

בס"ד

PIRKEI AVOS OF THE WEEK

Perek V

10 Tammuz, 5779 – July 13, 2019

Compiled from the works of
Rabbi Menachem Mendel Schneerson
The Lubavitcher Rebbe

by
Rabbi Shmuel Mendelsohn

A Project of
Vaad L'Hafotzas Sichos
Copyright 2019©

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

Likkutei Sichos Volume 3, Pages 753 - 757

Chapter V

פרק ה', משנה ב': עשרה דורות מאדם ועד נח. להודיע כמה ארך אפים לפניו, שכל הדורות היו מכעיסין ובאין, עד שהביא עליהם את מי המבול. עשרה דורות מנח ועד אברהם, להודיע כמה ארך אפים לפניו, שכל הדורות היו מכעיסין ובאין, עד שבא אברהם וקיבל שכר כולם.

Chapter 5, Mishnah 2: There were ten generations from Adam until Noach. This is to teach us the extent of G-d's tolerance; for all these generations angered Him, until He brought upon them the waters of the Flood. There were ten generations from Noach to Avrohom. This is to teach us the extent of G-d's tolerance; for all these generations angered Him, until Avrohom came and reaped the reward for them all.

The Simple Explanation

Rabbi Ovadiah of Bartenura explains this Mishnah as follows. The Mishnah tells us of two groups, each spanning ten generations. First it tells us of the ten generations beginning with Adam; these were the very first generations in history. The tenth generation was that of Noach. The reason for telling us of these generations is to demonstrate how great Hashem's patience is. Even though each of these generations angered G-d, He allowed ten such generations to pass until acting. It was only after many hundreds of years that Hashem brought upon them the waters of the flood¹.

This teaches us an important lesson. Throughout history, G-d has allowed many nations to thrive. This is so even though they mistreated His children, the Jews. From this Mishnah we can understand that it is due to His great patience.

The second group were the ten generations spanned from Noach until Avrohom. Regarding those generations we say that Avrohom reaped the reward for all of them. Avrohom single-handedly performed all the goodness and kindness which was demanded of the nine generations preceding him. Hence, he received all the reward to which they would have been entitled had they behaved in accordance with Hashem's wishes. This is in keeping with the teaching of the Talmud that² "each person is born with two portions; one in Gan Eden and the other in Gehinnom – Purgatory. If one merits, he receives his portion and that of his fellow's in Gan Eden. Otherwise, he receives his portion and that of his friend's in Gehinnom."

1. See Bereishis Chapter 5. In the early generations, people's lifespans were far longer than they are now. They also bore children at a far more advanced age than they do now. It is therefore obvious that their generations were longer than ours.

2. See Talmud Chagigah 15, b.

PIRKEI AVOS OF THE WEEK

Difficulties in Understanding the Mishnah

The Mishnah tells us that “Avrohom came and received the reward of them all.” The obvious question is *what* reward? The Mishnah says that all the previous nine generations angered Him. The simple explanation which was cited above does not really explain this fully. Avrohom did not receive *their* reward. He received his *own* reward for all the Mitzvos and acts of goodness and kindness which he performed.

This may be the reason that in the beginning of the Mishnah it does not say that “Noach came and received the reward of them all.” All of those first nine generations (until Noach) angered Hashem; therefore, there was no reward for him to receive. Why was there reward from the earlier nine generations waiting for Avrohom?

The Explanation

To understand this, we must first understand the difference between the sins of the generation of the flood³, and those of the generation of the dispersal⁴.

The generation of the flood were primarily guilty of inter-personal sins. They sinned against each other; robbery and the like were all too common. They would not get along with each other⁵. Contrast that to the generation of the dispersal. Their sins, for the most part, were directed against Hashem. The population “stretched out their hands against Hashem, to wage war against Him⁶.”

This is the difference between the two groups listed in the Mishnah. Teshuvah, usually translated as repentance⁷, can atone for all sins. However, this only refers between man and G-d. If one hurts or causes damage to his fellow, Teshuvah alone cannot atone, until he makes restitution and his fellow forgives him. Even Yom Kippur cannot atone for inter-personal sins⁸. These were the sins of the ten generations from Adam until Noach. They had no atonement. Therefore, they also had no reward which Noach could reap.

