

מִסְכֵּת אָבוֹת • פֶּרֶק שֵׁשִׁי

Learned like the daf, the literal words in bold, flowing with the elucidation

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 ertz 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

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

שָׁנוּ חֲכָמִים בְּלִשׁוֹן הַמִּשְׁנָה,

The Sages taught in the language of the Mishnah, in this sixth chapter of Avos:

בְּרוּךְ שֶׁבָּחַר בָּהֶם וּבְמִשְׁנָתָם:

Blessed is Hashem Who chose them, the Sages, and their teaching.

רַבִּי מֵאִיר אָמַר כָּל הָעוֹסֵק בִּתְוָרָה לְשֵׁמָּה,

Rabbi Meir says: Anyone who occupies himself with the Torah for its own sake, purely to do the will of his Creator,

זוֹכָה לְדָבָרִים הַרְבֵּה.

merits many things.

וְלֹא עוֹד אֶלָּא שֶׁכָּל הָעוֹלָם כְּלוּ כְּדֵי הוּא לוֹ.

And not only that, but it is as if the entire world is worthy for him alone, for the whole world was created for his sake.

נִקְרָא רֵעַ, אֲהוּב,

He is called a friend to Hashem, and he is beloved by all;

אוֹהֵב אֶת הַמָּקוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת,

he loves the Omnipresent, and he loves humankind;

מְשַׂמֵּחַ אֶת הַמָּקוֹם, מְשַׂמֵּחַ אֶת הַבְּרִיּוֹת.

he gladdens the Omnipresent with his good deeds, and he gladdens humankind.

וּמִלְבָּשָׁתוֹ עֲנוּה וִירָאָה,

And the Torah clothes him in humility and reverence for Hashem,

וּמְכַשְּׁרָתוֹ לְהִיּוֹת צַדִּיק וְחָסִיד וְיָשָׁר וְנָאֶמֶן,

and it prepares him to be righteous, and pious, and upright, and trustworthy,

וּמַרְחֲקָתוֹ מִן הַחֵטָא, וּמִקְרִבָּתוֹ לְיָדֵי זְכוּת,

and it distances him from sin, and it brings him close to the hands of merit;

וְנִהְיִין מִמֶּנּוּ עֲצָה וְתוֹשִׁיָּה בִּינָה וְגִבּוּרָה,

and people benefit from him by receiving counsel, and wisdom, understanding, and strength,

שֶׁנֶּאֱמַר מִשְׁלֵי ח לִי עֲצָה וְתוֹשִׁיָּה אֲנִי בִּינָה לִי גִבּוּרָה.

as it is said in Mishlei, speaking of the Torah, "Mine is counsel and wisdom, I am understanding, mine is strength."

וְנוֹתַנָּה לוֹ מַלְכוּת וּמִמְשָׁלָה וְחֻקּוֹר דִּין,

And the Torah gives to him royalty, and dominion, and the ability for deep analysis of judgment,

וּמַגְלִין לוֹ רָזֵי תוֹרָה,

and they reveal to him the secrets of Torah from Heaven,

וְנִעֲשֶׂה כְּמַעַיִן הַמִּתְגַּבֵּר וּכְנֹהַר שְׁאִינוֹ פּוֹסֵק,

and he becomes like a spring that flows increasingly, and like a river that does not cease to flow;

וְהוּא צָנוּעַ וְאָרֶה רוּחַ, וּמוֹחֵל עַל עֲלֻבוֹנוֹ,

and he becomes modest, and patient of spirit, and forgiving of insult to him,

וּמַגְדִּילָתוֹ וּמְרוֹמָמָתוֹ עַל כָּל הַמַּעֲשִׂים:

and the Torah magnifies him and exalts him above all the creations.

מִשְׁנָה ב

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

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי,

Rabbi Yehoshua son of Levi said:

בְּכָל יוֹם וַיּוֹם בֵּית קוֹל יוֹצֵאת מִהָרַח חוֹרֵב

On every single day, a heavenly voice goes out from Mount Chorev

ומכריזת ואומרת,

and proclaims and says:

אוי להם לפריות מעלפונה של תורה.

"Woe to them, to the creations, because of the insult to the Torah!"

