

# The Dee Pirkei Avot Project

Dedicated  
to those who have tragically been murdered,  
for the safe return of those missing or held hostage,  
for the refuah of those injured,  
the continued strength and bravery of our chyalim in the IDF  
and safety of all those in our homeland of Israel.

**שְׁנוּ חֲכָמִים בְּלִשׁוֹן הַמִּשְׁנָה, בְּרוּךְ שֶׁבָּחַר בָּהֶם וּבְמִשְׁנָתָם:**

**רַבִּי מֵאִיר אֹמֵר כָּל הָעוֹסֵק בַּתּוֹרָה לְשִׁמָּה, זֹכֶה לְדַבָּרִים הָרַבָּה. וְלֹא עוֹד אֶלָּא שֶׁכָּל הָעוֹלָם כָּלוּ כָּדִי הוּא לוֹ. נִקְרָא רַע, אֱהוּב, אֱהוּב אֶת הַמָּקוֹם, אֱהוּב אֶת הַבְּרִיּוֹת, מְשַׁמֵּחַ אֶת הַמָּקוֹם, מְשַׁמֵּחַ אֶת הַבְּרִיּוֹת. וּמַלְבִּשְׁתוֹ עֲנוּה וְיִרְאָה, וּמַכְשִׁירְתוֹ לִהְיוֹת צַדִּיק וְחָסִיד וְיֵשֶׁר וְנֶאֱמָן, וּמְרַחֲקֵתוֹ מִן הַחֲטָא, וּמְקַרְבֵּתוֹ לִיְדֵי זְכוּת, וְנִהְיִין מִמֶּנּוּ עֶצֶה וְתוֹשִׁיָּה בֵּינָה וּגְבוּרָה, שֶׁנֶּאֱמַר (משלי ח) לִי עֶצֶה וְתוֹשִׁיָּה אֲנִי בֵּינָה לִי גְבוּרָה. וְנוֹתֶנֶת לוֹ מַלְכוּת וּמִמְשָׁלָה וְחֻקּוֹר דִּין, וּמַגְלִין לוֹ רִזֵּי תּוֹרָה, וְנִעֲשֶׂה כְּמַעֲיָן הַמִּתְגַּבֵּר וְכִנְהַר שְׁאִינוֹ פּוֹסֵק, וְהוּא צָנוּעַ וְאֶרֶךְ רוּחַ, וּמוֹחֵל עַל עֲלֻבוֹנוֹ, וּמַגְדִּילָתוֹ וּמְרוֹמְמָתוֹ עַל כָּל הַמַּעֲשִׂים:**

The sages taught in the language of the Mishnah. Blessed be He who chose them and their teaching. Rabbi Meir said: Whoever occupies himself with the Torah for its own sake, merits many things; moreover, the whole world is worthwhile for his sake alone. He is called beloved friend; one that loves God; one that loves humankind; one that gladdens God; one that gladdens humankind. And the Torah clothes him in humility and reverence, and equips him to be righteous, pious, upright and trustworthy; it keeps him far from sin, and brings him near to merit. And people benefit from his counsel, sound knowledge, understanding and strength, as it is said, “Counsel is mine and sound wisdom; I am understanding, strength is mine” (Proverbs 8:14). And it bestows upon him royalty, dominion, and acuteness in judgment. To him are revealed the secrets of the Torah, and he is made as an ever-flowing spring, and like a stream that never ceases. And he becomes modest, long-suffering and forgiving of insult. And it magnifies him and exalts him over everything

We derive from the Gemara in Pesachim the principle of ‘מתוך שלא לשמה, בא לשמה’—that by initially engaging in Torah study or the performance of mitzvot with ulterior motives, one ultimately arrives at serving Hashem lishma, for its own sake. If this is the case, why then does Rabbi Meir emphasize the necessity of Torah study lishma? Is there truly a significant distinction between someone who learns Torah shelo lishma—whether for the sake of personal honour or the promise of Olam Haba—and one who studies purely lishma?

Rabbi Marc Angel tells the story of a great nineteenth-century art critic who studied Gothic-style churches in detail. He discovered that the craftsmen working on parts of the churches hidden from view maintained the same level of dedication as those working on the visible facades. These workers weren’t creating art to impress others but as an expression of devotion to G-d. Similarly, the highest form of Torah study and mitzvot is performed humbly, out of pure love for Hashem.

The prophet Michah highlights three foundational principles that Hashem requires of us: ‘to do justice, to love kindness, and to walk humbly with your G-d’. Rabbi Chaim Friedlander, in his Sefer Sifsei Chaim, elaborates on the last of these principles, explaining that the Middah (attribute) of Tsnius is not merely about being ‘covered up,’ as we often hear, but rather about being focused inwardly, on the Penimi. Walking humbly with Hashem means understanding that He is with me, and that is enough.

If Hashem knows that I’m learning Torah or performing this mitzvah, why does it matter what anyone else thinks? I no longer need the validation of others when I have that of the Creator of the Universe. When religious practice is driven by ego or the desire for acclaim, it loses its purity. True greatness lies in quiet, unwavering commitment, where sincerity, not recognition, is the guiding force.

## Discussion Points:

Is there something holding me back from truly serving Hashem Lishmah, whether that be honour, feat of punishment etc?

