



## Perek 6

רבי מאיר אומר: כל העוסק בתורה לשמה זוכה לדברים הרבה, ולא עוד, אלא שכל העולם כלו כדאי הוא לו. נקרא רע, אהוב, אוהב את המקום, אוהב את הבריות, משמח את המקום, משמח את הבריות, ומלבשתו ענוה ויראה, ומכשרתו להיות צדיק, חסיד, ישר, ונאמן, ומרחקתו מן החטא, ומקרבתו לידי זכות, ונהנין ממנו עצה ותושיה, בינה וגבורה, שנאמר: לי עצה ותושיה, אני בינה, לי גבורה, ונותנת לו מלכות וממשלה, וחקור דין, ומגליל לו רזי תורה, ונעשה כמעין המתגבר וכנהר שאינו פוסק, והנה צנוע, וארך רוח, ומוחל על עלבונו, ומגדלתו ומרוממתו על כל המעשים.

Rabbi Meir would say: Whoever studies Torah for Torah's sake alone, merits many things; not only that, but [the creation of] the entire world is worthwhile for him alone. He is called friend, beloved, lover of G-d, lover of humanity, rejoicer of G-d, rejoicer of humanity. The Torah enclothes him with humility and awe; makes him fit to be righteous, pious, correct and faithful; distances him from sin and brings him close to merit. From him, people enjoy counsel and wisdom, understanding and power, as is stated (Proverbs 8:14): "Mine are counsel and wisdom, I am understanding, mine is power." The Torah grants him sovereignty, dominion, and jurisprudence. The Torah's secrets are revealed to him, and he becomes as an ever-increasing wellspring and as an unceasing river. He becomes modest, patient and forgiving of insults. The Torah uplifts him and makes him greater than all creations.

### Lishma Defined

"Whoever is occupied with Torah lishma, for Hashem's sake, merits many things...."

Being occupied in its real sense means throwing oneself in fully without any distractions at all. The only thing that the person thinks about all day is Torah.

"Lishma" means that it's solely for Hashem, not for money, respect or even to know the Halacha to do mitzvos properly. A person is learning Torah to unite with Hashem through His wisdom.

### Practically Speaking

How does a person who is learning Torah "lishma" fulfill his mitzva obligations?

How does he learn how to do the mitzvos which are Bein Adam Lechavero [between man and man], like being kind to people?

How does he ensure he's fulfilling the mitzvos which are Bein Adam Lamakom [between Man and G-d] like working on his middos, becoming more humble, or to have more Ahavas and Yiras [love and awe of] Hashem?

These things all take time away from learning and require a person to think about Hashem, himself, the world, other than focused Torah study.

### Many Gifts

When one is "Osek baTorah" with all that it entails and he does it truly "lishma", Hashem gifts him with:

1. **Making it much easier to refine his middos, his character.** He still needs to work on them but Hashem makes it easy for him. [refer to Mishna for these gifts of character]
2. **It is easy for him to be kind and fulfill the Mitzvos bein Adam lechavero without any effort at all.** [refer to Mishna for examples]

His connection to others is a result of his Torah study, and it even says people enjoy his advice. This is to be taken literally.

Some people may think that such a rare person who is completely engrossed in Torah study couldn't possibly be of any help advising regular people about their spiritual questions and certainly their material questions! But the Rebbe says that the author of the Mishna certainly meant that such an elevated person will be able to give people advice, and that people will even enjoy getting advice from him. The advice given will be correct and good for the recipient, even if it seems contrary to common logic.

### Great & Exalted

Our scholar will be granted the ability to be “Gadol Umeromam”, great and exalted.

He will be “exalted” because he will truly reach very high heights and will become an elevated, spiritual person.

He will become “great” because he will still be able to relate to others. Great is a relative term, so even though he will surely be above regular people he will still be able to relate to them. To the extent that regular people will find him pleasant and kind, and will even enjoy his advice; meaning his advice will be spot on, even about gashmius [material] things which he naturally should have no way of knowing anything about.

### The Rebbe

When we encounter such an individual, who learns the Torah wholeheartedly “Lishma” and is gifted with these merits, we can trust in him.

A clear example of this is the Rebbe. We all know the Rebbe gave the perfect advice to all kinds of people about all kinds of things. We can trust in the Rebbe's advice, even if the advice seems contrary to logic. The Rebbe's advice and wisdom is Hashem's advice and wisdom because it's directly from Torah.



### Can I be “osek baTorah?”

When we apply these ideas in little ways, we are properly preparing for Matan Torah.

Generally, the person the Mishna is describing is on a very high level that we probably can't reach. But we can gain from it in a small way. **Whenever we do learn, even if it's not in the way of an “Osek”, we can do it like an “Osek” by making the times we learn, however short or infrequent, consistent.** This shows bitul and humility because we put aside our busy lives and schedules and stick to what Hashem wants.

It's hard to truly learn lishma with no other motive. Whether it's learning in order to teach a class, or because you need to study with a chavusa you made a commitment to, there are many other reasons we can be studying Torah. **Yet we can take a moment as we start to learn, to recognize and remember that our primary reason we are learning is simply because it's Hashem's Torah and we want to unite with Him.** This also shows bitul and humility because we put our important thoughts and motivations aside for a moment and make Hashem our focus.

This mindset is wonderful preparation for Shavous.

We can enter Kabolas haTorah with bitul like the Yidden who said “Naaseh Venishma”, deepening our connection to the “Giver” of the Torah, Hashem, by learning Torah simply to connect and unite with Him.

“When a person learns Torah for its own sake, he and the Torah become one. His manner of expression becomes a Torah one, and his manner of thinking becomes a Torah way of thinking. ‘Human thinking’ and its frailties will be unable to misconstrue the meaning of Torah for him.”

Sefer Hasichos 5688-91 p. 87

### Story

Harav Dovid Schochet A"H Rav in Toronto once got a call from a distraught woman. She was B"H expecting and the doctors had told her that the fetus was posing a threat to her life. They explained that she had no choice but to abort the fetus. She had called Rabbi Shochet for his advice and a Halachic ruling. Rabbi Shochet patiently heard the story and told her that this is a complex question, she should call back in a few days for an answer.

A few days passed and this woman once again is on the phone with Rabbi Shochet. Again he explains to her that this question is a delicate one and he is not yet ready to give a Psak. She should call back in another few days.

The third time she called, she explained that doctors are pushing for her agreement, and time is of essence.

Rabbi Schochet responded with care that he understands and Bez"H on Friday (2 days later) he would have a final answer.

It so happened that on Friday a specialist from out of town was visiting her hospital. The team of Doctors presented this woman's case to this top specialist. The specialist looked over all the tests and explained that there is a new technique that can be used in this woman's case that can save both her life and the baby's.

B"H So it was. The doctors used this technique and the woman gave birth to a healthy baby and she herself was B"H completely fine.

Someone who knew of the story asked Rabbi Schochet "How did you know? How did you know to push her off until Friday? How did you know that a top specialist was visiting?"

The Rav humbly replied "It was Siyaata Dishmaya".

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The trust we should have for those who learn Torah lishma can't be overestimated. This is true about anyone that is so given over to Torah learning, but even more so about a tzaddik. We can trust that the advice given about ruchniyus and even gashmius will be right and therefore “enjoyable”