שכל מי שאינו עוסק בתורה נקרא נזוף,

For anyone who does not occupy himself with the Torah is called "rebuked,"

שנאמר נזם זהב באף חזיר אשה יפה וסרת טעם.

as it is said: "A ring of gold in the snout of a pig is a beautiful woman who turns away from discretion."

ואומר והלחת מעשה אלהים המה

And it says: "And the tablets were the work of God,

והמכתב מכתב אלהים הוא חרות על הלחת,

and the writing was the writing of God, engraved upon the tablets."

אל תקרא חרות אלא חרות,

Do not read the word as "charut" meaning engraved, but rather read it as "cheirut" meaning freedom,

שאינו לך בן חורין אלא מי שעוסק בתלמוד תורה.

for you do not have a free person except for one who occupies himself with the study of Torah.

וכל מי שעוסק בתלמוד תורה הרי זה מתעלה,

And anyone who occupies himself with the study of Torah, behold, he is exalted,

שנאמר וממתנה נח ליאל ומנח ליאל במות:

as it is said: "And from Mattanah to Nachaliel, and from Nachaliel to Bamoth."

משנה ג

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

הלומד מחברו פרק אחד או הלכה אחת או פסוק אחד או דבור אחד או אפלו אות אחת,

One who learns from his fellow even one chapter, or one halacha, or one verse, or one word, or even just one letter,

צריך לנהוג בו כבוד,

needs to behave toward him with honor,

שָׁפָן מְצִינוּ בְּדוֹד מֶלֶךְ יִשְׂרָאֵל,

for so we find with Dovid, king of Yisrael,

שֶׁלֹא לָמַד מֵאַחִיתֹפֶל אֶלָּא שְׁנֵי דְבָרִים בְּלֻבָּד,

who did not learn from Achitofel except two things alone,

קָרָאוּ רַבּוֹ אֱלוֹפוֹ וּמִידְעוֹ,

yet he still called him his master, his guide, and his acquaintance,

שֶׁנֶּאֱמַר תַּחֲלִים נָה וְאַתָּה אָנוּשׁ כְּעֶרְכִּי אֱלוֹפִי וּמִידְעִי.

as it is said in Tehillim, "And you, a man my equal, my guide, and my acquaintance."

וְהֵלֵא דְבָרִים קָל וַחֲמֹר,

And is it not a matter of a kal vachomer—a logical argument from minor to major?

וּמֵה דָּוִד מֶלֶךְ יִשְׂרָאֵל, שֶׁלֹא לָמַד מֵאַחִיתֹפֶל אֶלָּא שְׁנֵי דְבָרִים בְּלֻבָּד קָרָאוּ רַבּוֹ אֱלוֹפוֹ וּמִידְעוֹ,

And if Dovid, king of Yisrael, who did not learn from Achitofel except two things alone, called him his master, his guide, and his acquaintance,

הַלּוֹמֵד מִחֲבֵרוֹ פֶּרֶק אֶחָד אוֹ הֵלָכָה אַחַת אוֹ פְּסוּק אֶחָד אוֹ דְבוּר אֶחָד אוֹ אֶפְלוֹ אוֹת אַחַת,

then one who learns from his fellow one chapter, or one halacha, or one verse, or one word, or even one letter,

עַל אַחַת כַּמָּה וְכַמָּה שְׁצָרֶיהָ לְנִהוּג בּוֹ כְבוֹד.

how much more so that he needs to behave toward him with honor!

וְאֵין כְּבוֹד אֶלָּא תּוֹרָה,

And there is no true honor except Torah,

שֶׁנֶּאֱמַר מִשְׁלֵי ג כְּבוֹד חֲכָמִים יִנְחָלוּ,

as it is said in Mishlei, "Honor, sages shall inherit,"

מִשְׁלֵי כח וְתַמִּימִים יִנְחָלוּ טוֹב,

and it says in Mishlei, "and the perfect shall inherit good."

וְאֵין טוֹב אֶלָּא תּוֹרָה,

And there is no "good" except Torah,

שֶׁנֶּאֱמַר מִשְׁלֵי ד כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אַל תַּעֲזֹבוּ:

as it is said in Mishlei, "For a good instruction I have given to you; My Torah, do not forsake."

