

# SICHA POEM

PROJECT LIKKUTEI SICHOS | 5783 - YEAR OF HAKHEL



*Likkutei Sichos, Vol. 17*

## Pirkei Avos, Perek 6

— By Rabbi Mottel Friedman, Coral Springs, FL

"If one occupies themselves in the study of Torah only for Torah's sake  
He merits many things and many benefits he does take  
For example he is called a lover of Hashem, and Torah keeps him from sin  
He is forgiving when insulted, and people enjoy counsel from him"

Rabbi Meir is the author of this Mishnah which we learn this week  
But the Rebbe in a sicha asks: to whom does R' Meir speak?  
If he's learning Torah for its own sake why would merits interest him  
And if he wants them then his learning is for something other than Hashem?

Another question is that some of the "rewards" of which we learn  
Do not seem to be things that through merit you can earn  
Loving Hashem? Avoiding sin? Your insults you ignore?  
These are things that are not gifts; they're things you must work for

And finally from where does this unusual phrase come from:  
"From this person people enjoy counsel and wisdom"?  
Normally "seek" or "receive" are words that we'd employ  
Why does the Mishnah change from that and use the word "enjoy"?

The Rebbe explains that Rabbi Meir is speaking to a person who  
"Occupies himself" in Torah, it's what he's fully devoted to  
Like a businessman who is occupied with his business or his store  
He's devoted to his work and seems to have interest in nothing more

When connecting to Hashem is the sole reason you're learning  
 "What'll be with the rest of my Avodah?" this question in you will be burning  
 "Without spending time on proper prayer how can I learn to love Hashem?  
 How will I love my fellow Jews without getting to know them?"

Rabbi Meir reassures this person saying he will "merit" so "many things"  
 Not receive "reward" – that the Torah learning itself brings  
 Rather he merits Hashem's assistance in many different ways  
 To help him with areas of spirituality all of his long days

The abilities related to spiritual growth are gifted but just partially  
 The person must work and make them grow until they're developed fully  
 But the ability to love and help another that gift is given outright  
 So you can continue to be "occupied in Torah" studying day and night

Because of this gift he can give advice and counsel that people need  
 It almost comes naturally to him now, his advice is sound indeed  
 With no research or study he "knows" each subject, his "merit" he does employ  
 And therefore his counsel is great and wise, the kind the recipients enjoy

Even for those who are not "occupied" in Torah to this extent  
 The words of the Mishnah call to us, a lesson for life is meant  
 We must study Torah for Hashem's sake and not for personal gain  
 It should only be a means of attaining a stronger connection to Hashem.

\*\*\*