

מִסְכֵּת אָבוֹת • פֶּרֶק שֵׁשִׁי

Complete Word-for-Word Interlinear • Navy & Gold Edition

CHAPTER PREVIEW

In this beautiful and inspiring perek, known as Perek Kinyan Torah, we are invited to enter the inner sanctum of the Torah's greatness. The chapter opens with a warm and heartfelt praise of those who dedicate their lives to Hashem's Torah for its own sake, showing how the Torah refines a person's neshama, bringing them to humility, yiras Shamayim, and true spiritual royalty. We hear the powerful echo of the bat kol from Mount Horeb, reminding us of our deep connection to the Torah and the true freedom that comes only through its study.

As we progress, the perek guides us in the proper derech eretz and middos required to acquire this precious gift. We learn the immense honor we must show to anyone who teaches us even a single letter of Torah, and we are introduced to the forty-eight essential pathways through which Torah is acquired. From minimizing worldly pleasures to loving our fellow creatures and sharing their burdens, these mishnayos lay out a complete guide for our avodah.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

מִשְׁנָה א

מַעֲלֵת הָעוֹסֵק בַּתּוֹרָה לְשִׁמְהָ

Mishna 1 • The Greatness of One Who Occupies Himself with Torah for Its Own Sake

שָׁנוּ חֲכָמִים בְּלִשׁוֹן הַמִּשְׁנָה, בָּרוּךְ שֶׁבָּחָר בָּהֶם וּבְמִשְׁנָתָם: רַבִּי מֵאִיר

Meir Rabbi and their teaching them who chose Blessed the Mishnah in the language of the Sages taught

אוֹמֵר כָּל הָעוֹסֵק בַּתּוֹרָה לְשִׁמְהָ, זֹכֶה לְדַבָּרִים הַרְבֵּה. וְלֹא עוֹד

only and not many things merits for its own sake with the Torah who occupies himself anyone says

אֵלָּא שֶׁכָּל הָעוֹלָם כָּלוּ כְּדִי הוּא לוֹ. נִקְרָא רַע, אֲהוּב, אוֹהֵב אֶת

— loves beloved friend he is called for him is worthy entirely the world that all of but

הַמָּקוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת, מְשַׂמֵּחַ אֶת הַמָּקוֹם, מְשַׂמֵּחַ אֶת הַבְּרִיּוֹת.

humankind — gladdens the Omnipresent — gladdens humankind — loves the Omnipresent

וּמַלְבִּישָׁתוֹ עֲנוּה וִירְאָה, וּמְכַשְׂרָתוֹ לְהִיּוֹת צַדִּיק וְחָסִיד וְיָשָׁר

and upright and pious righteous to be and it prepares him and reverence humility and it clothes him in

וְנִצָּאֵן, וּמִרְחַקָתוֹ מִן הַחֵטָא, וּמִקְרִבָתוֹ לְיָדֵי זְכוּת, וְנִהְיִין

and people benefit merit to the hands of and it brings him close sin from and it distances him and trustworthy

מִמֶּנּוּ עֲצָה וְתוֹשָׁיָה בִּינָה, וְגִבּוּרָה, שְׁנֵאָמַר מִשְׁלֵי ח לִי עֲצָה וְתוֹשָׁיָה

and wisdom counsel mine is eight Proverbs as it is said and strength understanding and wisdom counsel from him

אֲנִי בִּינָה לִי גִבּוּרָה. וְנוֹתַנָּת לוֹ מַלְכוּת וּמִמְשָׁלָה וְחִקּוֹר דִּין,

judgment and analysis of and dominion royalty to him and it gives strength mine is understanding I am

וּמַגְלִין לוֹ רָזֵי תּוֹרָה, וְנִעֲשֶׂה כְּמַעְיָן הַמִּתְגַּבֵּר וְכִנְהָר

and like a river that flows increasingly like a spring and he becomes Torah the secrets of to him and they reveal

שְׂאִינוּ פוֹסֵק, וְהָיָה צָנוּעַ וְאָרֶךְ רוּחַ, וּמוֹחֵל עַל עֲלֻבוֹנוֹ,

insult to him of and forgiving spirit and patient of modest and he becomes cease that does not

וּמַגְדִּילָתוֹ וּמְרוֹמְמָתוֹ עַל כָּל הַמַּעֲשִׂים:

the creations all above and it exalts him and it magnifies him

This passage details the spiritual and character-refining benefits that a person attains by studying Torah purely for its own sake.