כֹּךְ הִיא דִּרְכָּהּ שֶׁל תּוֹרָה,

Such is the way of acquiring Torah:

פֶּת בִּמְלַח תֹּאכֵל,

bread with salt you shall eat,

וּמִיָּם בְּמִשׁוֹרָה תִּשְׁתֶּה,

and water by measure you shall drink,

וְעַל הָאָרֶץ תִּישָׁן,

and on the ground you shall sleep,

וְחַיֵּי צָעַר תִּחְיֶה,

and a life of privation you shall live,

וּבַתּוֹרָה אַתָּה עֹמֵל,

and in the Torah you must labor;

אִם אַתָּה עוֹשֶׂה כֵּן,

if you do so, then as the pasuk in Tehillim says,

אֲשֶׁרִיךָ וְטוֹב לָךְ.

"praiseworthy are you, and it is good for you."

אֲשֶׁרִיךָ בָּעוֹלָם הַזֶּה

Praiseworthy are you in this world,

וְטוֹב לָךְ לָעוֹלָם הַבָּא:

and it is good for you in the World to Come.

אַל תִּבְקֶשׁ גְּדֻלָּה לְעַצְמְךָ,

Do not seek greatness for yourself in this world,

וְאַל תַּחְמַד כְּבוֹד,

and do not covet honor from other people;

יותר מלמודך עשה,

more than your learning, do—meaning, let your practical performance of the mitzvos exceed your study,

ואל תתאוה לשלחנם של מלכים,

and do not yearn for the table of kings and their earthly luxuries,

ששלחנה גדול משלחנם,

for your table of Torah and mitzvos in the World to Come is greater than their table of fleeting physical pleasures,

וכתרך גדול מכתרם,

and your crown of Torah is greater than their crown of royalty,

ונאמן הוא בעל מלאכתך שישלם לך שכר פְּעֻלָּתְךָ:

and faithful is the Master of your work, Hashem, Who will pay to you the reward of your labor in full.

מְשֻׁנָּה ו

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

גדולה תורה יותר מן הכהונה ומן המלכות,

Greater is Torah even more than the priesthood and than the royalty,

שהמלכות נקנית בשלשים מעלות,

for the royalty is acquired with thirty stages of privilege,

והכהונה בעשרים וארבע,

and the priesthood is acquired with twenty and four priestly gifts,

והתורה נקנית בארבעים ושמנה דברים.

but the Torah is acquired with forty and eight things.

ואלו הן,

And these are they:

