

Ki Heim CHAYEINU



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THE PRAISE OF TALMIDEI CHACHAMIM

Preface

On the occasion of the engagement of Nicolo Nourafchan Sheyichye to Chaya Barber Shetichye we present for the first time an English translation of a collection of quotes on the praise and special qualities attained by those who study Torah.

The uniqueness and special quality of Torah study is well known, as our Sages say that “Torah study is equivalent to them all.” Likewise, there are many other amazing statements found in the words of Chazal regarding the outstanding quality of Torah study.

Here, however, we present a number of quotes from Chazal and our Rebbeim concerning the unique praises and qualities of the individual who studies Torah. It’s explained in the teachings of chassidus in numerous places that Torah study is unique in the sense that it invests itself in the intellect of man and is therefore internalized in his being. The pasuk says, “V’Sorascha be’soch mei’ai”- Torah is likened to food which becomes a part of a person. For this reason Torah affects the person to the extent that he becomes more uplifted than through the performance of the Mitzvos. Furthermore, the person becomes even more intelligent in worldly matters. Above all, he becomes “one” with Hashem Himself.

He merits attaining superiority of intellect in general, even in the realm of worldly matters. He is therefore able to give advice even in worldly matters..

It is our hope that study of this publication will add more enthusiasm and excitement in the study of Torah. The Rebbe expressed himself at numerous occasions, saying about people whose primary occupation is “Good Deeds” that nevertheless, when they are studying Torah, even they must be completely involved in this study in a manner of “Toraso Umnaso”- that their only “occupation” at that time is Torah study.

We would like to conclude with thanks to the Baal HaSimcha R’ Shimon Sheyichye Barber for supporting the study of Torah, thereby allowing for all the praise resulting from it.

Many are well aware of Heichal Halimmud Tiferes Yitzchak which was named for R’ Shimon’s father R’ Yitzchak A”h. The Heichal Halimmud is known to have created a surge in Torah study and an awareness of its importance– way beyond its walls.

May his entire family be blessed in a most revealed way with all the brachos associated with the support and sustaining of Torah study, and they should see much nachas from their entire family.

May it be Hashem’s will that as a result of the increase in Torah study we will merit the fulfillment of the Rambam’s words that “in the time to come”- the era of Moshiach – the entire Jewish people “will be free to occupy themselves with the study of Torah.” Furthermore, “all of the Jewish people will be great Sages and will know the hidden matters...” as it is written, “The world will be filled with the knowledge of Hashem as the water covers the seabed.”

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THE SOURCES

HE ATTAINS SUPERIORITY OF INTELLECT EVEN IN WORLDLY MATTERS

“Whoever occupies himself with [the study of] Torah for its own sake merits many things... People derive from him the benefit of advice and wisdom.” (Pirkei Avos 6:1) It is specifically as a result of occupying himself with the study of Torah lishmah that he merits attaining superiority of intellect in general, even in the realm of worldly matters. He is therefore able to give advice even in worldly matters, so much so that the Torah of truth testifies that “people derive benefit” [from this advice].

(Likkutei Sichos vol. 17 p. 405)

HASHEM’S PARTNER IN CREATION

“Whoever occupies himself with [the study of] Torah for its own sake... is called a friend.” This is because the entire world exists for his sake. He is therefore Hashem’s friend and partner. Hashem keeps the world in existence even if there isn’t a single righteous person in the world... similar to Him is this tzaddik. He is worth that the entire world should have been created because of him, and it exists for his sake. It follows, therefore, that he is Hashem’s partner in creation, and His friend.

(Midrash Shmuel on Pirkei Avos 6:1)

HE BECOMES MORE EXALTED THAN THROUGH MITZVOS

Torah study is equivalent to them all [i.e. all of the Mitzvos]. Therefore the greatness and exaltedness to which the Torah uplifts a person is far superior to all good deeds and Mitzvos, i.e. the Torah raises a person beyond the exaltedness and greatness to which good deeds uplift him.