משנה ב

עֲלֻבוֹנָה שֶׁל תוֹרָה וְהַחֲרוּת הָאֱמִתִּית

Mishna 2 · The Insult of Neglecting Torah and the True Freedom of Torah Study

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, בְּכָל יוֹם וַיּוֹם בֵּית קוֹל יוֹצֵאת מִהָר

from Mount goes out a voice a daughter of and day day on every Levi son of Yehoshua Rabbi said

חֹרֵב וּמִכְרֹזֶת וְאוֹמֶרֶת, אוֹי לָהֶם לְבָרִיּוֹת מֵעֲלֻבוֹנָה שֶׁל תוֹרָה. שְׁכָל

for everyone Torah of from the insult to the creations to them woe and says and proclaims Chorev

מִי שְׂאִינוּ עוֹסֵק בַּתוֹרָה נִקְרָא נָזוּף, שֶׁנֶּאֱמַר מִשְׁלֵי יָא נָזָם זָהָב בְּאָף

in the snout of gold a ring of 11 Mishlei as it is said rebuked is called in the Torah occupying who is not who

חֲזִיר אִשָּׁה יָפָה וְסִרְתָּ טָעָם. וְאוֹמֵר שְׁמוֹת לֵב וְהִלַּחַת מַעֲשֵׂה

the work of and the tablets 32 Shemos and it says discretion and turning away from beautiful a woman a pig

אֱלֹהִים הֵמָּה וְהַמִּכְתָּב מִכְתָּב אֱלֹהִים הוּא חֲרוּת עַל הַלֵּחַת, אַל תִּקְרָא

read do not the tablets upon engraved it God the writing of and the writing they God

חֲרוּת אֶלָּא חֲרוּת, שְׂאִין לָךְ בֶּן חוֹרִין אֶלָּא מִי שְׁעוֹסֵק בְּתַלְמוּד

in the study of who occupies one unless freedom a son of to you for there is not freedom unless engraved

תוֹרָה. וְכָל מִי שְׁעוֹסֵק בְּתַלְמוּד תוֹרָה הֵרִי זֶה מִתְעַלֶּה, שֶׁנֶּאֱמַר

as it is said is exalted this one behold Torah in the study of who occupies who and everyone Torah

בַּמִּדְבָּר כֹּא וּמִמַּתְנָה נִחְלִיאֵל וּמִנְחָלִיאֵל בָּמוֹת:

Bamos and from Nachaliel Nachaliel and from Mattanah 21 Bamidbar

This passage teaches that true freedom and spiritual elevation are only achieved through diligent Torah study, while neglecting it brings spiritual rebuke.

משנה ג

הַחֹכְמָה לְנִהוּג כְּבוֹד בְּמִי שֶׁלָּמַד אֶפְלוֹ אוֹת אַחַת

Mishna 3 · The Obligation to Treat Anyone Who Taught You Even a Single Letter with Honor

הַלּוֹמֵד מִחֶבְרוֹ פָּרַק אֶחָד אוֹ הִלָּכָה אַחַת אוֹ פְּסוּק אֶחָד אוֹ דְּבוּר אֶחָד

one word or one verse or one halacha or one chapter from his fellow One who learns

אוֹ אֶפְלוֹ אוֹת אַחַת, צָרִיךְ לְנִהוּג בּוֹ כְּבוֹד, שֶׁפֶן מְצִינוּ בְּדוֹד מֶלֶךְ

king of with Dovid we find for so with honor toward him to behave needs one letter even or

יִשְׂרָאֵל, שֶׁלֹּא לָמַד מֵאַחִיתָפֶל אֶלָּא שְׁנֵי דְּבָרִים בְּלֶכֶד, קָרָא רַבּוֹ אֱלוֹפּוֹ

his guide his master called him alone things two except from Achitofel learned who not Yisrael

וּמִדָּעוֹ, שֶׁנֶּאֱמַר תִּהְיוּ נֹחַ וְאַתָּה אֲנוֹשׁ כְּעֶרְכִּי אֱלוֹפִי וּמִדָּעִי.