במלמוד,

by study,

בשמיעת האזן,

by hearing of the ear with close attention,

בעריכת שפתיים,

by **expression of lips**, articulating the words clearly,

בְּכִינַת הַלֵּב,

by **understanding of the heart**,

בְּשִׂכְלוֹת הַלֵּב,

by **discernment of the heart**,

בְּאַיְמָה,

by **awe**,

בְּיִרְאָה,

by **fear of Heaven**,

בְּעֲנוּה,

by **humility**,

בְּשִׂמְחָה,

by **joy** in performing mitzvot,

בְּטְהוּרָה,

by **purity** of thought and action,

בְּשִׁמּוּשׁ חֻכָּמִים,

by **attendance of Sages**, serving them to learn their ways,

בְּדִקְדּוּק חֲבֵרִים,

by **sharp analysis of colleagues**,

וּבִפְלִפּוּל חֵת לְמִידִים,

and by **debate of the disciples**,

בְּיָשׁוּב,

by **composure** and deliberation,

בְּמִקְרָא, בְּמִשְׁנָה,

by **Scripture**, by **Mishnah**,

בְּמַעוֹט סְחוּרָה,

by **minimization of business**,

בְּמַעוֹט דֶּרֶךְ אֶרֶץ,

by minimization of way of the land, limiting worldly involvement,

בְּמַעוֹט תַּעֲנוּג,

by minimization of pleasure,

בְּמַעוֹט שִׁנָּה,

by minimization of sleep,

בְּמַעוֹט שִׁיחָה,

by minimization of chatter,

בְּמַעוֹט שְׂחֹק,

by minimization of laughter,

בְּאַרְךָ אַפִּים,

by patience of countenance,

בְּלֵב טוֹב,

by a heart good,

בְּאַמוּנַת חֲכָמִים,

by faith in Sages,

וּבִמְקַבְּלֵת הַיְסוּרִין,

and by acceptance of the sufferings with love,

הַמְּכִיר אֶת מְקוֹמוֹ,

one who recognizes — his place and limitations,

וְהַשֹּׂמֵחַ בְּחֵלְקוֹ,

and one who rejoices in his portion,

וְהַעוֹשֶׂה סֵגָל לְדִבְרָיו,

and one who makes a fence for his words,

וְאֵינוֹ מַחְזִיק טוֹבָה לְעַצְמוֹ,

and does not claim credit for himself,

אָהוּב,

being beloved by all,

אוהב את המקום,

loving — the Omnipresent,

אוהב את הבריות,

loving — the creatures,

אוהב את הצדקות,

loving — the righteous ways,

אוהב את המישרים,

loving — the uprightness,

אוהב את התוכחות,

loving — the reproofs that correct him,

מתרחק מן הכבוד,

keeping far from the honor,

ולא מגיס לבו בתלמודו,

and not making haughty his heart in his study,

ואינו שמח בהוראה,

and does not rejoice in ruling halachic decisions,

נושא בעל עם חברו,

bearing the yoke with his fellow,

מכריעו לכף זכות,

judging him to the scale of merit,

מעמידו על האמת,

establishing him upon the truth,

ומעמידו על השלום,

and establishing him upon the peace,

מתישב לבו בתלמודו,

settling his heart in his study,

שואל ומשיב,

asking and answering,

שומע ומוסיף,

listening and adding to his knowledge,

הלומד על מנת ללמד

one who learns on condition to teach,

והלומד על מנת לעשות,

and one who learns on condition to practice,

המחכים את רבו,

one who makes wise — his teacher through sharp questions,

והמבין את שמועתו,

and one who clarifies — his received teaching,

והאומר דבר בשם אומרו,

and one who says a matter in the name of its author.

הא למדת שכל האומר דבר בשם אומרו מביא גאולה לעולם,

Behold you have learned that everyone who says a matter in the name of its author brings redemption to the world,

שנאמר

as it is said in the Megillah,

ותאמר אסתר למלך בשם מרדכי:

and she said Esther to the king in the name of Mordechai.

משנה ז

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

גדולה תורה

Great is the study of Torah,

שהיא נותנת חיים לעשיה

for it gives life to those who practice it,

בעולם הזה ובעולם הבא,

both in this world and in the World to Come,

שְׁנֵאֲמַר מִשְׁלֵי ד כִּי חַיִּים הֵם לְמַצְאֵיהֶם

as it is said in Mishlei, chapter four, "For they are life to those who find them,

וּלְכָל בְּשָׁרוֹ מְרַפָּא.

and a healing to all his flesh."

וְאוֹמֵר שֵׁם ג רַפְאוֹת תְּהִי לְשַׁרְךָ

And it says there, in chapter three, "It will be a cure to your navel,

וְשִׁקּוּי לְעֲצָמוֹתֶיךָ.

and a marrow to your bones."

וְאוֹמֵר שֵׁם ג עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ

And it says there, in chapter three, "She is a tree of life to those who hold fast to her,

וְתִמְכֶּיהָ מְאֻשֶּׁר.

and those who support her are happy."

וְאוֹמֵר שֵׁם א כִּי לִוִּית חֵן הֵם לְרֹאשָׁךְ

And it says there, in chapter one, "For they are a wreath of grace to your head,

וְעֲנָקִים לְגַרְגְּרֹתֶיךָ.

and necklaces to your throat."

וְאוֹמֵר שֵׁם ד תִּתֵּן לְרֹאשְׁךָ לִוִּית חֵן

And it says there, in chapter four, "She will give to your head a wreath of grace;

עֲטֹרַת תְּפָאֶרֶת תַּמְגִּנָּה.

a crown of glory she will bestow on you."

וְאוֹמֵר שֵׁם ט כִּי בִי יִרְבּוּ יָמֶיךָ

And it says there, in chapter nine, "For through me your days will multiply,

וְיֻסְיְפוּ לָךְ שָׁנוֹת חַיִּים.

and they will increase for you years of life."

