

היום שבִּעָה וְעֶשְׂרִים יוֹם, שֶׁהֵם
שְׁלֹשָׁה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים לַעֲמֹר:

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.

חֲמִשָּׁה קִנְיָנִים קָנָה לוֹ הַקָּדוֹשׁ בְּרוּךְ הוּא בְּעוֹלָמוֹ, וְאֵלוֹ הֵן, תּוֹרָה קִנְיָן אֶחָד, שָׁמַיִם וָאָרֶץ קִנְיָן אֶחָד, אַבְרָהָם קִנְיָן אֶחָד, יִשְׂרָאֵל קִנְיָן אֶחָד, בֵּית הַמִּקְדָּשׁ קִנְיָן אֶחָד. תּוֹרָה מִנִּין, דְּכָתִיב (מִשְׁלִי ח), ה' קִנְיָן רַאשִׁית דְּרָכּוֹ קִדְּם מִפְּעֻלּוֹ מֵאָז. שָׁמַיִם וָאָרֶץ קִנְיָן אֶחָד מִנִּין, דְּכָתִיב (יִשְׁעִיָּה סו), כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הַדָּם רַגְלִי אִי זֶה בֵּית אֲשֶׁר תִּבְנוּ לִי וְאִי זֶה מְקוֹם מִנוּחֹתִי, וְאוֹמֵר (תְּהִלִּים קד) מֶה רַבּוּ מַעֲשֵׂיךָ ה' כָּלֵם בְּחֻכְמָה עֲשִׂיתָ מְלָאָה הָאָרֶץ קִנְיָנֶךָ. אַבְרָהָם קִנְיָן אֶחָד מִנִּין, דְּכָתִיב (בְּרֵאשִׁית יד), וַיְבָרְכֵהוּ וַיֹּאמֶר בְּרוּךְ אַבְרָם לְאֵל עֲלִיוֹן קָנָה שָׁמַיִם וָאָרֶץ. יִשְׂרָאֵל קִנְיָן אֶחָד מִנִּין, דְּכָתִיב (שְׁמוֹת טו), עַד יַעֲבֹר עִמָּךְ ה' עַד יַעֲבֹר עִם זֶה קִנְיָתִי, וְאוֹמֵר (תְּהִלִּים טז) לְקַדּוֹשִׁים אֲשֶׁר בָּאָרֶץ הַמָּה וְאֲדִירִי כָל חִפְצֵי בָם. בֵּית הַמִּקְדָּשׁ קִנְיָן אֶחָד מִנִּין, דְּכָתִיב (שְׁמוֹת טו), מִכּוֹן לְשִׁבְתֶּךָ פְּעֻלַּת ה' מִקְדָּשׁ ה' כּוֹנְנִי יְדִיךָ. וְאוֹמֵר (תְּהִלִּים עח) וַיָּבִיֵּא אֶל גְּבוּל קְדָשׁוֹ הִר זֶה קִנְיָתָהּ יְמִינוֹ:

Five possessions has the Holy One, Blessed be He, declared His own in His world, And these are them: The Torah [is] one possession, Heaven and earth [are] one possession, Abraham [is] one possession, Israel [is] one possession, [and] the Sanctuary [is] one possession. From where [do we infer that] the Torah [is] one possession? For it is written: "The Lord possessed me at the beginning of His way, the first of His of old" (Proverbs 8:22). From where [do we infer that] heaven and earth [are] one possession? For it is written: "Thus says the Lord: 'The heaven is My throne, and the earth is My footstool. Which house might you build for Me? And which place might be My resting-place?'" (Isaiah 66:1). And it [also] says: "How manifold are Your works, O Lord! In wisdom have You made them all; full is the earth with Your possessions" (Psalms 104:24). From where [do we infer that] Abraham [is] one possession? For it is written: "And [Melchizedek] blessed him, and said: 'Blessed be Abram of God Most High, Maker of heaven and earth'" (Genesis 14:19). From where [do we infer that] Israel [is] one possession? For it is written: "Till Your people pass over, O Lord, till the people pass over whom You have made Your own" (Exodus 15:16). And it [also] says: "As for the holy that are in the earth, they are the excellent in whom is all My delight" (Psalms 16:3). From where [do we infer that] the Sanctuary [is] one possession? For it is written: "The Sanctuary, O Lord, that Your hands have established" (Exodus 15:17). And it is [also] said: "And He brought them to His holy border, to the mountain, which His right hand had possessed" (Psalms 78:54).