and my acquaintance my guide my equal a man And you 55 Tehillim as it is said and his acquaintance

וְהֵלֵא דְבָרִים קָל וְחָמֵר, וּמֵה דָּוִד מֶלֶךְ יִשְׂרָאֵל, שֶׁלֹּא לָמַד מֵאַחִיתוֹפֶל

from Achitofel learned who not Yisrael king of Dovid And if and heavy a light matters of And is it not

אֶלָּא שְׁנֵי דְבָרִים בְּלִבְד קָרְאוּ רַבּוֹ אֱלוֹפוֹ וּמִיָּדְעוֹ, הַלּוֹמֵד

one who learns and his acquaintance his guide his master called him alone things two except

מִחֲבֵרוֹ פָּרַק אֶחָד אוֹ הִלְכָּה אַחַת אוֹ פְּסוּק אֶחָד אוֹ דְבוּר אֶחָד אוֹ אֶפְלוֹ

even or one word or one verse or one halacha or one chapter from his fellow

אוֹת אַחַת, עַל אַחַת כַּמָּה וְכַמָּה שְׁצָרֶיךָ לְנֶהוּג בּוֹ כְבוֹד.

with honor toward him to behave that he needs and how much how much one upon one letter

וְאֵין כְּבוֹד אֶלָּא תוֹרָה, שֶׁנֶּאֱמַר מִשְׁלֵי ג כְּבוֹד חֲכָמִים יִנְחֻלוֹ, מִשְׁלֵי

Mishlei shall inherit sages Honor 3 Mishlei as it is said Torah except honor And there is no

כַּח וּתְמִימִים יִנְחֻלוֹ טוֹב, וְאֵין טוֹב אֶלָּא תוֹרָה, שֶׁנֶּאֱמַר מִשְׁלֵי ד כִּי

For 4 Mishlei as it is said Torah except good And there is no good shall inherit and the perfect 28

לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִי אֶל תַּעֲזוּבוּ:

forsake do not my Torah to you I have given good instruction

This halacha teaches that even the smallest amount of Torah knowledge received from another obligates a person to show them great respect, as demonstrated by King Dovid's honor for Achitofel.

משנה ד

הַדֶּרֶךְ לְקִנְיַת הַתּוֹרָה בְּחַיֵּי צַעַר

Mishna 4 · The Way to Acquire Torah Through a Life of Privation

כֹּף הִיא דִּרְכָּהּ שֶׁל תּוֹרָה, פֶּת בְּמֶלֶח תֹּאכֵל, וּמִים בְּמִשׁוּרָה תִּשְׁתֶּה, וְעַל

and on you shall drink by measure and water you shall eat with salt bread Torah of the way is Such

הָאָרֶץ תִּישָׁן, וְחַיֵּי צַעַר תִּחְיֶה, וּבִתּוֹרָה אַתָּה עֲמִל, אִם אַתָּה עֹשֶׂה

do you if labor you and in the Torah you shall live privation and a life of you shall sleep the ground

כֵּן, תִּהְיוּ קַח אֲשֶׁרֶיךָ וְטוֹב לָךְ. אֲשֶׁרֶיךָ בְּעוֹלָם הַזֶּה

this in the world praiseworthy are you for you and it is good praiseworthy are you 128 Tehillim so

וְטוֹב לָךְ לְעוֹלָם הַבָּא:

to come in the world for you and it is good

This Mishnah outlines the path of self-denial and intense labor required to truly acquire Torah knowledge.

משנה ה

הִרְחָקָה מִן הַכְּבוֹד וְעֲשִׂית הַתּוֹרָה

Mishna 5 · Distance from Honor and Performing the Torah

אַל תִּבְקָשׁ גְּדֻלָּה לְעַצְמָךְ, וְאַל תַּחְמַד כְּבוֹד, יוֹתֵר מִלְמוּדֶךָ עֲשֵׂה,

do than your learning more honor covet and do not for yourself greatness seek Do not

וְאַל תִּתְאָוֶה לְשִׁלְחָנָם שֶׁל מְלָכִים, שֶׁשִּׁלְחָנְךָ גָּדוֹל מִשִּׁלְחָנָם, וְכִתְרְךָ

and your crown than their table is greater for your table kings of for their table yearn and do not

גָּדוֹל מִכִּתְרָם, וְנֶאֱמַן הוּא בַּעַל מְלֶאכֶתְךָ שִׁישְׁלֵם לָךְ שֹׁכֵר

the reward of to you Who will pay your work the Master of is and faithful than their crown is greater

This halacha warns against seeking honor and greatness, emphasizing that one's actions must exceed one's learning, and that the spiritual reward of Torah is greater than any earthly royalty.