וְאוֹמֵר שֵׁם ג אֶרְךָ יָמִים בְּיְמִינָהּ

And it says there, in chapter three, "Length of days is in her right hand;

בשמאלה עֶשֶׂר וְכָבוֹד.

in her left hand are riches and honor."

וְאָמַר שֶׁם כִּי אֶרֶךְ יָמִים וְשָׁנוֹת חַיִּים

And it says there, "For length of days and years of life,

וְשָׁלוֹם יוֹסִיפוּ לָהּ.

and peace, they will increase for you."

וְאָמַר שֶׁם דְּרָכֶיהָ דְּרָכֵי נֵעָם

And it says there, "Her ways are ways of pleasantness,

וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם:

and all her pathways are peace."

מִשְׁנָה ח

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

רַבִּי שִׁמְעוֹן בֶּן יְהוּדָה מְשׁוּם רַבִּי שִׁמְעוֹן בֶּן יוֹחָאי אוֹמֵר,

Rabbi Shimon ben Yehudah in the name of Rabbi Shimon ben Yochai says:

הַנּוֹי וְהַכֹּחַ וְהָעֶשֶׂר וְהַכְּבוֹד וְהַחֲכָמָה וְהַזְקָנָה וְהַשִּׁיבָה וְהַבָּנִים,

beauty, and strength, and wealth, and honor, and wisdom, and old age, and gray hair, and children,

נֶאֱמָר לְצַדִּיקִים וְנֶאֱמָר לְעוֹלָם,

are becoming to the righteous and they are becoming to the world at large,

שֶׁנֶּאֱמַר שֶׁם טז עֲטֹרַת תְּפָאֶרֶת שִׁיבָה בְּדֶרֶךְ צְדָקָה תִּמָּצֵא.

as it is said in Mishlei, chapter sixteen: "A crown of glory is gray hair; in the way of righteousness it is found."

וְאָמַר שֶׁם כ תְּפָאֶרֶת בַּחוּרִים כָּחַם וְהַדָּר זְקֵנִים שִׁיבָה.

And it says there, in chapter twenty: "The glory of youths is their strength, and the beauty of old men is gray hair."

וְאָמַר שֶׁם יד עֲטֹרַת חֲכָמִים עֶשְׂרִים.

And it says there, in chapter fourteen: "The crown of the wise is their wealth."

וְאָמַר שֶׁם יז עֲטֹרַת זְקֵנִים בָּנֵי כָנִים וְתְּפָאֶרֶת בָּנִים אֲבוֹתָם.

And it says there, in chapter seventeen: "The crown of old men is grandchildren, and the glory of children is their fathers."

ואמר ישעיה כד וְחִפְרָה הַלְבֵנָה וּבוֹשָׁה הַחֲמָה, כִּי מָלַךְ ה' צְבָאוֹת בְּהָר צִיּוֹן וּבִירוּשָׁלַיִם וְנִגְדָה זִקְנָיו כְּבוֹד.

And it says in Yeshayahu, chapter twenty-four: "And shall be confounded the moon, and ashamed the sun, for reigns Hashem of Hosts on Mount Zion and in Yerushalayim, and before His elders is honor."

רבי שמעון בן מנסיא אומר, אלו שבע מדות שמנו חכמים לצדיקים,

Rabbi Shimon ben Menasya says: These seven qualities which listed the Sages for the righteous,

כלם נתקיימו ברבי ובבניו:

all of them were fulfilled in Rabbi Yehudah HaNasi and in his sons.

משנה ט

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

אמר רבי יוסי בן קסמא,

Said Rabbi Yose son of Kisma to his talmidim:

פעם אחת הייתי מהלך בדרך

one time I was walking on the way,

ופגע בי אדם אחד,

and met me a certain man,

ונתן לי שלום,

and he gave to me greeting,

והחזרתי לו שלום.

and I returned to him greeting.

אמר לי, רבי, מאיזה מקום אתה.

He said to me, "Rabbi, from which place are you?"

אמרתי לו, מעיר גדולה של חכמים ושל סופרים אני.

I said to him, "From a city great of sages and of scribes I am."

