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### **Chaburah 30 – Siddur Rav Yaakov Emdin, Limud achar Hatefilah**

In the previous Chaburos we learned the importance of capitalizing upon and actualizing one's innate traits and inborn skills, as a major requirement in connecting one's Neshama to Hashem in the greatest way.

In today's Chabura we see how this applies in regard to Limud Hatorah as well: If a person's natural gifts and abilities fit to immerse himself into learning and teaching Torah, then that's what he should invest himself into for life.

But if his natural gifts and abilities really fit with being successful at an occupation and then he would be able to support someone who learns and teaches Torah, then that's what he should invest himself into for life. For such a person to invest himself into the opposite type of lifestyle - into learning and teaching Torah for life - is really an advice from the Yetzer Harah.

Source: Siddur Rav Yaakov Emdin, Limud achar Hatefilah

Important lines in the Siddur Rav Yaakov Emdin:

1 - "There are presently many... that their nature is not equipped to toil in the Torah in a complete way, and [the purpose of] their creation is to toil in business dealings - in order that they [be able to] supply [the] water and food [necessary] for the worshippers of Hashem who toil in Torah consistently". This line does not present it as a question or choice; rather, if a person's nature is not equipped with the traits necessary to toil in Torah, his purpose in this world is to sustain an occupation and from that income, to support others who are equipped to learn Torah.

2 - "An *am h'aretz* who toils in Torah also causes His Creator to cry... Even though that it has happened at times that an *am ha'aretz* became a Talmid Chacham at the end, we do not bring proofs from miraculous occurrences".

3 - "Therefore, it is good and straight that the *am ha'aretz* maintain *his* position, and he will merit [even] more on this path if he will support the Tree of Life (= the Talmid Chacham)".

4 - "He is certainly exempt from arranging (long) set times and hours, nonetheless, he is not exempt from [himself] engaging in Torah study *every* day and night a little bit, and by doing so he fulfills his obligation. And if he has an hour that is open, he should learn in sforim that are appropriate for his understanding, whether [it be] in Hebrew or in another language. And the main thing is that he learn to fear Hashem and to keep His mitzvos, because through them he will live."