the פסוק – שובה ישראל עד – affect a תשובה that in fact is strong enough to reach the כסא הכבוד itself. This message fills us with a responsibility to have שלמות to our מעשים in order to properly affect the שפע and maximize the כח of these מעשים.

2) בטחון והשתדלות – based on 'שער א', פרק ח'

The נפש החיים brings a מחלוקת between ר' ישמעאל and רשב"י on the measure of השתדלות that one should do (עיין ברכות לה:). Rebbe explained that even according to ר' ישמעאל, who allows one to do work as a means at השתדלות for their פרנסה, it does not allow for one to be התורה מן התורה. In other words, an individual should try to think of Torah thoughts while working. If that is not possible, then one should focus their mindset that the going to work should be in order to be able to learn after work, similar to what חז"ל say about eating, sleeping, etc., and doing the work with the intention of having כח to learn. (Others also mention that doing business with integrity and by *halachic* standards follow this guideline of working while observing the Torah, as well.) As long as we realize that even the השתדלות that we do is really not what will ultimately make a difference for us, but rather the level of בטחון that we achieve. In this regard, one can truly achieve a special ranking of ה' הוא נחלתו as the רמב"ם says regarding שבת לוי (הל' שמיטה י"ג, י"ג), yet this עבודה is not reserved for שבת לוי exclusively but is open to anyone.

3) שער א', פרק י"ב based on – כל ישראל יש להם חלק

As human beings, living in the עולם הזה, עולם העשייה, we can sometimes get sidetracked about our true purpose in this world, which is to prepare our חלק in עולם הבא. (Parenthetically, Rav Kulefsky once told me, “Do you know how hard it is to learn תורה without thinking about the unbelievable שכר that learning תורה provides us?” I looked at Rebbe and nodded approvingly that it must be hard, but I must confess that I personally never had that problem...). Since עולם הבא is the ultimate goal, it would be prudent to plan ahead and know what it is that can “increase our assets” there. The נפש החיים explains how the שב"ע calculates שכר: not only does the actual מצוה get rewarded and recognized, but also all the events that led up to the מצוה and the myriad results of that מעשה having been done, results that affected both the individual and the עולמות. The same would apply in the reverse, for an עבירה. We literally create our fate of exactly how our eternal lives will emerge and materialize by each and every מעשה. To illustrate this, Rebbe related a story of two women, one of them the mother of the Vilna Gaon, who would spend much time together collecting funds for the poor. On one occasion, an עשיר they had intended to visit was not at home and they turned away from his house to go further. However, a moment later, the Vilna Gaon's mother, seeing the man, pointed to him and said, “There he is, let's go!” They got a donation from that individual and then moved on. After the other woman passed away, she appeared to the Vilna Gaon's mother in a dream and told her that for that מצוה they got identical שכר. However, the Vilna Gaon's mother got that much extra because she pointed and said a few words of enthusiasm for the מצוה.

In this vein, Rebbe explained that עולם הבא is similar to a bank account – if you deposit in the account, you can be assured to get dividends; otherwise, it simply isn't there. It is not a punishment, it is a consequence. Similarly, the חז"ל say מי שלא טרח בשבת, מי שלא טרח בשבת, מי שלא טרח בשבת, but rather מי שלא טרח בשבת because you can't expect food for שבת if you don't prepare. The same applies to the עולם הבא, יום שכולו שבת.

That is why the חז"ל say that Hashem is not a וותרן, voluntarily pardoning an עבירה. Once the action is done, it sets off all the respective טוחות הטומאה that the עבירה caused. Unless, of course, a person does תשובה, in which case the עבירה changes its course and becomes a spiritual force instead due to the change that the person affected.

4) שער א', פרק ט"ז based on – חשק לימוד התורה

At the time of תורה, מתן תורה, בני ישראל prepared themselves to hear the דברות from Hashem Himself, כביכול, as it says ישיקני מנשיקות פיהו. Rebbe explained that because of their great חשק for the unadulterated and “undiluted” version, having come straight from the הקב"ה, this enabled them to understand תורה more than any דור as the חז"ל say, לא נתנה התורה אלא לאוכלי המן. The lesson for us is that although we are not on the level of the דור דעה, our application toward תורה and the excitement to learning during the time we have will enable us to have that much better of an understanding of תורה. The אריז"ל said on himself (מובא בספר חרדים) that the reason that he had רוח הקודש the דנא שערי חכמה open to him was due to the “שמחה גדולה לאין תכלית” with which he performed each מצוה! Similarly, יגיעת is a great tool to have מציאות – booty, bounty, and something not necessarily expected – in תורה. When it is difficult to learn, either in the actual concepts involved or even the circumstances surrounding your ability to learn, it is a זכות to understand תורה. The גמ' in (ז.) says that מנחות אבימי forgot מנחות אבימי and he went to ר' חסדא to help remind him. When they asked why ר' חסדא wasn't summoned to אבימי, אבימי replied that this way, by my going and exerting myself, I acquire מציאות to understand better! The יגיעה to get to ר' חסדא – irrespective of the actual learning – was a conduit for his remembering the מס'.