משנה ו

מעלת התורה וארבעים ושמנה דברים שהיא נקנית בהם

Mishna 6 • The Greatness of Torah and the Forty-Eight Qualities by Which It Is Acquired

גְּדוּלָּהּ תוֹרָה יוֹתֵר מִן הַכֹּהֵנָּה וּמִן הַמְּלָכוֹת, שֶׁהַמְּלָכוֹת נִקְנִית בְּשָׁלְשִׁים

with thirty is acquired for the royalty the royalty and than the priesthood than more Torah Greater

מַעֲלוֹת, וְהַכֹּהֵנָּה בְּעֶשְׂרִים וָאַרְבַּע, וְהַתּוֹרָה נִקְנִית בְּאַרְבָּעִים וְשָׁמְנָה

and eight with forty is acquired but the Torah and four with twenty and the priesthood stages

דְּבָרִים. וְאֵלּוּ הֵן, בְּתִלְמוּד, בְּשִׁמְיעַת הָאָז, בְּעִרְיַת שִׁפְתַּיִם,

lips by expression of the ear by hearing of by study are they and these things

בְּבִינַת הַלֵּב, בְּשִׁכְלוֹת הַלֵּב, בְּאַיְמָה, בְּיִרְאָה, בְּעִנּוּה, בְּשִׂמְחָה,

by joy by humility by fear by awe the heart by discernment of the heart by understanding of

בְּטַהֲרָה, בְּשִׁמוּשׁ חֲכָמִים, בְּדִקְדּוּק חֲבֵרִים, וּבְפִלְפּוּל הַתְּלָמִידִים,

the disciples and by debate of colleagues by sharp analysis of Sages by attendance of by purity

בְּיָשׁוּב, בְּמִקְרָא, בְּמִשְׁנָה, בְּמַעֲוֵט סְחוּרָה, בְּמַעֲוֵט דֶּרֶךְ אֶרֶץ,

the land way of by minimization of business by minimization of by Mishnah by Scripture by composure

בְּמַעֲוֵט תַעֲנוּג, בְּמַעֲוֵט שִׁנָּה, בְּמַעֲוֵט שִׂיחָה, בְּמַעֲוֵט שְׂחֹק,

laughter by minimization of chatter by minimization of sleep by minimization of pleasure by minimization of

בְּאַרְךָ אַפִּים, בְּלֵב טוֹב, בְּאַמּוּנַת חֲכָמִים, וּבִקְבֻלַּת הַיְסוּרִין,

the sufferings and by acceptance of Sages by faith in good by a heart countenance by patience of

הַמַּפִּיר אֶת מְקוֹמוֹ, וְהַשֹּׂמֵחַ בְּחֵלְקוֹ, וְהַעוֹשֶׂה סֵיג לְדִבְרָיו,

for his words a fence and one who makes in his portion and one who rejoices his place — one who recognizes

וְאֵינוֹ מַחְזִיק טוֹבָה לְעַצְמוֹ, אֲהוּב, אֲהוּב אֶת הַמָּקוֹם, אֲהוּב אֶת

— loving the Omnipresent — loving beloved for himself credit claim and does not

הַבְּרִיּוֹת, אֲהוּב אֶת הַצְּדָקוֹת, אֲהוּב אֶת הַמִּישָׁרִים, אֲהוּב אֶת הַתּוֹכָחוֹת,

the reproofs — loving the uprightness — loving the righteous ways — loving the creatures

מִתְרַחֵק מִן הַכְּבוֹד, וְלֹא מִגִּיס לְבוֹ בְּתִלְמוּדוֹ, וְאֵינוֹ שֹׂמֵחַ בַּהוֹרָאָה,

in ruling rejoice and does not in his study his heart making haughty and not the honor from keeping far

נוֹשֵׂא בְעַל עִם חֲבֵרוֹ, מְכַרִּיעוֹ לְכַף זְכוּת, מַעֲמִידוֹ עַל הָאֱמֶת,

the truth upon establishing him merit to the scale of judging him his fellow with the yoke bearing