The generations from Noach until Avrohom angered G-d. Nevertheless, they deserved reward since they⁹ “behaved with love and friendship between themselves.” However, because they rebelled against Hashem, they could not receive their reward. Their reward for extending kindness to each other was, as so to speak, stuck. Due to their rebellion it could not physically reach them ... “until Avrohom came and reaped the reward of all of them.”

Avrohom was constantly working at reaching out to those around him. He was totally dedicated to drawing people close to the Shechinah – G-dly Presence. Due to his Divine service, he was able to rectify and refine the

3. The ten generations from Adam until Noach.

4. The ten generations from Noach until Avrohom. This was the time during which the population was dispersed throughout the world. See Bereishis 11:1-9.

5. See Talmud Sanhedrin 108, a. Also, see Rashi’s comments to Bereishis 11:9.

6. See Talmud Sanhedrin 109, a. See also Rashi, *ibid*.

7. In fact, it means returning (to one’s true self).

8. See Talmud Yoma 85, b. See also the Alter Rebbe’s Shulchan Aruch, Orach Chaim, Chapter 606, Paragraph 1.

9. See Rashi’s comments *ibid*.

PIRKEI AVOS OF THE WEEK

impurity of the nine generations which preceded him. He was therefore entitled to all of the reward which was hanging in abeyance for those generations. He was not merely entitled to their reward; it was natural for their reward to manifest itself in Avrohom because of his service.

A Practical Lesson

The Talmud teaches¹⁰ us that “even Jews who are sinners are filled with Mitzvos as a pomegranate is filled with seeds.” Each one of us is different, and therefore focuses on a different type of Mitzvah¹¹. There are those who focus on Torah study. Others concentrate on Mitzvos which are between man and Hashem. Yet others place their focus on Mitzvos which govern our relationship with each other. This Mishnah teaches us the special significance of such Mitzvos. May we learn from our forefather Avrohom to spread G-dliness to those with whom we come into contact by drawing them close to ourselves.

(Adapted from a talk given on Shabbos Parshas Bechukosai, 5722)

To dedicate a week, a month or a year of

The Rashi of the Week, visit

<http://rebbeteachesrashi.org/contact-us-dedicate-an-issue>

You can find us on the web at www.RebbeTeachesRashi.org.

You can find to see our blog at <https://rebbeteachesrashi.wordpress.com/blog/>.

10. See Talmud Chagigah 27, a.

11. Each of us is obligated to perform all Mitzvos. The only difference is which Mitzvos we emphasize.

**DEDICATED IN HONOR OF
the Lubavitcher Rebbe**

* * *

IN HONOR OF

The Soldiers of Tzivos Hashem **Chaim** and **Aiden Oded** שיקיו **Morris**

*

DEDICATED BY THEIR PARENTS

Rabbi & Mrs. **Menachem M.** and **Chaya Mushka** שיקיו **Morris**

* * *

IN LOVING MEMORY OF OUR FATHER

Mr. **Sholom Moshe** ben Reb **Shlomo Meir** Hacoheh ע"ה **Cohen**

Passed away on Shabbos Parshas Beshalach, 13 Shevat, 5779

May His Soul be bound in the Eternal Bond of Life

*

DEDICATED BY HIS FAMILY שיקיו

**מוקדש לזכות
כ"ק אדמו"ר נשיא דורנו מליובאוויטש**

* * *

לזכות

חיילי "צבאות השם" חיים ועדן עודד שיחיו מאריס

*

נדפס ע"י הוריהם

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

* * *

לעילוי נשמת

ר' שלום משה בן ר' שלמה מאיר הכהן ע"ה כהן

נפטר ש"ק פ' בשלח, י"ג שבט, ה'תשע"ט

ת. נ. צ. ב. ה.

*

נדפס ע"י בני משפחתו שיחיו