THE IMPORTANCE OF TORAH STUDY

HIS POSSESSIONS – SINCERITY AND SIMPLE FAITH – PROSPER

“Whoever occupies himself with [the study of] Torah, his possessions prosper.” (Avodah Zarah 19a) Every Jew has his possessions. Head and heart, intellect and emotions – these are the possessions of a Jew. When a person not only studies Torah, but involves and engages himself in [the study of] Torah, then his ‘possessions prosper.’ Avraham Avinu was a scholar and a G-d fearing person who fulfilled the entire Torah before it had been given. Nevertheless, the covenant that Hashem made with Avraham Avinu and all the following generations was [not because of these qualities, but rather] because “He found his heart faithful,” [meaning, his] sincerity of the heart, earnestness, simplicity and simple faith. These are the “possessions” of a Jew, and when one is completely involved in Torah study his “possessions prosper.”

(Teaching of the Baal Shem Tov 18 Elul 5515 – Likkutei Diburim vol. 4 p.781)

“A FREE PERSON” – HE ILLUMINATES THE WORLD AUTOMATICALLY

One who is occupied with [the study of] Torah attains a tremendous advantage: Through Torah he becomes a “free person.” This means that he is freed from having to deal with the constraints of this world. Rather, “his work is done by others,” meaning that through his own Torah study for himself, (which is also studied in a way and with the desire to make a dwelling place for Hashem in the **lower realms**), the light of Torah illuminates the world around him automatically.

(Likkutei Sichos vol. 4 p. 1232)

HIS NAME TRAVELS FROM ONE END OF THE EARTH TO THE OTHER

When one occupies himself with [the study of] Torah his name travels from one end of the earth to the other, as it is written, “And his name will be forever.” Hashem will save his offspring from poverty and they will not need to seek help from others, as it is written, “I was a young man and I grew old, but I have never seen a righteous man abandoned with his offspring seeking bread.”

(Midrash – quoted in Menoras HaMaor (Elnakava) chapter 3)

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A RULER OVER THE WORLD

When a Jew **exerts himself** and applies more effort to the study of Torah than he is comfortable with, Hashem then promises him: “If you pursue My laws” – meaning to **labor** in Torah study- then, “I will give you rain in its proper time.” This means that Hashem will provide him with all his worldly necessities and the Jew will become the owner and king– “Kings are the Rabbis”– over the world.

(Likkutei Sichos vol. 1242)

When... exerts himself and applies more effort to the study of Torah than he is comfortable with, ...the Jew will become the owner and king– “Kings are the Rabbis”– over the world.

“ONE” WITH HASHEM HIMSELF

Through the Torah a Jew becomes one with the Supreme King of all kings, the Holy One blessed be He. It is understood that this ascent is much greater than the fact that he becomes the “king” over all worldly matters, for here, he is united with the “Supreme King of all kings.”

(Likkutei Sichos vol. 4 p.1243)

HIS BLESSING ENDURES

“He shall receive blessing from (me’es) Hashem”

The Talmud tells us, that the Torah wrote the word “es”, to teach us that Talmidei Chachamim should also be revered... i.e. one should request a blessing from a Talmid Chacham, and that’s the meaning of the possuk (Tehilim 24) “He shall receive a bracha from (me’es) Hashem,” the (“es”) referring to the Talmid Chacham, for Hashem indeed sustains his blessing.

And although one may find himself in an era when there are no true Talmidei Chachamim, as the Mahari”l, (Reb Yaakov Segal Mulin) ob”m, wrote that these days there are no true Talmidei Chachamim, nonetheless, based on the intentions of the one receiving the blessing, who thinks he’s being blessed by a true Talmid Chacham, Hashem sustains his blessing based on his convictions, although the one blessing him may not be a true Talmid Chacham, as an act of kindness, as the verse goes on to say “and acts of kindness from the Hashem of his salvation.”

Chomas Anach (By the Chida - R Chaim Yosef David Azulay) Tehilim 24

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