וּמַעֲמִידוֹ עַל הַשְּׁלוֹם, מְתִישֵׁב לְבוֹ בְּתִלְמוּדוֹ, שׂוֹאֵל וּמְשִׁיב, שׂוֹמֵעַ

listening and answering asking in his study his heart settling the peace upon and establishing him

ומוסיף, הלומד על מנת ללמד והלומד על מנת לעשות,

to practice condition on and one who learns to teach condition on one who learns and adding

המחכים את רבו, והמכונים את שמועתו, והאומר דבר

a matter and one who says his received teaching — and one who clarifies his teacher — one who makes wise

בשם אומרו, הא למדת שכל האומר דבר בשם אומרו

its author in the name of a matter who says that everyone you have learned behold its author in the name of

מביא גאלה לעולם, שנאמר אסתר ב ותאמר אסתר למלך בשם

in the name of to the king Esther and she said two Esther as it is said to the world redemption brings

מרדכי:

Mordechai

This Mishnah details the forty-eight essential character traits and methods of study required to acquire Torah knowledge, contrasting it with royalty and priesthood.

משנה ז

מעלת התורה והחיים הנצחיים לעוסקיה

Mishna 7: The Greatness of Torah and the Eternal Life It Grants to Its Practitioners

גדולה תורה שהיא נותנת חיים לעשיה בעולם הזה ובעולם

and in the world this in the world to those who practice it life gives for it is Torah Great

הבא, שנאמר משלי ד כי חיים הם למצאיהם ולכל בשרו מרפא.

a healing his flesh and to all to those who find them they life For four Proverbs as it is said the coming

ואומר שם ג רפאות תהי לשך ושקוי לעצמותיה. ואומר שם ג

three there And it says to your bones and a marrow to your navel it will be A cure three there And it says

עץ חיים היא למחזיקים בה ותמכיה מאשר. ואומר שם א כי

For one there And it says are happy and those who support to it to those who hold fast it life A tree of it

לזית חן הם לראשה וענקים לגררתיה. ואומר שם ד תתן לראשה

to your head She will give four there And it says to your throat and necklaces to your head they grace a wreath of

לזית חן עטרת תפארת תמגנה. ואומר שם ט כי בי ירבו

will multiply through me For nine there And it says she will bestow on you glory a crown of grace a wreath of

ימיה ויוסיפו לה שנות חיים. ואומר שם ג ארך ימים

days Length of three there And it says life years of for you and they will increase your days

בימינה בשמאלה עשר וכבוד. ואומר שם כי ארך ימים ושנות חיים

life and years of days length of For there And it says and honor riches in her left hand is in her right hand

ושלום יוסיפו לה. ואומר שם דרכיה דרכי נעם וכל נתיבותיה

her pathways and all pleasantness are ways of Her ways there And it says for you they will increase and peace

שלום:

are peace

This Mishnah lists numerous verses from Proverbs to demonstrate that Torah study brings physical health, honor, and eternal life in both worlds.

המדות הנאות לצדיקים והתקיימותן ברבי ובניו

Mishna 8: The Seven Qualities Becoming to the Righteous and Their Fulfillment in Rabbi Yehudah HaNasi

רבי שמעון בן יהודה משום רבי שמעון בן יוחאי אומר, הנוי והפח
and strength beauty says Yochai ben Shimon Rabbi in the name of Yehudah ben Shimon Rabbi

והעשר והכבוד והחכמה והזקנה והשיבה והבנים, נאה לצדיקים
to the righteous are becoming and children and gray hair and old age and wisdom and honor and wealth

ונאה לעולם, שנאמר שם טז עטרת תפארת שיבה בדרך צדקה
righteousness in the way of gray hair glory is a crown of sixteen there as it is said to the world and becoming

תמצא. ואומר שם כ תפארת בחורים כחם והדר זקנים שיבה.
gray hair old men is and the beauty of their strength youths is the glory of twenty there and it says it is found

ואומר שם יד עטרת חכמים עשרם. ואומר שם יז עטרת זקנים
old men is the crown of seventeen there and it says their wealth the wise is the crown of fourteen there and it says