אמר לי, רבי, רצונה שתדור עמנו במקומנו,

He said to me, "Rabbi, is your desire that you dwell with us in our place,

ואני אתן לך אלף אלפים דינרי זהב ואבנים טובות ומרגליות.

and I will give to you a thousand thousands dinars of gold and stones precious and pearls?"

אָמַרְתִּי לוֹ, בְּנִי, אִם אַתָּה נוֹתֵן לִי כָּל כֶּסֶף וְזָהָב וְאַבְנִים טוֹבוֹת וּמִרְגְּלִיּוֹת שְׁפָעוּלָם,

I said to him, "My son, if you give to me all silver and gold and stones precious and pearls that are in the world,

אֵינִי דֹר אֶלָּא בְּמָקוֹם תּוֹרָה.

I do not dwell except in a place of Torah.

וְלֹא עוֹד, אֶלָּא שְׁבִשְׁעַת פְּטִירְתּוֹ שֶׁל אָדָם

And not only that, except that at the hour of passing of man,

אֵין מְלוֹוִין לוֹ לְאָדָם לֹא כֶּסֶף וְלֹא זָהָב וְלֹא אַבְנִים טוֹבוֹת וּמִרְגְּלִיּוֹת,

do not accompany him, the man, not silver and not gold and not stones precious and pearls,

אֶלָּא תּוֹרָה וּמַעֲשִׂים טוֹבִים בְּלֻבָּד,

except Torah and deeds good alone,

שֶׁנֶּאֱמַר בְּהִתְהַלֵּכְךָ תִּנְחָה אֹתָהּ, בְּשֹׁכְבְּךָ תִּשְׁמַר עָלֶיךָ, וּבְקִיצוֹתָהּ הִיא תְּשִׁיחָךָ.

as it is said in Mishlei, 'When you walk it will lead you, when you lie down it will watch over you, and when you awake it will talk with you.'

בְּהִתְהַלֵּכְךָ תִּנְחָה אֹתָהּ, בְּעוֹלָם הַזֶּה,

'When you walk it will lead you' refers to in the world this;

בְּשֹׁכְבְּךָ תִּשְׁמַר עָלֶיךָ, בְּקֶבֶר,

'when you lie down it will watch over you' refers to in the grave;

וּבְקִיצוֹתָהּ הִיא תְּשִׁיחָךָ, לְעוֹלָם הַבָּא.

'and when you awake it will talk with you' refers to in the world to come.

וְכֵן כָּתוּב בְּסֵפֶר תְּהִלִּים עַל יְדֵי דָוִד מֶלֶךְ יִשְׂרָאֵל,

And so it is written in the book of Psalms by the hand of Dovid king of Yisrael:

טוֹב לִי תּוֹרַת פִּיךָ מֵאַלְפֵי זָהָב וְכֶסֶף.

'Good for me the Torah of Your mouth than thousands of gold and silver.'

וְאוֹמֵר לִי הַכֶּסֶף וְלִי הַזָּהָב אָמַר ה' צְבָאוֹת:

And it says in Chaggai, 'Mine is the silver and mine is the gold, says Hashem of Hosts.'

חֲמִשָּׁה קְנִינִים קָנָה לִּוּ הַקָּדוֹשׁ בְּרוּךְ הוּא בְּעוֹלָמוֹ,

Five possessions acquired for Himself the Holy One, Blessed is He, in His world,

וְאֵלֵּיוֹ הֵן,

and these are they:

תּוֹרָה קְנִינָא אֶחָד,

the Torah is possession one;

שָׁמַיִם וָאָרֶץ קְנִינָא אֶחָד,

heaven and earth are possession one;

אַבְרָהָם קְנִינָא אֶחָד,

Avraham is possession one;

יִשְׂרָאֵל קְנִינָא אֶחָד,

Yisrael is possession one;

בֵּית הַמִּקְדָּשׁ קְנִינָא אֶחָד.

and the House of the Sanctuary is possession one.

תּוֹרָה מִנֵּינָא,

Regarding the Torah, from where do we know this? It is as it is written in

מִשְׁלֵי ח , ה' קָנַנִי רִאשִׁית דִּרְכּוֹ קֶדֶם מִפְּעֻלָּיו מֵאֶז.

