

Pirkie Avot 6:5-6

גדולה תורה יותר מן הכהונה ומן המלוכה, שהמלוכה נקנית בשלושים מעלות, והכהונה בעשרים וארבע, והתורה נקנית בארבעים ושמונה דברים. ואלו הן:
Greater is Torah than the priesthood and the kingship: for the kingship is acquired by 30 qualities and the priesthood by 24. But...

The Torah is acquired by 48 things:

1	Study	בתלמוד
2	Hearing of the ear	בשמיעת האזן
3	Ordering of the lips	בעריכת שפתים
4	Consideration of the heart	בבינת הלב
5	Awe	באימה
6	Reverence	ביראה
7	Humility	בצננה
8	Joy	בשמחה
9	Purity	בטהרה
10	Attendance on the Sages	בשמוש חכמים
11	Careful research with fellow students	בדקדוק חברים
12	Argumentation of the disciples	בפליטת התלמידים
13	Being settled	בישוב
14	Bible	במקרא
15	Mishna	במשנה
16	Minimum of worldly pursuits	במעוט סחורה
17	Minimum of worldly affairs	במעוט דרך ארץ
18	Minimum of pleasures	במעוט תענוג
19	Minimum of sleep	במעוט שנה
20	Minimum of small talk	במעוט שיחה
21	Minimum of frivolity	במעוט שחוק
22	Being long-suffering	בארך אפים
23	A good heart	בלב טוב
24	Faith in the Sages	באמונת חכמים
25	Submission to sorrows	בקבלת היסורין

Torah is acquired by...

26	One who recognizes his place	המכיר את מקומו
27	Rejoices in his portion	והשמח בחלקו
28	Makes a fence around his words	והעושה סִיג לדבריו
29	Claims no merit for himself	ואינו מחזיק טובה לעצמו
30	Is beloved	אהוב
31	Loves God	אוהב את המקום
32	Loves humankind	אוהב את הבריות
33	Loves justice	אוהב את הצדקות
34	Loves rectitude	אוהב את המישרים
35	Loves reproof	אוהב את התוכחות
36	Shuns honor	ומתרחק מן הכבוד
37	Does not boast of his learning	ולא מגיס לבו בתלמודו
38	Does not delight in rendering decisions	ואינו שמח בהוראה
39	Shares the burden with colleagues	נושא בעל עם חברו
40	Tips his friend in the scale of merit	ומקרעו לכף זכות
41	Establishes him in truth	ומעמידו על האמת
42	Establishes him in peace	ומעמידו על השלום
43	Whose mind is settled in his study	ומתישב לבו בתלמודו
44	Who asks and answers	שואל ומשיב שומע ומוסיף
45	Learns in order to teach and to do	הלומד על מנת ללמד והלומד על מנת לעשות
46	Enlightens his teacher	המחכים את רבו
47	Who notes with precision his lesson	והמכון את שמועתו
48	Conveys a thing in the name of its author	והאומר דבר בשם אומרו

הא למדת כל האומר דבר בשם אומרו מביא גאולה לעולם,

שנאמר (אסתר ב), ותאמר אסתר למלך בשם מרדכי:

Thus you learn that whoever conveys a teaching in the name of its author, brings deliverance to the world, as it is written (Esther 2:22): "and Esther told the king thereof in Mordechai's name."

PIRKEI AVOT

CHAPTER 6
MISHNAH 5

גדולה הותרה יותר מן הקהנה ופון הפלכות שהפלוכות נקנית
 בשלשים מעלות, והקהנה — בקשרים וארבע, והחורה נקנית
 בארבעים ושמונה דברים: בתלמוד, בשמייעת האין, בעירכת
 שפחים, בכינת הלל, בשכלות הלל, באימה, בנראה, בענה,
 בשלחה, בשמוט חכמים, בדרוקת חכמים, ובפולפול התלמודים,
 בישוב, במקרא, במשנה, במעוט שער, במעוט שיחה, במעוט
 תענוג, במעוט שחוק, במעוט דרך ארץ, בארד אפים, בלל טוב,
 באמונת חכמים, ובקבלת היסורים.

Greater is the Torah than the priesthood and the kingship: for the
 kingship is acquired by thirty qualities, and the priesthood by
 twenty-four; but the Torah is acquired by forty-eight things: By
 study, by the hearing of the ear, by the ordering of the lips, by the
 consideration of the heart, by the perception of the heart, by awe,
 by reverence, by humility, by joy, by attendance on the Sages, by
 careful research with fellow students, by the argumentation of the
 disciples, by being settled, by Bible and Mishnah, by moderation in
 sleep, moderation in conversation, moderation in pleasure, moder-
 ation in jesting, and moderation in worldly affairs, by being long-
 suffering, by a good heart, by faith in the Sages, and by submission
 to sorrows.

