

**Translation:**

**Rabbi Yose says: Let the property of your friend be as dear to you as your own, repair yourself to learn Torah since it is not your inheritance, and let all of your deeds be for the sake of Heaven.**

**Maimonides**

In the Eighth Chapter we have explained the meaning of predisposition and predilection, that it is necessary for man to prepare himself for [the acquisition of] virtues. In the Fifth Chapter we explained the meaning of his statement, and let all your deeds be for the sake of Heaven.

**Rav Chaim of Volozhin**

(As Read by Chanoch Levi in "Ruach Chaim")

**Prepare yourself to study Torah, for it is not an inheritance for you.**

Although the Torah is an "inheritance of the Jewish nation" (Devarim 33:4),

this only guarantees that the Torah will never be forgotten by the entire nation. There is no such promise to the individual. Nevertheless, a question can be raised from the statement of Rav Yochanan that once three consecutive generations of Torah scholars have been established, the Torah will never leave his descendants. As Rav Yirmiya says, "Torah returns to its comfortable lodgings" (Bava Metzia 85a). When Rav Zalman of Volozhin was six years old, he asked this very question of his older brother, Rav Simcha. "The Patriarchs formed three generations of Torah scholars. Since we are all descendants of the Patriarchs, there should never be an ignoramus in the Jewish nation." The answer is that any traveler would return to a hotel where he had experienced a friendly welcome. If he is greeted by a hostile staff, however, the traveler would quickly leave and take his business elsewhere. Torah would like to

רְבִי יוֹסִי אָמַר, יְהִי מָמוֹן  
חֲבֵרְךָ חָבִיב עֲלֶיךָ כְּשֶׁלְּךָ.  
וְהִתְקֹן עֲצֻמְךָ לְלִמּוּד תּוֹרָה,  
שְׂאִינָה יְרֵשָׁה לְךָ. וְכָל מַעֲשֶׂיךָ  
יְהִיוּ לְשֵׁם שָׁמַיִם :

return to comfortable lodgings. If it is greeted warmly, if the host has prepared himself properly, the Torah will gladly stay. But if it receives a hostile welcome, if the host has not prepared himself properly, the Torah will look for more pleasant lodgings. **Prepare yourself to study Torah.** The holy Torah should not reside in a human being who is sullied by sin. The greater the scholar, the greater his obligation to avoid even the slightest sin and acquire the trait of fear of sin (Avos 2:11). Study mussar, inspire yourself to revere Hashem, and confess your sins wholeheartedly before beginning a session of

Torah study. Do this and the Torah will consider you as a comfortable home. There is another consideration regarding the concept "Prepare yourself to study Torah." Although the financial supporters of Torah study have an equal share in

the reward, they lack one thing. Those who actually study Torah will continue to murmur words of Torah even while they are in the grave (Midrash Tehillim 30). It is an inheritance, something that never ceases. Financial supporters of Torah should spend some time in Torah study in order that they too can attain this gift. All your deeds should be for the sake of Heaven. "Know Him in all your ways" (Mishlei 3:6). Have proper intentions with mundane acts and even they will be considered spiritual "Your eyes will look ahead and your eyelids will direct your path" (Mishlei 4:25). The drive to accumulate wealth blinds man, thus making any action seem proper and appropriate. Only when man recognizes wealth as a means to the goal of spiritual perfection, when his "eyes look ahead" - only then can he rely on his "eyelids to direct his path," thereby preventing him from any dishonest practices.