There is an interesting use of phrasing in this Mishnah where the word *kinyan* is used. A *kinyan* refers to an item that has been transferred from the ownership of one person to another. But in this case the word is used to describe a special category of item that Hashem has acquired, so to speak. These 5 are the Torah, the heavens and earth, Avraham, Am Yisrael and the Beis Hamikdash. However we know that Hashem owns everything in the world, so what is different with these five things?

Creating is about making something. But a *kinyan* is deeper than that, it is actively choosing something. Hashem created everything in this world but with these 5 things he bound himself in love to them. The Maharal on this Mishnah explains that a *kinyan* represents an esoteric bond, with these five entities as expressions of Hashem in this world.

One of the 5 is us, Klal Yisrael! Hashem has entrusted us as his representatives in this world with a purpose. Deeply rooted in Kaballah is the concept that our Avodah as Jews is to reveal the light of Hashem in this world. Each of us, members of Klal Yisrael –ambassadors of Hashem's presence in this world- have a part to play in revealing this light.

Discussion Questions:

Why do you think that Avraham has been singled out as an individual person who is Hashem's possession?

How can you tap into the idea of being chosen by Hashem as part of our nation?

What are some ways you can act as an ambassador of Hashem's light in your daily life?

Idea by Rafi Berke

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:
Alon ben Idit (Ohel)
Ariel ben Sylvia (Konio)
Avinathan ben Ditzza Tirtza (Or)
Bar Avraham ben Julia (Kuperstein)
Bipin Joshi
David ben Sylvia (Konio)
Edan ben Yael (Alexander)
Eitan Avraham ben Efrat (Mor)
Eitan ben Rut Eedit (Horn)
Elkana ben Ruchama (Bohbot)
Evyatar ben Galya (David)
Gali ben Tamar (Berman)
Guy ben Meirav (Gilboa-Dalal)
Matan Shachar ben Anat (Angrest)
Matan ben Einav (Zangauker)
Maxim ben Tella (Herkin)
Nimrod ben Vicky (Cohen)
Omri ben Veronica Esther (Miran)
Pinta Nattapong
Rom ben Tamar Noa (Braslavski)
Sasiwan Pankong
Segev ben Galit (Kalfon)
Tamir ben Cherut (Nimrod)
Yosef Chaim ben Miriam (Ohana)
Ziv ben Tamar (Berman)

Refuah:
יונתן צבי בן שרון
מיחי שמעון בן בתיה
איתי בן ליז
מיכאל בן אסתר
יאיר בן דרורה
נתנאל בן חיה אסתר
עמיחי שמעון בן בתיה
יאיר יונה בן דרורה ציפורה מלכה
Kinneret D
Hadar bat Galiya
ענר שפירא
Natalie
בת יהודית and יהודית בת תמר
נועה בת עדי מרציאנו
נבו בן מירב
דביר בן אורית
Shlomo Yair Chaim Ben Gittle Sara
רז בן דליה
Yonatan tzvi Ben Sharon
Nadav Ephraim Ben Shulamit Leah
יאיר בן דרורה

L'ilui Nishmat:
אריאל בן אחיה ועידית אליהו הי"ד
רועי וייזר
רועי חיים בן נעמי וישראל
תומר בן מיכל
Yishai ben Yitzchak
Avraham Ben Yaffa
חנן (חנניה) בן יולנדה
יונתן צור בן רבקה
Nathanel Abraham Shalom ben
Nahoum Maimon
ישי בן ענבל
רועי חיים בן ישראל מאיר ונעמי
אור מלכה
Ro'ee Ben yaron
אריה בן דבורה
Sgt. Roey Chaim Ben Yisrael Meir
מתן בן מירי וארז
רועי חיים בן נעמי וימי
אריאל בן אחיה ועידית
יוסף מרדכי בן דינה
אלחנן קלמנזון
אריאל בן עידית ואחיה
דביר חיים בן ישראל עמיחי
יוסף מלאכי בן דינה ודוד
דביר חיים בן ישראל עמיחי
יהונתן אהרון שטינברג
Paul Kessler
Sharona shumnit harel
אלחנן אריאל בן יהודה הי"ד
Elisheva Rose Ida Lubin
לורן בת חוה
אוריה בן ריטה
Daniel Shimon ben Doron
Zecharia Pesach ben Aharon Baruch
ilan Cohen

These lists are not comprehensive.

We pray for the welfare of those released from captivity, for them to recover their physical and mental wellbeing. We learn in memory of all those murdered in Hamas captivity.

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