Kehati

גדולה הותרה יותר מן הקהנה ופון הפלכות שהפלוכות נקנית
 בשלשים מעלות, והקהנה — בקשרים וארבע, והחורה נקנית
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 בישוב, במקרא, במשנה, במעוט שער, במעוט שיחה, במעוט
 תענוג, במעוט שחוק, במעוט דרך ארץ, בארד אפים, בלל טוב,
 באמונת חכמים, ובקבלת היסורים.

horsemen; 5. and they shall run before his chariots; 6. and he will appoint them
 unto him for captains of thousands; 7. and captains of fifties; 8. and to plow his
 ground; 9. and to reap his harvest; 10. and to make his instruments of war; 11
 and the instruments of his chariots; 12. And he will take your daughters; 13. to be
 perfumers; 14. and to be cooks; 15. and to be bakers; 16. And he will take you
 fields; 17. and your vineyard; 18. and your olive-yards, even the best of them; 19
 and give them to his servants; 20. And he will take the tenth of your seed; 21. and
 of your vineyards; 22. and give to his officers; 23. and to his servants; 24. And he
 will take your men-servants; 25. and your maid-servants; 26. and your goodlies;
 young men; 27. and your asses; 28. and put them to his work; 29. He will take the
 tenth of your flocks; 30. and you shall be his servants."

Corresponding to these are thirty regulations of royalty enumerated in the
 Mishnah (*Sanhederin* Chapt 2): 1. The king may not judge; 2. and he may not be
 judged; 3. He may not testify; 4. and none may bear witness against him; 5. His
 may not perform *halizah* (the ceremony releasing a woman from a levirate
 marriage - 11); 6. and *halizah* may not be performed for his wife; 7. He may no
 take a woman in levirate marriage; 8. They may not contract levirate marriage
 with his (widowed) wife; 9. No one may marry his widow; 10. When a member o
 his family dies, he does not cross the gate of his palace to attend the funeral; 11
 When he is given the funeral meal, all the people sit on the ground and he sits on a
 couch; 12. He may call forth (the people) to an optional war (not commanded by
 the Torah - 11) when authorized by the Great Sanhedrin; 13. He may force hi
 way to cut a road through the property of others; 14. And none may object; 15
 All the people who take spoils must set them before him; 16. And he takes the fir
 choice; 17. "And he shall not have many wives" (*Deut.* 17:17) — only eighteen
 18. "He shall not keep many horses" (*ibid.*: 16), only suffering for his chariot; 19
 "He shall not amass silver and gold excessively" (*ibid.*: 17), more than require
 for the maintenance of his troops; 20. He must write a Torah scroll for himself
 21. When he goes to war — he takes it with him; 22. When he returns — he bring
 it back with him; 23. When he sits in judgment — it must be with him; 24. When
 he sits down to eat — it is before him; 25. No one may ride on his horse; 26. No
 one may sit on his throne; 27. No one may use his sceptre; 28. No one may see him
 when his hair is cut; 29. Nor when he is naked; 30. Nor when he is in the
 bath-house (*Shul' Hagro*).

And the priesthood by twenty-four — this refers to the priestly endowment
 enumerated in the Gemara (*B. K.* 110b; *Hul.* 133b). Ten to be consumed within the
 confines of the Temple, four in Jerusalem, and ten within the borders of Eretz
 Yisrael.

The ten within the confines of the Temple are: 1. An animal offered as a sin
 offering; 2. A fowl offered as a sin-offering; 3. A trespass offering for a knowi

transgression. 4. A trespass offering for a doubtful transgression. 5. The peace-offering of the congregation. 6. The *log* (liquid measure - *tr.*) of oil in the leper's meal-offering. 7. The residue of the Omer. 8. The two loaves. 9. The shew-bread. 10. The remnant of the meal-offerings.

The four consumed in Jerusalem are: 1. The first-born. 2. The first of the first-fruits. 3. The parts separated from the thank-offering (the breast, the thigh, and the four loaves baked from the four kinds of grain) and those from the ram of the Nazirite (the shoulder, the unleavened cake, and the unleavened wafer). 4. The skins of the *kedoshim* (sacrifices of utmost holiness).

The ten consumed within the borders of Eretz Yisrael are: 1. *Tenukhah* (the heave-offering due to the priest - *tr.*). 2. *Tenukat Ma'asar* (the priest's portion of the Levite's tithe - *tr.*). 3. *Halukah* (the priest's portion of the dough - *tr.*). 4. The first of shorn wool. 5. The (gift) portions (the shoulder, two cheeks and stomach of certain offerings). 6. The redemption (money) of the (first born) son. 7. The redemption of the firstling of an ass. 8. The inherited field (whose owners donated it to the Temple and did not redeem it, and the Temple treasurer sold it; when the purchaser returns it to the Temple at the Jubilee year, it is divided among the priests). 9. A field consecrated for Temple use. 10. The restitution for robbing a proselyte.