What does Rabbi Meir mean by stating that 'the whole world is worthwhile for his sake alone' in reference to someone who learns Torah lishma?

The Mishnah goes on to say that ‘Torah clothes him in humility and reverence’. In what ways does true Torah study, performed lishma, cultivate a deep sense of internal humility, as opposed to external validation or ego-driven motives?

Idea by Libby Levey

לעילוי נשמת:

לאה בת רפאל הכהן וציפורה  
מאיה אסתר בת הרב אריה מרדכי ולאה  
רינה מרים בת הרב אריה מרדכי ולאה



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| Hostages in Gaza:                     | Refuah:                           | L'ilui Nishmat:                   |
|---------------------------------------|-----------------------------------|-----------------------------------|
| Alon ben Idit (Ohel)                  | יונתן צבי בן שרון                 | אריאל בן אחיה ועידית אליהו הי"ד   |
| Ariel ben Shiri (Bibas)               | מיחי שמעון בן בתיה                | רועי וייזר                        |
| Ariel ben Sylvia (Konio)              | איתי בן לוי                       | רועי חיים בן נעמי וישראל          |
| Avraham Avera ben Agranesh (Mengistu) | מיכאל בן אסתר                     | תומר בן מיכל                      |
| Avinathan ben Ditzza Tirtza (Or)      | יאיר בן דרורה                     | Yishai ben Yitzchak               |
| Bar Avraham ben Julia (Kuperstein)    | נתנאל בן חיה אסתר                 | Avraham Ben Yaffa                 |
| Bipin Joshi                           | עמיחי שמעון בן בתיה               | חנן (חנניה) בן יולנדה             |
| David ben Sylvia (Konio)              | יאיר יונה בן דרורה ציפורה מלכה    | יונתן צור בן רבקה                 |
| Edan ben Yael (Alexander)             | Kinneret D                        | Nathanel Abraham Shalom ben       |
| Eitan Avraham ben Efrat (Mor)         | Hadar bat Galiya                  | Nahoum Maimon                     |
| Eitan ben Rut Eedit (Horn)            | ענר שפירא                         | ישי בן ענבל                       |
| Eliya ben Sigalit (Cohen)             | Natalie                           | רועי חיים בן ישראל מאיר ונעמי     |
| Elkana ben Ruchama (Bohbot)           | בת יהודית and יהודית בת תמר       | אור מלכה                          |
| Evyatar ben Galya (David)             | נועה בת עדי מרציאנו               | Ro'ee Ben yaron                   |
| Gali ben Tamar (Berman)               | נבו בן מירב                       | אריה בן דבורה                     |
| Guy ben Meirav (Gilboa-Dalal)         | דביר בן אורית                     | Sgt. Roey Chaim Ben Yisrael Meir  |
| Hisham ben Sha'ban (al Sayed)         | Shlomo Yair Chaim Ben Gittle Sara | מתן בן מירי וארז                  |
| Ilan Shlomo ben Miriam (Weiss)        | רז בן דליה                        | רועי חיים בן נעמי וימי            |
| Itzik ben Chana (Elgarat)             | Yonatan tzvi Ben Sharon           | אריאל בן אחיה ועידית              |
| Kfir ben Shiri (Bibas)                | Nadav Ephraim Ben Shulamit Leah   | יוסף מרדכי בן דינה                |
| Matan Shachar ben Anat (Angrest)      | יאיר בן דרורה                     | אלחנן קלמנזון                     |
| Matan ben Einav (Zangauker)           |                                   | אריאל בן עידית ואחיה              |
| Maxim ben Tella (Herkin)              |                                   | דביר חיים בן ישראל עמיחי          |
| Nimrod ben Vicky (Cohen)              |                                   | יוסף מלאכי בן דינה ודוד           |
| Oded ben Bilha (Lifshitz)             |                                   | דביר חיים בן ישראל עמיחי          |
| Ohad ben Esther (Yahalomi)            |                                   | יהונתן אהרון שטינברג              |
| Omer ben Niva (Wenkert)               |                                   | Paul Kessler                      |
| Omer ben Sheli (Shem Tov)             |                                   | Sharona shumnit harel             |
| Omri ben Veronica Esther (Miran)      |                                   | אלחנן אריאל בן יהודה הי"ד         |
| Pinta Nattapong                       |                                   | Elisheva Rose Ida Lubin           |
| Rom ben Tamar Noa (Braslavski)        |                                   | לורן בת חוה                       |
| Sasiwan Pankong                       |                                   | אוריה בן ריטה                     |
| Segev ben Galit (Kalfon)              |                                   | Daniel Shimon ben Doron           |
| Shiri bat Margit (Bibas)              |                                   | Zecharia Pesach ben Aharon Baruch |
| Tal ben Nitza (Shoham)                |                                   | ilan Cohen                        |
| Tamir ben Cherut (Nimrod)             |                                   |                                   |
| Tsachi ben Devorah (Idan)             |                                   |                                   |
| Yosef Chaim ben Miriam (Ohana)        |                                   |                                   |
| Ziv ben Tamar (Berman)                |                                   |                                   |

These lists are not comprehensive.

We pray for the welfare of those released from captivity, for them to recover their physical and mental wellbeing.

May our learning be in the zechut of ALL those in need in Israel.