בני בנים ותפארת בנים אבותם. ואומר ישעיה כד
twenty-four Yeshayahu and it says their fathers children is and the glory of grandchildren

וחפרה הלבנה ובושה החמה, כי מלך ה' צבאות בחר ציון
Zion on Mount of Hosts Hashem reigns for the sun and ashamed the moon and shall be confounded

ובירושלים ונגד זקניו כבוד. רבי שמעון בן מנסיא אומר, אלו שבע
seven these says Menasya ben Shimon Rabbi is honor His elders and before and in Yerusalayim

מדות שמנו חכמים לצדיקים, כלם נתקיימו ברבי ובבניו:
and in his sons in Rabbi were fulfilled all of them for the righteous the Sages which listed qualities

This passage lists seven physical and spiritual blessings that are fitting for the righteous and the world, noting that all of them were realized in Rabbi Yehudah HaNasi and his family.

מעלת התורה ומקום התורה על פני עשר

Mishna 9: The Supreme Value of Dwelling in a Place of Torah Over Material Wealth

אמר רבי יוסי בן קסמא, פעם אחת הייתי מהלך בדרך ופגע בי אדם
man me and met on the way walking I was one time Kisma son of Yose Rabbi Said

אחד, ונתן לי שלום, והחזרתי לו שלום. אמר לי, רבי, מאיזה מקום
place from which Rabbi to me He said greeting to him and I returned greeting to me and gave one

אתה. אמרתי לו, מעיר גדולה של חכמים ושל סופרים אני. אמר לי,
to me He said I am scribes and of sages of great from a city to him I said are you

רבי, רצונך שתדור עמנו במקומנו, ואני אתן לך אלף אלפים דינרי
dinars of thousands a thousand to you will give and I in our place with us that you dwell is your desire Rabbi

זהב ואבנים טובות ומרגליות. אמרתי לו, בני, אם אתה נותן לי כל כסף
silver all to me give you if my son to him I said and pearls precious and stones gold

וְזָהָב וְאַבְנֵי טוֹבוֹת וּמִרְגְּלִיּוֹת שְׁפָעוּלָם, אֵינִי דָר אֶלָּא בְּמָקוֹם תּוֹרָה.

Torah in a place of except dwell I do not that are in the world and pearls precious and stones and gold

וְלֹא עוֹד, אֶלָּא שְׁפָשַׁעַת פְּטִירְתּוֹ שֶׁל אָדָם אֵין מְלוֹוִין לוֹ לְאָדָם לֹא

not the man him accompany do not man of passing that at the hour of except only and not

כֶּסֶף וְלֹא זָהָב וְלֹא אַבְנֵי טוֹבוֹת וּמִרְגְּלִיּוֹת, אֶלָּא תּוֹרָה וּמַעֲשִׂים טוֹבִים

good and deeds Torah except and pearls precious stones and not gold and not silver

בְּלִבְדּוֹ, שֶׁנֶּאֱמַר מִשְׁלִי וּ בְּהִתְהַלֵּכְךָ תִּנְחָה אִתְּךָ, בְּשָׁכְבְּךָ תִּשְׁמַר עָלֶיךָ,

over you it will watch when you lie down — it will lead when you walk six Proverbs as it is said alone

וְהִקִּיצוֹתָ הִיא תְּשִׁיחֶךָ. בְּהִתְהַלֵּכְךָ תִּנְחָה אִתְּךָ, בְּעוֹלָם הַזֶּה,

this in the world — it will lead when you walk will talk with you it and when you awake

בְּשָׁכְבְּךָ תִּשְׁמַר עָלֶיךָ, בְּקֶבֶר, וְהִקִּיצוֹתָ הִיא תְּשִׁיחֶךָ, לְעוֹלָם

in the world will talk with you it and when you awake in the grave over you it will watch when you lie down

הֵבֵא. וְכֵן כָּתוּב בְּסֵפֶר תְּהִלִּים עַל יְדֵי דָוִד מֶלֶךְ יִשְׂרָאֵל תְּהִלִּים

Psalms Yisrael king of David the hand of by Psalms in the book of it is written and so to come

קִיט , טוֹב לִי תוֹרַת פִּיךָ מֵאַלְפֵי זָהָב וְכֶסֶף. וְאוֹמֵר חַגִּי

Haggai And it says and silver gold than thousands of Your mouth the Torah of for me Good one hundred and nineteen

ב לִי הַכֶּסֶף וְלִי הַזָּהָב אָמַר ה' צְבָאוֹת:

Hosts Hashem of says the gold and mine is the silver Mine is two

Rabbi Yose ben Kisma emphasizes that spiritual achievements and Torah study are the only true possessions that accompany a person after death.

