



## Kinyan Torah

This week we started the last chapter of *Masechet Avot*. *Rashi* explains that the contents of this chapter are not from the *Mishnah* and actually *Beriatot* (other *Tanaic* texts) that were added to *Pirkei Avot*. It was done so due to the custom of learning *Pirkei Avot* on the *Shabbatot* between *Pesach* and *Shavout* so that on each *Shabbat*, one chapter would be learnt. The *Yaavetz* explains that this chapter, whose focus is on the study and “acquisition” of *Torah*, was added since the previous chapters that deal with refining one’s character traits and actions are necessary for *Torah* to dwell amongst a person. The chapter is referred to as *Kinyan Torah* – acquisition of *Torah*. Perhaps we can derive an understanding of the title’s meaning from the fifth *Beraita*.

The *Beraita* (6:5) teaches:

*Torah* is greater than priesthood and kingship, because kingship is acquired with thirty attributes, priesthood with twenty-eight and *Torah* is acquired with forty-eight...

The *Beraita* then continues by listing them. Why is *Torah* greater?

The *Nachalat Avot* explains simply that the greater preparation required, the greater the achievement.

The *Mefarshim* note that the *Beraita* only lists those attributes that apply to acquiring *Torah*. For kingship, the *Kala Rabiti* lists possessions that a king requires, e.g. gold, silver, etc. *Rashi* directs us to the section in *Sefer Shmuel* (I 8:11) where *Shmuel* lists the rights of a king after *Am Yisrael* request one. The *Gra* explains that these correspond to the thirty laws that apply to a king listed in *Sanherdin* (2:2-5). For a *kohen*, the *mefarshim* explain that the number refers to the twenty-eight gifts that are given to the *kohanim* (e.g. *terumah*).

The *Beit Avot* notes that the attributes listed for both kingship and priesthood apply *after* they are already a king or priest respectively – they are not prerequisites. The *Beit Avot* therefore explains that the meaning of an acquisition is

that that which is acquired remains yours. The attributes of a king are necessary for his honour and cement his rulership. For a priest, the *matanot* are necessary so that he need not be concerned with looking for other work to support himself and can engage in his duties. It follows therefore that the *kinyanei Torah* are necessary to preserve and retain *Torah*.

The *Midrash Shmuel* notes that the attributes of kingship and priesthood are referred to as attributes (*maalot*) whereas for *Torah* it is referred to as things (*devarim*). He explains that the different terminology is necessary since for kingship and priesthood, those things listed are external (money, gifts, etc). For *Torah*, the attributes apply to the person – to his body and soul.

Similarly, the *Tifferet Yisrael* notes that both kingship and priesthood is bequeathed. For *Torah* on the other hand, those things listed are required for its acquisition. With that in mind, it is interesting to note that there are versions of the *Beraita* that does not use the term “acquire” when referring to kingship and priesthood, but only for *Torah*. The *Yaavetz* explains that this is because the term can only truly apply to *Torah*.

The *Maharal* elaborates on this point. He explains that the *Beraita* later (9) teaches that when a person passes away, neither his gold nor silver escort him, only his *Torah* and good deeds. One of the proofs is from the *pasuk*, “Mine is the silver and Mine is the Gold, these are the words of *Hashem*” (*Chaggai* 2:8). He explains the proof from the *pasuk* is that really all possessions are *Hashem*’s. *Torah* on the other hand, belongs to the person and is ultimately referred to as his – “*u’vatorato yehege*”. In other words, it truly belongs to him. It is his acquisition.

With this in mind we can suggest the *Torah* is greater than kingship and priesthood, not necessary because of the quantity of attributes it requires, but because *Torah* and *Torah* alone can truly be yours.

