

בס"ד

# PIRKEI AVOS OF THE WEEK

## Perek III - IV

20 Elul, 5781 – August 28, 2021

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 III**

**Sefer Hasichos 5751, Volume 2, Pages 507 - 510**

**פרק ג', משנה א':** עקביא בן מהללאל אומר: הסתכל בשלושה דברים ואין אתה בא לידי עבירה. דע מאין באת, ולאן אתה הולך, ולפני מי אתה עתיד לתן דין וחשבון. מאין באת? מטפה סרוחה. ולאן אתה הולך? למקום עפר רמה ותולעה. ולפני מי אתה עתיד לתן דין וחשבון? לפני מלך מלכי המלכים הקדוש ברוך הוא.

**Chapter 3, Mishnah 1:** Akavia ben Mahalalel would say, "Reflect upon three things, and you will not come to the hands of transgression. Know from where you came, where you are going, and before whom you are destined to give a judgment and accounting. From where you came - from a putrid drop; where you are going - to a place of dust, maggots, and worms; and before whom you are destined to give a judgment and accounting - before the supreme King of Kings, the Holy One, blessed be He.

**The Simple Explanation**

In our Mishnah, Akavia ben Mahalalel is teaching us how to avoid sin<sup>1</sup>. His method is to reflect upon three specific things. Dwelling on the fact that he comes from a putrid drop can save one from vanity. Haughtiness, i.e., thinking that he is the most important person in the world, can cause one to regard his own will as more important than G-d's. On one's humble source, Dwelling brings him to the realization that there is no real cause for vanity.

Thinking that he will ultimately end up in a place of dust, maggots and worms will save him from physical and material desires. These desires all too often bring a person to sin. The realization of the end of the physical and material can curb these desires.

Finally, the realization that one will have to account for each of his actions, regardless of how silly they are, is a great deterrent to sin. This will certainly bring one to improve his conduct, thereby avoiding the embarrassment of "owning up" to them.

**Difficulties in Understanding the Mishnah**

We know that the Mishnah is very frugal with its wording; it says everything in the shortest possible way. Why does the Mishnah say that one must "reflect on *three* things" to avoid sin? Why specify the number three? The Mishnah immediately enumerates the three things!

**The Explanation**

One explanation is that the statement "reflect upon three things" to stay far away from sin is a separate clause in the Mishnah. It stands alone and does not serve to introduce the three things which the Mishnah lists further on. Instead, it alludes to three fundamental thoughts that enable a Jew to fulfill his purpose in life.

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1. This explanation of the Mishnah is based upon the commentary of Rabbi Ovadiah of Bartenura.

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What are these three things? The Talmud says, discussing the purpose of man's creation, that<sup>2</sup> "I was created to serve my Creator." Based on this, when one begins serving G-d, he sees only *two* things, 1.) himself, and 2.) Hashem. The Mishnah is teaching that reflecting upon these two things does not suffice. He must also dwell upon the world which Hashem created. It is only by serving Hashem in and through this world that we can fulfill His intention of creation; "Hashem desired to have a dwelling place below<sup>3</sup>."

It is only by reflecting upon all three things that a Jew can fulfill his purpose in life. It is not enough to make a dwelling place for Hashem within himself, his body, and animal soul. Instead, each Jew must refine and transform their portion in this world into a dwelling place for G-d. Through this service, he will bring about the complete and ultimate redemption now!

*Adapted from the Sichah of Shabbos Parshas Acharei-Kedoshim, 13 Iyar, 5742)*

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### Chapter IV

Sefer Hasichos 5749, Volume 2, Pages 642 - 645

**פרק ד', משנה ב':** בן עזאי אומר: הוי רץ למצווה קלה כחמורה, ובורח מן העבירה. שמצווה גוררת מצווה, ועבירה גוררת עבירה. ששכר מצווה - מצווה. ושכר עבירה - עבירה.

**Chapter 4, Mishnah 2:** Ben Azzai would say, "One must run to pursue (even) a minor Mitzvah, and run away from sin. For a Mitzvah brings another Mitzvah, and sin brings another sin. For the reward of a Mitzvah is a Mitzvah, and the reward of sin is sin."

#### The Simple Explanation

We can explain our Mishnah's statement that "the reward of a Mitzvah is a Mitzvah" in the following two ways<sup>4</sup>.

1. When a person fulfills one Mitzvah, Divine providence assures that he will have the opportunity to perform others<sup>5</sup>. Hashem does this to increase the reward and pleasure he receives from the fulfillment of Mitzvos.
2. Whatever benefits a person receives from his Mitzvos and the pleasure he derives from them are considered Mitzvos in their own right.

#### Difficulties in Understanding the Mishnah

2. Talmud Kiddushin 82, b.

3. See Tanya Chapter 36. The original source of this is the Midrash Tanchumah Naso 16.

4. This explanation is based on the commentary of Rabbi Ovadiah of Bartenura.

5. This obviously does not detract from his free choice. He is granted the opportunity to fulfill other Mitzvos from Above. Whether or not he uses that opportunity is his choice.

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The actual payment, or reward, must be proportionate to the services rendered. That being the case, how is it ever possible to reward a Jew for Mitzvah observance? Mitzvos accomplish something genuinely incredible; Hashem Himself "enjoys" them, as so to speak! This is in keeping with Rashi's statement in the Torah<sup>6</sup> that Hashem says (as so to speak) that "This sacrifice gives Me pleasure, for I spoke, and My will was fulfilled!" What reward can be enough for the observance of even one Mitzvah?

### **The Explanation**

We can understand the answer to this question from our Mishnah. The meaning of the Hebrew word Mitzvah is a commandment. However, it is also related to the Aramaic word "Tzavso<sup>7</sup>," meaning attachment or connection. As a result of performing a Mitzvah, we become connected with the Almighty Who commanded the fulfillment of the Mitzvah. This is the one reward, or consequence, of performing a Mitzvah which is proportionate to the "services rendered" by a Jew.

This being the case, why do we find the promise of physical rewards for performing Mitzvos throughout the Torah? The Rambam answers this question<sup>8</sup>. "... What is the meaning of the statements made throughout the entire Torah, that by observing the Torah you will acquire such and such? ... We are promised by the Torah that if we fulfill it with joy and good spirit and meditate on its wisdom at all times, Hashem will remove all the obstacles which prevent us from fulfilling it, such as sickness, war, famine, and the like ..."

May we merit the ultimate reward of the complete and ultimate redemption now!

*Adapted from the Sichah of Shabbos Parshas Eikev, 18 Menachem Av, 5749)*

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

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6. Rashi's comments to Parshas Vayikroh, Vayikroh 1, 9.

7. See Likkutei Torah, Parshas Bechukosai, Page 45, c.

8. Rambam, Laws of Teshuvah, Chapter 9, 1.

**IN HONOR OF  
the Lubavitcher Rebbe**

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Mr. **Geri** שי' **Bentov**

## מוקדש לזכות

כ"ק אדמו"ר נשיא דורנו מליובאוויטש

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## לזכות

חיילי "צבאות השם" חיים ועדן עודד שיחיו מאריס

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## נדפס ע"י הוריהם

הרה"ת ר' מנחם מענדל וחי' מושקא שיחיו מאריס

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## לזכות

מרת אסתר שתחי' שרבני

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## נדפס ע"י בנה

ר' גרשון שי' בן טוב