Mishlei 8, 'Hashem possessed me at the beginning of His way, before His works of old.'

שָׁמַיִם וָאָרֶץ קְנִינָא אֶחָד מִנֵּינָא,

Regarding heaven and earth being possession one, from where do we know this? It is as it is written in

ישעיה סו , כֹּה אָמַר ה' הַשָּׁמַיִם כִּסֵּאִי וְהָאָרֶץ הִדְמִי רַגְלִי אֵי זֶה בַּיִת אֲשֶׁר תִּבְנֶנּוּ לִי וְאֵי זֶה מְקוֹם

מְנוּחָתִי,

Yeshayah 66, 'Thus said Hashem: The heaven is My throne, and the earth the footstool of My feet; where is this house that you will build for Me, and where is this place of My rest?'

וְאוֹמַר תַּחֲלִים קֵד מָה רַבּוּ מַעֲשֵׂיךָ ה' כָּלֶם בְּחָכְמָה עָשִׂיתָ מְלָאָה הָאָרֶץ קְנִינָה.

and it says in Tehillim 104, 'How manifold are Your works, Hashem! All of them with wisdom You made; full is the earth of Your possessions.'

אברהם קנין אחד מנין,

Regarding Avraham being possession one, from where do we know this? It is as it is written in

בראשית יד, וַיְבָרֶכְהוּ וַיֹּאמֶר בְּרוּךְ אַבְרָם לֵאלֹהֵי עֲלִיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ.

Bereishis 14, 'And he blessed him, and he said: Blessed is Avram to God Most High, Possessor of heaven and earth.'

ישראל קנין אחד מנין,

Regarding Yisrael being possession one, from where do we know this? It is as it is written in

שמות טו, עַד יַעֲבֹר עִמָּךְ ה' עַד יַעֲבֹר עִם זֶה קְנִייתָ.

Shemos 15, 'Until passes over Your people, Hashem, until passes over the nation this You have acquired,'

ואומר תהלים טז לקדושים אשר בארץ החיה ואדירי כל חפצי בהם.

and it says in Tehillim 16, 'To the holy ones who are in the earth they, and the mighty ones, all my desire is in them.'

בית המקדש קנין אחד מנין,

Regarding the House of the Sanctuary being possession one, from where do we know this? It is as it is written in

שמות טו, מִכּוֹן לְשִׁבְתְּךָ פָּעִלְתָּ ה' מִקְדָּשׁ ה' כּוֹנֵנוּ יָדֶיךָ.

Shemos 15, 'The foundation of Your dwelling You have made, Hashem; the Sanctuary, Hashem, established Your hands,'

ואומר תהלים עח ויביאם אל גבול קדשו הר זה קנתה ימינו:

and it says in Tehillim 78, 'And He brought them to the border of His holiness, mountain this acquired His right hand.'

משנה יא

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

כל מה שפרא הקדוש ברוך הוא בעולמו,

All that which the Holy One, Blessed is He, created in His world,

לא בראו אלא לכבודו,

He did not create it except for His glory, to reveal His greatness in the universe,

שנאמר ישעיה מג, כָּל הַנִּקְרָא בִּשְׁמִי וְלִכְבוֹדִי בָּרָאתִיו יִצְרָתִיו אֲנִי עֲשִׂיתִיו,

as it is said in the book of Yeshayahu, "Everyone who is called by My name, and for My glory I created him, I formed him, even I made him,"

ואומר שמות טו, יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

and it says in the Shirah in Shemos, "Hashem will reign forever and ever."

רבי חנניא בן עקשיא אומר,

Rabbi Chananya ben Akashya says:

רצה הקדוש ברוך הוא לזכות את ישראל,

The Holy One, Blessed is He, desired to merit Israel, to give them opportunities for spiritual reward,

לפיכך הרבה להם תורה ומצוות,

therefore He multiplied for them Torah and mitzvos, so that every Jew can find many ways to connect to Hashem,

שנאמר ישעיה מב' ה' חפץ למען צדקו יגדיל תורה ויאדיר:

as it is said in Yeshayahu, "Hashem desires, for the sake of His righteousness, to make great the Torah and make it glorious."

CHAPTER SUMMARY

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.

למעשה 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."