By study — with diligent application: 2. **דבר שמעונו** by the hearing of the ear — proper attention to the instructions of his teachers. Others comment: Reviewing his lessons aloud, and not in a whisper. 3. **עושה שמעונו** by the ordering of the lips — rehearsing the lessons time and again until he can recite and flawlessly reiterate them, as the Gemara comments: "...For it is a pleasant thing if you keep them within you; let them be established altogether upon your lips" (*Prov.* 22:18); when are the words of Torah pleasant? When you keep them within you (when they are well-preserved in your mind and you do not forget them — *Rashi*). And when shall you keep them within you? *When they are established altogether upon your lips* (when you reduce them to a system and pronounce them audibly, rather than learning unsystematically, in a whisper — *Rashi*). 4. **דבר שמעונו** by the consideration of the heart — by applying the mind and effectively concentrating on the lessons to be mastered. 5. **דבר שמעונו** by the perception of the heart — exercising his intellect to penetrate to the essence of the subject; 6. **דבר שמעונו** by awe — and veneration for his teacher. 7. **דבר שמעונו** by reverence — he who studies Torah must be imbued with the fear of Heaven, as it is written (*Psa.* 111:10): "The fear of the Lord is the beginning of wisdom"; 8. **דבר שמעונו** by humility — he should be humble and of a lowly spirit — and unabashed to learn from anyone, even from a person of lesser stature. Thus, our Sages note (*Ta'an.* 7a): "Why are the words of Torah compared to water? To teach you that just as water flows from a higher to a

lower level, so also the words of the Torah endure only with one whose mind is lowly." 9. **דבר שמעונו** by joy — which broadens the mind, sharpens the intellect, and unlocks the memory; moreover, whoever does not enjoy his studies and finds the Torah burdensome will eventually cease his learning; 10. **דבר שמעונו** by attendance on the Sages — one learns from their comments and actions, as we read (*Ber.* 7b): "Serving the Torah is greater than studying it." Thus, Joshua who served Moses and never left his tent, merited to inherit Moses' position and to receive from him the traditions of the Torah (*Sifrei, Pinchas*); 11. **דבר שמעונו** by careful research with fellow-students — learning from one's colleagues to discriminate the finer points presented by his master. Alternatively, *dhikah haron* signifies a discriminating choice of friends by the criterion of positive character and sound logic (*Eruvot Sh'muel*); 12. **דבר שמעונו** by the argumentation of the disciples — whose queries and responses sharpen his mind and clarify the subject under study, as the Gemara notes (*Ta'an.* 7a): "It is a tree of life to them that lay hold upon it" (*Prov.* 3:18). Why is Torah compared to (the wood of) a tree? To teach you that just as a small (chip of a) tree may kindle the larger tree (plank), so the younger scholars sharpen the minds of the older; 13. **דבר שמעונו** by being settled — and cultivating a tranquil disposition. According to *Tiferet Yisrael* the term *ishuv* — "settlement" denotes familiarity with the needs of society (*Yishuv shel ohan*) if social, intellectual and scientific realms; 14. **דבר שמעונו** by Bible — mastery of the twenty-four books comprising the Holy Scriptures; 15. **דבר שמעונו** and Mishnah — proficiency in the Mishnah as the bedrock of the *Halkhah* (law) and of the oral Torah; 16. **דבר שמעונו** by moderation in sleep — excess of which causes loss of valuable time as well as sluggishness. However, lack of sleep too depletes a person's physical and mental resources. Our Sages provide the following clue: "Should have slept, then (az) had I been at rest" (*Mos.* 3:13); *az* having the numerical value of eight, indicates that man should sleep eight hours a day; 17. **דבר שמעונו** moderation in conversation — limiting the time spent in discussing everyday matters, as our Sages observe (*Yoma* 19b): "...and you shall speak of them" (the words of Torah) and not of other things"; 18. **דבר שמעונו** moderation in pleasure — limiting his indulgence in sense gratification, such as eating, drinking, etc. which are wholesome only in measured quantities; 19. **דבר שמעונו** moderation in jesting — as we learned above (Chapi. 3:13): "Jesting and lightheadedness accusation a man to lewdness." However, occasional humor is welcome; thus we find our Sages resorting to anecdotes to stimulate the minds of their disciples; 20. **דבר שמעונו** and moderation in worldly affairs — limiting one's business dealings and social intercourse; 21. **דבר שמעונו** by being long-suffering — avoiding anger, as the Sages said (*Pet.* 66b): "Whoever loses his temper, if a Sage — his wisdom departs from him." Moreover (*Neid.* 22b): "he forgets his learning and grows ever more foolish." 22. **דבר שמעונו** by a good heart — unencumbered by,

