

בס"ד

PIRKEI AVOS OF THE WEEK

Chapter V

25 Menachem Av, 5786 – August 8, 2026

Compiled from the works of
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The Lubavitcher Rebbe

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An Outline of the Rebbe's Explanation of Pirkei Avos Chapter V

Likkutei Sichos Volume 22, Pages 49 - 53

פרק ה', משנה י"ט: ... תלמידיו של אברהם אבינו, אוכלין בעולם הזה ונוחלין בעולם הבא, שנאמר (משלי ח', כ"א), להנחיל אהבי יש, ואצרתיהם אמלא ...

Chapter 5, Mishnah 19: The disciples of our Father Avrohom benefit in this world and inherit the World to Come, and as is stated ¹, "There is substance to give as an inheritance to those who love Me, and I will fill their treasuries"

The Simple Explanation

Our Mishnah contrasts the students of the righteous Avrohom with those of the wicked Bilaam. It first lists the attributes of each. Then, the Mishnah tells us the consequences of these traits. Finally, the Mishnah tells us about the reward given to Avrohom's disciples and the punishment Bilaam's students receive.

What reward do Avrohom's students receive? The Mishnah says they "benefit in this world and inherit the World to Come." It then cites a proof text ², "There is substance to give as an inheritance to those who love Me, and I will fill their treasuries." Avrohom is called the one "who loves Me," as the prophet writes ³, "Avrohom, who loves Me." "Substance" refers to this world; "I will fill their treasuries" refers to the World to Come⁴.

Difficulties in Understanding the Mishnah

As discussed above, the Mishnah teaches us the reward the "disciples of Avrohom" will receive. When talking about the World to Come, we must understand why the Mishnah speaks of an inheritance. The proof text that the Mishnah cites also uses the words "to give inheritance." An inheritance is not a reward for one's actions. Instead, an inheritance comes as a matter of course to the one who inherits, and it is simply a matter of his relationship to the one from whom he inherits.

Furthermore, we find elsewhere that the Sages use the verb "give" rather than "inherit" regarding

1. Mishlei 8:21.

2. *Ibid.*

3. Yeshayahu 41:8.

4. See the Bartenura's commentary to this Mishnah.

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reward, precisely as we would expect. The Talmud says that ⁵ "in the future, Hashem will *give* (rather than bequeath to) every Tzaddik 310 worlds." Thus, the word "inheritance" in our Mishnah requires explanation.

The Explanation

This can be explained by reinterpreting our Mishnah. The Mishnah does *not* teach us the reward for performing Mitzvos, as is evident from the use of the verb "inherit," as explained above. Instead, it teaches us the perfection one can achieve by serving G-d out of love for Him ("to those who love Me").

The famous Rogotchover Gaon ⁶ explained that Inheritance differs from a sale or any other way of transferring property from one person to another⁷. For example, in a sale, "A" owns the property and transfers ownership to "B." Inheritance works differently. When "B" inherits property from "A," he is standing in "A's" place. "A" and "B" form a single unit. Scripture expresses this in the verse ⁸, "Your sons will be *in place of* your fathers." In this manner, Inheritance is different than any other form of acquisition.

The same is true of spiritual Inheritance. We can perfect ourselves by learning the Torah and performing Mitzvos. The root of the word Mitzvah is the Hebrew word for "commandment." However, it is also related to the Aramaic word meaning connection (צוותא). This is because we connect ourselves to Him each time we perform an act that the Almighty commanded ⁹. This is the meaning of what the Zohar says ¹⁰: "The Holy One, Blessed be He, the Jews, and the Torah are all one."

We can see this from the proof text that our Mishnah quotes¹¹. "There is substance to give as an inheritance" The Rambam explains the words "something of substance" (Yesh - יש) as¹² "an absolute, constant, unlimited existence." Based on this, the verse says that Hashem declares He will bestow an absolute, unlimited existence on those who love Him. This is because the World to Come is a world of eternal life.

5. Sanhedrin 100, a.

6. Rabbi Yosef Rosen, 1858 – 1936.

7. She'aylos U'teshuvos Tzafnas Pa'aneach (Dvinsk edition), Section 1, Chapter 118.

8. Tehillim 45:17.

9. The same is true in the English language. To "join" means to connect two things together. To "enjoin" means "to direct or impose by authoritative order or with urgent admonition." See **www.merriam-webster.com/dictionary**.

10. Zohar Section 3, Page 73, a.

11. See footnote 1.

12. See his Commentary to the Mishnah, at the end of Tractate Uktzin.

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The question remains: how can a limited creation like us merit eternal existence? The explanation is that it is not something that Hashem gives us. Instead, we inherit it. We are Hashem's children ¹³. As such, we inherit Him.

*Adapted from the Sichah of 19 Kislev and Motzo'ai Shabbos Parshas Vayeishev and Mikeitz
5738)*

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

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13. See Tanya, the beginning of Chapter 2.

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נדפס ע"י הוריהם

הרה"ת ר' מנחם מענדל וזוגתו מרת חי' מושקא שיחיו מאריס

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