

בס"ד

# PIRKEI AVOS OF THE WEEK

## Perek V

22 Iyar, 5783 – May 13, 2023

Compiled from the works of  
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**The Lubavitcher Rebbe**

by  
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**An Outline of the Rebbe's Explanation of Pirkei Avos**  
**Chapter V**

Likkutei Sichos Volume 22, Pages 49 - 53

**Chapter V**

פרק ה', משנה י"ט: ... תלמידיו של אברהם אבינו, אוכלין בעולם הזה ונוחלין בעולם הבא, שנאמר (משלי ח', כ"א), להנחיל אהבי יש, ואצרתיהם אמלא ...

**Chapter 5, Mishnah 19:** ...The disciples of our Father Avrohom benefit in this world and inherit the World to Come, and as is stated<sup>1</sup>, "There is substance to give as an inheritance to those who love Me, and I will fill their treasuries ...."

**The Simple Explanation**

Our Mishnah contrasts the students of the righteous Avrohom with those of the wicked Bilaam. It first lists the attributes of each, and then the Mishnah goes on to tell us the consequences that arise from these traits. Finally, the Mishnah tells us of the reward given to the disciples of Avrohom and the punishment Bilaam's students receive.

What reward do Avrohom's students receive? The Mishnah says they "benefit in this world and inherit the World to Come." It then cites a proof text<sup>2</sup>, "There is substance to give as an inheritance to those who love Me, and I will fill their treasuries." Avrohom is called one "who loves Me," as the prophet writes<sup>3</sup>, "Avrohom, who loves Me." "Substance" refers to this world; "I will fill their treasures" refers to the World to Come<sup>4</sup>.

**Difficulties in Understanding the Mishnah**

The Mishnah, as discussed above, is teaching us the reward that those who are "disciples of Avrohom" will receive. We need to understand why the Mishnah speaks of an inheritance when discussing the World to Come. The proof text that the Mishnah cites also uses the words "to give inheritance." An inheritance is not a reward for one's actions. Instead, an inheritance comes as a matter of course to the one who inherits, and it is simply a matter of his relationship to the one from whom he inherits.

Furthermore, we find elsewhere that the Sages use the verb "give" rather than "inherit" regarding

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1. Mishlei 8:21.

2. *Ibid.*

3. Yeshayahu 41:8.

4. See the Bartenura's commentary to this Mishnah.

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reward, precisely as we would expect. The Talmud says that<sup>5</sup> "in the future, Hashem will *give* (rather than bequeath to) every Tzaddik 310 worlds." Thus, using the word "inheritance" in our Mishnah seems to require explanation.

### The Explanation

This can be explained by understanding our Mishnah differently. The Mishnah is *not* teaching us the reward for performing Mitzvos, and this is clear from the use of the verb "inherit," as explained above. Instead, it teaches us the perfection that one can achieve due to serving G-d out of love for Him ("to those who love Me").

The famous Rogotchover Gaon<sup>6</sup> explained that Inheritance is different from a sale or any other way of transferring property from one person to another<sup>7</sup>. For example, in the case of a sale, "A" owns the property, and he transfers its ownership to "B." Inheritance works differently. When "B" inherits property from "A," he is standing in "A's" place. "A" and "B" serve as one unit. Scripture expresses this in the verse<sup>8</sup>, "Your sons will be *in place of* your fathers." In this manner, Inheritance is different than any other form of acquisition.

The same is true of spiritual Inheritance. We can perfect ourselves by learning Torah and performing Mitzvos. The root of the word Mitzvah is the Hebrew word meaning commandment. However, it is also related to the Aramaic word meaning connection (צוותא). This is because each time we perform an act that the Almighty commanded us to do, we connect ourselves to Him<sup>9</sup>. This is what the Zohar says<sup>10</sup>, "the Holy One, Blessed be He, the Jews, and the Torah are all one."

We can see this from the proof text which our Mishnah quotes<sup>11</sup>. "There is substance to give as an inheritance ...." The Rambam explains the words "something of substance" (Yesh - יש) as<sup>12</sup> "an absolute, constant, unlimited existence." Based on this, the verse says Hashem declares that He will bequeath to those who love Him absolute, unlimited existence. This is because the World to Come is a world of eternal life.

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5. Sanhedrin 100, a.

6. Rabbi Yosef Rosen, 1858 – 1936.

7. She'aylos U'teshuvos Tzafnas Pa'aneach (Dvinsk edition), Section 1, Chapter 118.

8. Tehillim 45:17.

9. The same is true in the English language. To "join" means to connect two things together. To "enjoin" means "to direct or impose by authoritative order or with urgent admonition." See [www.merriam-webster.com/dictionary](http://www.merriam-webster.com/dictionary).

10. Zohar Section 3, Page 73, a.

11. See footnote 1.

12. See his Commentary to the Mishnah, at the end of Tractate Uktzin.

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The question remains, how can a limited creation such as ourselves merit an eternal existence? The explanation is that it is not something that Hashem gives us. Instead, we inherit it. We are Hashem's children<sup>13</sup>. As such, we inherit Him, so to speak.

*Adapted from the Sichah of 19 Kislev and Motzo'ai Shabbos Parshas Vayeishev and Mikeitz  
5738)*

**I hope you gained as much by reading this as I did by translating and adapting it.**

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13. See Tanya, the beginning of Chapter 2.

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The Soldiers of "Tzivos Hashem"  
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May they merit to be a source of Chassidic pride  
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in health, happiness, Torah, and mitzvot

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