

# Attributes of a Torah Scholar Cheat Sheet by [deleted] via cheatography.com/2754/cs/14858/

### Introduction

Torah is greater than the priesthood or sovereignty, for sovereignty is acquired with thirty virtues, the priesthood with twenty-four and Torah is acquired with forty-eight qualities.

Source: Ethics of the Fathers

http://www.chabad.org/library/article\_cdo/aid/2122/jewish/Chapter--Six.htm

### **48 Attributes**

- 1. by audible study,
- 2. by distinct pronunciation,
- 3. by understanding,
- 4. by discernment of the heart,
- 5. by awe,
- 6. by reverence,
- 7. by meekness,
- 8. by cheerfulness,
- 9. by ministering to the sages,
- 10. by attaching oneself to colleagues,
- 11. by discussion with disciples,
- 12. by sedateness,
- 13. by knowledge of the Scripture,
- 14. by knowledge of the Mishnah,
- 15. by minimizing business,
- 16. by minimizing worldly interests,
- 17. by minimizing indulgence,
- 18. by minimizing sleep,
- 19. by minimizing conversation,
- 20. by minimizing jesting,
- 21. by patience,
- 22. by a good heart,
- 23. by faith in the sages,
- 24. by resignation under affliction,
- 25. by knowing one's place,
- 26. by rejoicing in one's lot,
- 27. by setting a limit to one's words,
- 28. by not claiming merit for oneself,
- 29. by being one that is beloved,
- 30. by loving God,
- 31. by loving one's fellow- men,
- 32. by loving the ways of justice,
- 33. by loving rectitude,
- 34. by loving reproof,
- 35. by keeping oneself far from the pursuit of honor,
- 36. by not being arrogant in learning,
- 37. by not delighting to lay down legal decisions,

## 48 Attributes (cont)

- 38. by bearing the yoke with one's fellow student,
- 39. by judging him favorably,
- 40. by leading him to truth and peace,
- 41. by being composed in one's study,
- 42. by questioning and answering,
- 43. by hearing and adding to what one hears,
- 44. by learning in order to teach,
- 45. by learning in order to practice,
- 46. by making one's master wiser,
- 47. by fixing attention upon his discourse, and
- 48. by reporting a thing in the name of him who said it.

Thus we have learned: One who says something in the name of its speaker brings redemption to the world, as is stated, "And Esther told the King in the name of Mordechai." -- (Esther 2:22)

### Pirkei Avot



