

בס"ד

PIRKEI AVOS OF THE WEEK

Chapter VI

19 Tammuz, 5786 – July 4, 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 VI

Sefer Hasichos, 5749 Volume 2, Pages 481 - 482

פרק ו', משנה א': שנו חכמים בלשון המשנה, ברוך שבהר בהם ובמשנתם. רבי מאיר אומר: כל העוסק בתורה לשמה, זוכה לדברים הרבה

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Chapter 6, Mishnah¹ 1: The Sages taught in the language of the Mishnah (blessed is He who chose them and their learning): Rabbi Mayer would (often) say, "Whoever studies Torah for its own sake merits many things ..."

The Simple Explanation

This week we learn the sixth chapter of Pirkei Avos. It begins with "the Sages taught in the language of the Mishnah." This tells us that the chapter itself is not Mishnah; rather, it is a collection of the Sages' teachings, written in the same language.

The Mishnayos of Pirkei Avos consists of five chapters. This sixth chapter was added later. It is called "Kinyan Torah – the Acquisition of Torah." This is because the entire chapter discusses the importance and greatness of Torah study. Some say that it was added because of the custom of learning/reciting one chapter of Avos each week between the festival of Pesach and Shavuos. There are six weeks; hence, we need six chapters. It is especially important to learn *this* chapter, which teaches us how to acquire the Torah on the Shabbos immediately preceding Shavuos, when we celebrate the giving of the Torah^{2 3}.

Rabbi Yehudah Hanossi edited the Mishnah and decided what to include. The teachings in this chapter are called Beraysos, derived from the Aramaic term "Bar," meaning outside. They are "outside of the scope of

1. I am using the term "Mishnah – משנה" in both the Hebrew and the English in order to maintain consistency with the earlier chapters. As we shall see in the explanation, it is not an actual Mishnah. Rather this chapter consists of teachings of the Sages of the Mishnah. However, they were not included in the Mishnah's canon.

2. See the commentary of the Midrash Shmuel to this Beraysah.

3. There are actually two customs regarding when Pirkei Avos is to be learned. The Alter Rebbe writes in his Siddur (before Pirkei Avos which follows the Shabbos afternoon service) as follows. "It is customary to recite one chapter of Pirkei Avos each Shabbos between Pesach and Shavuos at the afternoon service ... There are those who follow this custom each Shabbos of the summer." According to the first custom, we can understand the reason for adding this particular chapter on the sixth (and final) week. It immediately precedes the giving of the Torah. However, according to the second custom why read chapter six on the Shabbos before Rosh Hashanah? It may be possible to explain that Rosh Hashanah is the beginning of the "Ten Days of Teshuvah." These days come to a conclusion on Yom Kippur. Yom Kippur is also the time of receiving the Torah, inasmuch as we then received the second set of tablets.

I have written this as a footnote rather than including it in the text because the Rebbe did not include it in this talk. However, the Sages teach us that Yom Kippur is the day on which we received the second tablets. See also the Rebbe's discourse Lehovin Inyan Simchas Torah 5742.

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the Mishnah." However, Beraysos are written in the same language and style as the Mishnah⁴. The Mishnah and the Beraysos are both written in Hebrew, whereas the Gemorah is written in Aramaic. Additionally, the style of the Mishnah and the Beraysos is similar; both are written in very terse, concise language. Furthermore, the teachings in this chapter are fit to be called Mishnah; they are equal in stature to the Mishnayos⁵.

Difficulties in Understanding the Mishnah

The fact that Beraysos are written in the same language and linguistic style as the Mishnayos is not only true in this chapter but also throughout the Talmud. The entire Talmud is interspersed with Beraysos. Yet we find no other place where the Sages declare the greatness of a Beraysoh. Of all sixty-three tractates of the Talmud, why did the Sages choose Pirkei Avos alone to let us know the stature of a Beraysoh? Here alone, the Midrash Shmuel states that "they are equal in stature to the Mishnayos."

The Explanation

We can find the explanation in the question itself. As mentioned above, the word Beraysoh is derived from the Aramaic word "outside." On a deeper level, the word "outside" conveys something very positive. We are taking the teachings of the Sages of the Mishnah and transporting them to somewhere *seemingly* outside the realm of Torah.

This is a fundamental part of the entire Torah. On the one hand, Torah is⁶ a "secret treasure, which You had hidden... before the world was created." However, the Torah also⁷ "descended from its place of glory ... and progressively descended through hidden stages, stage after stage, with the descent of the worlds, until it clothed itself in physical objects and this-worldly things." Despite this tremendous descent, it retains its essence. Even in this corporal, physical world, it remains Hashem's Will and Wisdom. There it has the power to elevate and refine this world; it can be used to transform this world into⁸ "a dwelling place for Hashem below."

We see this idea of the Torah "progressively descending through stages" at the beginning of Pirkei Avos. It tells us that⁹ "Moshe received the Torah from (Hashem at Mount) Sinai and gave it over to Yehoshua. Yehoshua gave it over to the Elders, the Elders to the Prophets, and the Prophets gave it over to the Men of the Great Assembly." The commentaries explain¹⁰ that the Mishnah is telling us about the chain of transmission of the Torah. This chain alludes to the Torah's descent throughout all generations of history. Due to the decline of the

4. See the commentary of the Bartenura to this Beraysoh.

5. See the commentary of the Midrash Shmuel to this Beraysoh.

6. See Talmud Shabbos 88, b.

7. See Tanya Chapter 4.

8. Midrash Tanchumah Parshas Naso, 16, among other sources.

9. See Pirkei Avos Chapter 1, Mishnah 1.

10. See Midrash Shmuel at the beginning of Pirkei Avos.

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stature of the generations, it is incumbent upon us to become increasingly scrupulous regarding Torah and Mitzvos. The further the generations are removed from the giving of the Torah, the more care is needed to preserve its integrity. Therefore, the first Mishnah concludes by telling us¹¹ to "make a fence around the Torah." Ceaseless vigilance is the one way we can be sure to maintain our connection to Torah. Hence, Sages of ensuing generations enacted laws, "fences," to assure the preservation of the Torah. The fact is that these "fences" have the same power as the Torah itself, which "Moshe received from Mount Sinai¹²."

The same idea, hinted at in the beginning of Pirkei Avos, is also alluded to at its conclusion. These Beraysos, despite being outside the Mishnah, were "taught by the Sages in the language of the Mishnah." This is to demonstrate that they are the equivalent of the Mishnah. They have the same force as the rest of the Torah, which "Moshe received from Mount Sinai."

(Adapted from a talk given on Shabbos Mevorchim Hachodesh and Erev Rosh Chodesh Sivan, 5749)

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

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11. See footnote 9.

12. See Rambam Laws of Mamrim (Rebellious Ones) Chapter 1, Paragraph 2 and Chapter 2, Paragraph 2.

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THE LUBAVITCHER REBBE**

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IN HONOR OF

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**CHAIM, AIDEN ODED, ZACHARIAH MATAN, AND NOACH ARIEL שיחיו
MORRIS**

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to their family and a Torah light to their community

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Rabbi & Mrs. **Menachem Mendel and Chaya Mushka שיחיו
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in health, happiness, Torah, and mitzvot

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Mr. Gershon (Geri) שי Bentov

מוקדש לזכות
כ"ק אדמו"ר נשיא דורנו מליובאוויטש

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לזכות
חיילי "צבאות השם"
חיים, עדן עודד, זכרי' מתן, ונח אריאל שיחיו
מאריס

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נדפס ע"י הוריהם
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