משנה י

חֲמִשָּׁה קְנִינִים שֶׁקָּנָה הַקָּדוֹשׁ בְּרוּךְ הוּא בְּעוֹלָמוֹ

Mishna 10· The Five Possessions Acquired by the Holy One Blessed is He in His World

חֲמִשָּׁה קְנִינִים קָנָה לוֹ הַקָּדוֹשׁ בְּרוּךְ הוּא בְּעוֹלָמוֹ, וְאֵלוּ הֵן, תּוֹרָה

Torah are they and these in His world is He Blessed the Holy One for Himself acquired possessions Five

קִנְיָן אֶחָד, שָׁמַיִם וָאָרֶץ קִנְיָן אֶחָד, אַבְרָהָם קִנְיָן אֶחָד, יִשְׂרָאֵל קִנְיָן

possession Yisrael one possession Abraham one possession and earth heaven one possession

אֶחָד, בֵּית הַמִּקְדָּשׁ קִנְיָן אֶחָד. תּוֹרָה מִנֵּינָה, דִּכְתִּיב מִשְׁלֵי ח , ה'

Hashem 8 Mishlei as it is written from where Torah one possession the Sanctuary the House of one

קִנְיָן רֵאשִׁית דְּרָכּוֹ קָדָם מִפְּעֻלָּיו מֵאָז. שָׁמַיִם וָאָרֶץ קִנְיָן אֶחָד

one possession and earth heaven of old His works before His way at the beginning of possessed me

מִנֵּינָה, דִּכְתִּיב יֵשַׁעִיָּה סו , כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ

and the earth is My throne the heaven Hashem said thus 66 Yeshayah as it is written from where

הַדָּם רַגְלֵי אֵי זֶה בֵּית אֲשֶׁר תִּבְנוּ לִי וְאֵי זֶה מְקוֹם מְנוּחָתִי,

My rest place of is this and where for Me you will build that house is this where My feet the footstool of

וְאָמַר תְּהִלִּים קִדְּמָה רַבּוֹ מַעֲשֵׂיָהּ ה' כָּל־מַחְכְּמָה עָשִׂיתָ מְלָאָה

full is You made with wisdom all of them Hashem Your works manifold are how 104 Tehillim and it says

הָאָרֶץ קִנְיָנָהּ. אֲבָרָהָם קִנְיָן אֶחָד מִנֵּין, דְּכָתִיב בְּרֵאשִׁית יָד,

14 Bereishis as it is written from where one possession Avraham Your possessions the earth of

וַיְבָרְכֵהוּ וַיֹּאמֶר בָּרוּךְ אַבְרָם לְאֵל עֲלִיוֹן קִנָּה שָׁמַיִם וָאָרֶץ. יִשְׂרָאֵל

Yisrael and earth heaven Possessor of Most High to God Avram blessed is and he said and he blessed him

קִנְיָן אֶחָד מִנֵּין, דְּכָתִיב שְׁמוֹת טו, עַד יַעֲבֹר עִמָּךְ ה' עַד יַעֲבֹר

passes over until Hashem Your people passes over until 15 Shemos as it is written from where one possession

עַם זֶה קִנִּיתָ, וַאֲמַר תְּהִלִּים טז לְקַדוֹשִׁים אֲשֶׁר בָּאָרֶץ הֵמָּה

they are in the earth who to the holy ones 16 Tehillim and it says You have acquired this the nation

וְאֵדִירִי כָּל חֲפָצִי בָם. בֵּית הַמִּקְדָּשׁ קִנְיָן אֶחָד מִנֵּין, דְּכָתִיב

as it is written from where one possession the Sanctuary the House of is in them my desire all and the mighty ones

שְׁמוֹת טו, מְכוֹן לְשִׁבְתָּךְ פַּעֲלָתָהּ ה' מִקְדָּשׁ ה' כּוֹנֵנוֹ

established Hashem the Sanctuary Hashem You have made Your dwelling the foundation of 15 Shemos

יָדֶיךָ. וַאֲמַר תְּהִלִּים עח וַיָּבִיֵאם אֶל גְּבוּל קְדֻשּׁוֹ הָרִזְהָ קִנְיָנָהּ

acquired this mountain His holiness the border of to and He brought them 78 Tehillim and it says Your hands

יְמִינוֹ:

His right hand

This Mishnah lists the five special entities that Hashem designated as His cherished possessions in the universe, proving each from verses in Tanach.

