

בס"ד

# PIRKEI AVOS OF THE WEEK

## Perek V & VI

23 Elul, 5780 – September 12, 2020

Compiled from the works of  
**Rabbi Menachem Mendel Schneerson**  
**The Lubavitcher Rebbe**

by  
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**An Outline of the Rebbe's Explanation of Pirkei Avos**  
**Chapter V**  
**Likkutei Sichos Volume 15, Pages 70 - 74**

**Chapter V**

**פרק ה', משנה ב':** עשרה דורות מאדם ועד נח. להודיע כמה ארך אפים לפניו, שכל הדורות היו מכעיסין ובאין, עד שהביא עליהם את מי המבול. עשרה דורות מנח ועד אברהם. להודיע כמה ארך אפים לפניו, שכל הדורות היו מכעיסין ובאין, עד שבא אברהם וקיבל שכר כולם.

**Chapter 5, Mishnah 2:** There were ten generations from Adam until Noach, to teach us the extent of Hashem's tolerance. All of those generations angered Him, until (ultimately), He brought upon them the waters of the Flood. There were ten generations from Noach to Avrohom, to teach us the extent of G-d's tolerance; for all these generations angered Him, until Abraham came and reaped the reward for them all.

**The Simple Explanation**

Our Mishnah teaches us several important lessons<sup>1</sup>. The first generations after creation lived relatively shortly Hashem's creation of Adam. The people certainly had great insight into the power of Hashem. Nevertheless, they chose not to follow Him. The fact that G-d tolerated this behavior demonstrates His incredible mercy. Therefore, we should not wonder how the Almighty has allowed the nations to subjugate His chosen people for such a long time.

**Difficulties in Understanding the Mishnah**

The Mishnah speaks of two sets of ten generations; the generations from creation until Noach, and those from Noach until Avrohom. We need to understand the different expressions used in describing these two sets of generations. Regarding the generations from Noach until Avrohom, the Mishnah tells us that Avrohom received the reward of all of the previous generations. However, regarding Noach, we find no such thing. Why is it that Noach did not receive the reward of all of the previous generations?

**The Explanation**

The Zohar tells us that<sup>2</sup> "Noach did not beseech G-d for mercy on behalf of the world." In other words, he did not attempt to express the merits of his generation. He did not pray on their behalf, despite knowing their fate.

1. See the commentary of Rabbi Ovadiah of Bartenura on our Mishnah.

2. See Zohar Section 1, 67, b; 106, a; 254, b; Zohar Section 3, 15, a.

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Contrast this with the behavior of Avrohom Avinu; he prayed fervently on behalf of the people of Sodom. He tried with all of his might to save them.

In this respect, Avrohom's behavior was comparable to that of Moshe Rabbeinu. After the sin of the golden calf, he prayed valiantly on behalf of the Jews. He even carried this a step further, telling the Almighty that if you do not forgive them,<sup>3</sup> "erase me now from Your book, which You have written."

We see that Avrohom helped bring about the merit of his generation. Because of the part he played in their merit; he indeed deserved to receive their reward. May we learn from our father Avrohom and our teacher Moshe how to relate to those around us. We must always give them the benefit of the doubt. We must seek their welfare, both spiritually and physically. In this way will we all merit to be inscribed for a good, sweet year.

*Adapted from the Sichah of Shabbos Parshas Re' eh, 5735)*

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### Chapter VI

Likkutei Sichos Volume 36, Pages 184 - 186

#### Chapter VI

**פרק ו', משנה ו':** גדולה תורה יותר מן הכהונה ומן המלכות, שהמלכות נקנית בשלשים מעלות, והכהונה בעשרים וארבע, והתורה נקנית בארבעים ושמונה דברים, ואלו הן ... והאומר דבר בשם אומרו. הא למדת כל האומר דבר בשם אומרו מביא גאולה לעולם, שנאמר ותאמר אסתר למלך בשם מרדכי.

**Chapter 6, Mishnah 6:** Torah is greater than the priesthood or kingship, for kingship is acquired with thirty virtues, the priesthood with twenty-four, and Torah forty-eight qualities... (the last of which is) one who says something in the name of its speaker. This is as the Sages taught us that one who says something in the name of its speaker brings redemption to the world, as is stated<sup>4</sup>, "And Esther told the king in the name of Mordechai<sup>5</sup>."

#### The Simple Explanation

The sixth and concluding chapter of Pirkei Avos is called Kinyan Torah, the Acquisition of Torah. All of its teachings focus on how we can make Torah a part of ourselves. The lesson upon which we are concentrating expressly spells out all of the forty-eight qualities which one needs to acquire Torah.

The very last of these virtues is that of saying something in the name of the original speaker, i.e., giving credit to the source of the teaching. It goes a step further and tells us that as a result of so doing, we bring redemption to the world.

3. Parshas Tiso, Shemos 32:32.

4. Esther 2:22.

5. This verse tells of an event which brought about the miracles which culminated in the redemption of Purim.

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### Difficulties in Understanding the Mishnah

We need to understand what the connection is between repeating teaching in the name of the one who said it and the acquisition of the Torah. The other forty-seven attributes are necessary to internalize Torah; "study, listening, verbalizing, etc." However, the forty-eighth item would seem to require an explanation. How does it facilitate the acquisition of the Torah? Additionally, of what relevance is the fact that through this virtue, one brings redemption to the world.

### The Explanation

As mentioned above, this is the concluding chapter of Pirkei Avos. The beginning of Pirkei Avos taught us that<sup>6</sup> "Moshe received the Torah from Sinai and gave it over to Yehoshua. Yehoshua gave it over to the Elders, the Elders to the Prophets, and the Prophets gave it over to the Men of the Great Assembly ..." In other words, Torah study is based on a tradition. I received the knowledge of the Torah, which I possess from my teacher. He received Torah from his teacher, etc., going back to Moshe Rabbeinu, who received the Torah directly from G-d. Remembering this is a fundamental principle of the Torah study. It must always permeate everything we learn. That is why this is one of the forty-eight virtues needed to acquire the Torah.

That is also why, by doing so, one brings redemption to the world. Mentioning the one who originally made the statement redeems the Torah. It reveals the truth that all of Torah is a tradition that began with the Almighty transmitting the Torah to Moshe. The Torah is the basis and foundation of the entire world. As a result of redeeming the Torah, we bring redemption to the world. May we experience the complete and true redemption through our righteous Moshiach now!

*Adapted from the Sichos of Shabbos Parshas Tisa, 5740 and Shabbos Parshas Balak, 5743)*

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

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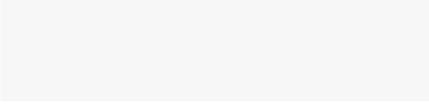
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6. Pirkei Avos, Chapter 1, Mishnah 1.



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the Lubavitcher Rebbe**

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**לזכות**  
**חיילי "צבאות השם" חיים ועדן עודד שיחיו מאריס**  
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