

בס"ד

PIRKEI AVOS OF THE WEEK

# Chapter Six

14 Tammuz, 5784 – July 20, 2024

Compiled from the works of  
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## PIRKEI AVOS OF THE WEEK

### An Outline of the Rebbe's Explanation of Pirkei Avos Chapter VI

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#### Chapter VI

פרק ו', משנה י"א: כל מה שברא הקדוש ברוך הוא בעולמו, לא בראו אלא לכבודו, שנאמר: כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף עשיתיו, ואומר: ה' ימלך לעלם ועד.

**Chapter 6, Mishnah 11:** Everything that G-d created in His world, He only made for His glory<sup>1</sup>. As is stated<sup>2</sup>, "All that is called by My name and for My glory, I created it, I formed it, and I also made it." And it says<sup>3</sup>, "Hashem shall rule forever and ever."

#### Introduction

Chapter six of Pirkei Avos, which we learn this week, appears to be the final chapter. However, Avos only contains five chapters of Mishnah. Chapter six consists of Beraysos<sup>4</sup>, which were added to these five chapters. This chapter discusses the greatness of Torah study and how each of us can acquire this attribute; it is therefore called "Kinyan Torah," meaning the acquisition of Torah.

We have discussed many times that the original five chapters teach us how to attain piety, meaning how to conduct ourselves beyond the letter of the law. The same is true of this chapter. Since we must always be on the ascent in matters of holiness, the same is true of our current chapter. It discusses an even greater level of piety than the first five chapters.

The simple reason for adding this sixth chapter is to learn one chapter on each of the six Shabbosos between Pesach and Shavuos. It is appropriate to learn Kinyan Torah on the sixth Shabbos, which precedes Shavuos, the day we receive the Torah.

#### The Simple Explanation of Our Mishnah

This teaching tells us, "Everything that G-d created in His world, He only created for His glory." How is this so? The Maharal of Prague explains this as follows. Chapter Six discusses Torah study. At the end of the

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<sup>1</sup>. Literally, "He did not create but for His glory."

<sup>2</sup>. Yeshayahu 43:7.

<sup>3</sup>. Parshas Beshalach, Shemos 15:1.

<sup>4</sup>. The Mishnah was written by sages who lived throughout the first two centuries of the Common Era. They were called the Tanna'im. Rabbi Yehudah Hanossi edited and canonized this great work. Beraysos are those works which were also written by the same sages, but were not included in the Mishnah.

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chapter, the rabbis emphasize that our Torah study may not be for our honor. Instead, we must learn the Torah to bring honor to Hashem. How can we accomplish this? By conducting ourselves in an extraordinarily kind and gracious manner.

What is the meaning of the word "world?" The Hebrew word for world is "Olam - עולם," which is derived from the root meaning concealment<sup>5</sup>. Why did Hashem create this "world," this concealment of His holy light? Why did He create everything in this world? In order to reveal His honor. Just how is His honor revealed? This is accomplished by Jews using all of the world's creations to serve Him with Torah and Mitzvos. However, the question is, exactly how does this happen? How does our Torah study reveal Hashem's glory?

### The Explanation

Hashem created everything in this world because He revealed this in His Torah. In the very first verse of the Torah, He wrote,<sup>6</sup> "In the beginning of Hashem's creation of heaven and earth." This means that He created the world in a manner in which He revealed His presence within it.

Furthermore, He created the world in such a way that it *requires* (so to speak) His constant involvement. As we say in the morning prayers<sup>7</sup>, "In His goodness, He renews each day, continuously, the work of creation." Creation was not a one-time action which occurred 5,784 years ago. Instead, it is a constant, ongoing process<sup>8</sup>. The Omnipotent G-d did not (Chas Veshalom) *need* to create the world this way. He could have made a world that could last throughout the six millennia<sup>9</sup> of its existence. There was no *need* (G-d forbid) to create the world in a way that would require His constant creative power.

However, Hashem created it in this manner so that we, His creations, should be connected with Him at every moment. This enables us to feel that through our Torah and Mitzvos, we are adding to and renewing the revelation of Hashem's glory in the world<sup>10</sup>. In this manner, He bestows upon us the greatest pleasure.<sup>11</sup>

He accomplished all of this by establishing creation in this manner; it is a constant process that takes place every moment. Because of this, we can connect to Him at every moment. Every time a Jew recites a Berochoh

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<sup>5</sup>. See Likkutei Torah Parshas Shelach, 37, d.

<sup>6</sup>. Parshas Bereishis, Bereishis 1:1.

<sup>7</sup>. See the Siddur, the first blessing recited before Shema.

<sup>8</sup>. See Shaar Hayichud Vehoemunah Chapters 1 – 2.

<sup>9</sup>. See the Talmud Rosh Hashana 31, a.

<sup>10</sup>. That is in addition to the fact that we are fulfilling Hashem's will.

<sup>11</sup>. Hashem established as a part of human nature, that we appreciate the work of our own hands far more than something even greater which was done by another. We therefore derive more pleasure from our own part in spreading the glory of Hashem in this world, than is something He may have done Himself. See the Talmud Bava Metzia 38, a.

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for a particular food or drink, he reveals Hashem's glory, which is within the food or drink, and creates it every moment. This "word of Hashem," within the food, gives life to the one who recites the Berochoh.

Bringing the glory of Hashem throughout the world by performing Torah and Mitzvos, we are adding the few remaining bricks to finish the construction of Hashem's dwelling place here in this world, in the Third Bais Hamikdosh with our righteous Moshiach now!

*(Adapted from the Sichah of Thursday of Parshas Korach, the Second Day of Rosh Chodesh Tammuz and Shabbos Parshas Korach 3 Tammuz, 5751)*

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

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