מִשְׁנָה י"א

כָּל מַה שִּׁבְּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא לְכְבוֹדוֹ וְרַבּוּי הַתּוֹרָה וְהַמִּצְוֹת

Mishna 11 - Everything Created for His Glory and the Abundance of Torah and Mitzvos

כָּל מַה שִּׁבְּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ, לֹא בָּרָאוּ אֲלָא לְכְבוֹדוֹ,

for His glory except did He create it not in His world is He Blessed the Holy One which created that All

שֶׁנֶּאֱמַר יִשְׁעִיה מִג, כָּל הַנִּקְרָא בְּשִׁמִּי וְלְכְבוֹדִי בָּרָאתִיו יִצְרַתִּיו אִף

even I formed him I created him and for My glory by My name who is called everyone 43 Yeshayahu as it is said

עָשִׂיתִיו, וַאֲמַר שְׁמוֹת טו, יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד. רַבִּי חֲנַנְיָא בֶן עַקְשָׁיָא

Akashya ben Chananya Rabbi and ever forever will reign Hashem 15 Shemos and it says I made him

אָמַר, רָצָה הַקָּדוֹשׁ בָּרוּךְ הוּא לְזַכּוֹת אֶת יִשְׂרָאֵל, לְפִיכָךְ הִרְבָּה לָהֶם

for them He multiplied therefore Yisrael — to merit is He Blessed the Holy One desired says

תּוֹרָה וּמִצְוֹת, שֶׁנֶּאֱמַר יִשְׁעִיה מִב ה' חֲפִץ לְמַעַן צְדָקוֹ יַגְדִּיל

to make great His righteousness for the sake of desires Hashem 42 Yeshayahu as it is said and mitzvos Torah

וַיַּאֲדִיר:

and make glorious Torah

This passage concludes Pirkei Avos by explaining that all creation serves Hashem's glory and that He gave Yisrael many mitzvos to increase their merit.

The chapter begins by extolling the immense spiritual rewards of learning Torah l'shma, explaining how it elevates a person above all worldly honors and grants them deep wisdom and refined middos. It warns against neglecting this holy pursuit, emphasizing that true freedom is found only in the Torah, and outlines the simple, self-disciplined lifestyle of one who labors in it. Finally, the perek details the forty-eight specific attributes and practices necessary to acquire Torah, concluding with the profound lesson that bringing Torah to life and citing our teachers in their name brings ultimate deliverance and eternal life to the world.

לְמַעַן WHAT TO TAKE HOME

In this beautiful perek, Chazal teach us a profound secret about true freedom: "There is no free man but one who occupies himself with the study of Torah." We often think of freedom as having no boundaries, no rules, and the ability to indulge in every passing desire. But the Mishnah turns this on its head. A person who is ruled by their physical desires, their worries about parnassah, or their pursuit of honor is not free at all; they are a prisoner to their own impulses and the expectations of society.

When you sit down to learn Torah, you are breaking those chains. You are connecting your neshama to the eternal, stepping above the noise of the world, and entering a realm of true spiritual independence. This is why the Torah is acquired through "a minimum of pleasure" and "a minimum of sleep." It is not about self-deprivation for its own sake; it is about realizing that your table is greater than the table of kings, and your crown is greater than theirs. You do not need the world's validation when you have Hashem's Torah.

To live this today, do not look at your set times for learning as another obligation on your to-do list. Look at it as your daily escape to freedom. Even if you only have fifteen minutes, step away from your phone, your business worries, and your daily stress. Realize that in these moments, you are a ben chorin, a truly free person.

Today, when you sit down for your daily shiur or open a sefer, take thirty seconds beforehand to close your eyes, breathe deeply, and consciously think: "For the next few minutes, I am leaving the worries of the world behind to experience true freedom with Hashem's Torah."