*Yisrael Yitzchak Bankier*

### Revision Questions

אבות ה' י"ז ח' י'

- What is the difference between a debate that is and is not for the sake of Heaven and what examples are brought for each? (ה' י"ז)
- What is the promise of one that guides the masses on the straight and narrow and who is brought as an example? (ה' י"ח)
- What is the promise of one that causes the masses to sin and who is brought as an example? (ה' י"ח)
- What three attributes characterises: (ה' ט"ט)
  - A student of *Aharon*?
  - A student of *Bilam*?
- Complete the following statement of *Yehuda ben Teima*: (ה' כ"י)
 

"הווי עז \_\_\_\_\_ קל \_\_\_\_\_  
 \_\_\_\_\_ וגיבור \_\_\_\_\_  
 לעשות רצון אביך שבשמים"
- According to *Yehuda ben Teima* a person with which character trait is "to *Gehinom*"? Is "to *Gan Eden*"? (ה' כ"ב)
- What is expected at, or characterises the following ages: 5, 10, 13, 15, 18, 20, 30, 40, 50, 60, 70, 80, 90, 100? (ה' כ"א)
- Complete the statement of *ben Bag Bag*: (ה' כ"ב)
 

"הפך בה והפך בה \_\_\_\_\_  
 ובה \_\_\_\_\_, ומנה לא \_\_\_\_\_  
 שאין לך מדה טובה הימנה"
- Who stated the following: "לפום צרה אגרא" (ה' כ"ג)
- According to *R' Meir*, regarding one that engages in *Torah*: (ה' א')
  - What does he merit?
  - What does it "cloth" him in?
  - What four things does it enable him to be?
  - What four things do people benefit from him?
  - What three things are given to him?
  - What is revealed to him?
  - In comparison to things in nature, what does he become?
  - What three traits characterise him?
- According to *R' Yehoshua ben Levi*: (ה' ב')
  - What does the heavenly voice announce on a daily basis and from where does it originate?
  - Who is truly free?
  - What happens to one that is constantly engaged in *Torah*?
- From where does the *Tana* learn that even if one learns one letter of *Torah* from another does he need to treat him with *kavod*? (ה' ג')
- What is "the way of *Torah*"? (ה' ד')
- What should be in excess of one's learning? (ה' ד')
- What two reasons are given for why one should not desire the "table of Kings"? (ה' ד')
- Through how many qualities is Kingship acquired? (ה' ה')
- Through how many qualities is *Torah* acquired? (Can you list them?) (ה' ה')
- What is an effect if one says something in the name of the person who originally said it? (ה' ו')
- What reason is give for why *Torah* is "great"? (ה' ו')
- According to *R' Shimon ben Menasya* what seven things are fitting for *tzadikim* and who had all seven? (ה' ז')

### Local Shiurim

#### Melbourne, Australia

##### Sunday -Thursday

10 minutes before *Mincha*  
Mizrachi Shul  
 Melbourne, Australia

##### Friday & Shabbat

10 minutes before *Mincha*  
Beit Ha'Roeh  
 Melbourne, Australia

#### Efrat, Israel

##### Shiur in English

##### Sunday -Thursday

Rabbi Mordechai Scharf  
 9:00am  
Kollel Magen Avraham  
 Reemon Neighbourhood

#### ONLINE SHIURIM

*Rabbi Chaim Brown*  
[www.shemayisrael.com/mishna/](http://www.shemayisrael.com/mishna/)

*Rav Meir Pogrow*  
[613.org/mishnah.html](http://613.org/mishnah.html)

*Rabbi E. Kornfeld*  
*Rabbi C. Brown*  
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

#### SHIUR ON KOL HALOSHON

*Rabbi Moshe Meir Weiss*  
 In US dial: 718 906 6400  
 Then select: 1 – 2 – 4

### Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
12 <sup>th</sup> January י"א שבט	13 <sup>th</sup> January י"ב שבט	14 <sup>th</sup> January י"ג שבט	15 <sup>th</sup> January י"ד שבט	16 <sup>th</sup> January ט"ו שבט	17 <sup>th</sup> January ט"ז שבט	18 <sup>th</sup> January י"ז שבט
Avot 6:9-10	Avot 6:11- Horayot 1:1	Horayot 1:2-3	Horayot 1:4-5	Horayot 2:1-2	Horayot 2:3-4	Horayot 2:5-6