jealousy and hatred, his heart and mind open up to receive the message of the Torah; 23. *אֲבָרְכָה אֶת הַיָּמִים בְּאֵימַת הַיָּמִים* by faith in the Sages — accepting their pronouncements, even when they are beyond his intellectual grasp; 24. *וְרַבְרַבָּא דְרֵימָרָא* and by submission to sorrows — accepting misfortune with love, without questioning the ways of God, as our Sages said (*Avot*, 5a): “God presented three gifts to Israel, but all three were granted only through sufferings, and they are: Torah, the Land of Israel, and the World-to-Come.” Alternatively, *submission to sorrows* signifies that even when overcome with grief, a person should not be deterred from Torah-study, because of his overriding attachment to it, as it is written (*Ps.* 94:12): “Happy is the man whom You chastise, O Lord, and teach him out of Your Torah.”

PIRKEI AVOT

CHAPTER 6
MISHNAH 6

הַמְפָרֵד אֶת מְקוֹמוֹ. וְהִשְׁמַח בְּהַלְקוֹ, וְהִעֲשֶׂה קֶנֶה לְדַרְכָּיו, וְאֵינֶה מְחַזֵּק טוֹבָה לְעַצְמוֹ, אֲהוּב, אֲהוּב אֶת הַמְּקוֹלִים, אֲהוּב אֶת הַקְּרוֹיִת, אֲהוּב אֶת הַצְּרִיקוֹת, אֲהוּב אֶת הַמְּוַקְחוֹת, אֲהוּב אֶת הַמְּלִישִׁיִּים, מְתַרְחֵק מִן הַקְּבוֹד, וְלֹא מַגִּיס לְבוֹן בְּהַלְמוּדוֹ, וְאֵינֶה שֹׁמֵחַ בְּהוֹרָאָה, וְיֵשֵׁא כַּעַל עִם חֻבְרוֹ, מְכַרִּיעַ לְקֶף זִכְרוֹת, מְעַמִּידוֹ עַל הָאָמָת, מְעַמִּידוֹ עַל הַשְּׁלוֹם, מְחַלְשֵׁב לְבוֹן בְּהַלְמוּדוֹ, שׂוֹאֵל וּמְלִישִׁיב, שׂוֹמֵעַ וּמְלוֹסִיף, הוֹלֵמֵד עַל מַנְתָּ לְלַמֵּד, וְהוֹלֵמֵד עַל מַנְתָּ לְעִשׂוֹת, הַמְּחַבֵּיִים אֶת רַבּוֹ, וְהַמְּכַבֵּד אֶת שְׂמוֹעָתוֹ, וְהַאֲמִיר דְּכָר פֶּשַׁם אוֹמְרוֹ, הֵא לְמַדָּה, שֶׁפֶל הָאוֹמֵר דְּכָר בְּשֵׁם אוֹמְרוֹ מְבִיא גְּאוּלָּה לְעוֹלָם, שְׂנֵאמֵר (אִמְתֵּר בִּי כֵּן): “וְהַאֲמֵר אֶסְתֵּר לְפָלֶךְ פֶּשַׁם מְרֻדְכָרִי.”

- 1 (The Torah is acquired by one) who recognizes his place; who
- 2 rejoices in his portion; who makes a fence about his words; who
- 3 claims no merit for himself; who is beloved; who loves God; who
- 4 loves mankind; who loves justice; who loves reproof; who loves

rectitude; who shuns honor; who does not boast of his learning; who does not delight in rendering decisions; who shares in the burden of his colleague, and tips his friend's scales to the side of merit; who establishes him in the truth, and establishes him in peace; whose mind is settled in his study; who asks and answers; hearkens and adds; who learns in order to teach, and learns in order to practice; who enlightens his teacher; who notes with precision his lesson, and conveys a thing in the name of its author. Thus, you learn, that whoever conveys a teaching in the name of its author, brings deliverance to the world, as it is written (*Est.* 7:22): “and Esther told the king thereof in Mordecai's name.”

Kehati

Our Mishnah continues listing the qualities by which the Torah is acquired. Some commentators note the difference in style between this and the preceding Mishnah. Whereas in the opening half of the list (*Mishnah* 5), all items presented complete the phrase: “The Torah is acquired by...” (“by study, by the hearing of the ear, by the ordering of the lips” etc.), the present roll records the qualities of the person who merits to acquire Torah. *Midrash Sh'muel* explains that while the elements enumerated in the earlier part constitute tools for acquiring the Torah, the qualities incorporated in the present Mishnah, are principally means by which the Torah is preserved and fortified in one's mind.

(The Torah is acquired by one) 25. *אֲבָרְכָה אֶת הַיָּמִים בְּאֵימַת הַיָּמִים* who recognizes his place — who properly assesses his own worth and does not push himself beyond his station. According to *Derech Hayim* this refers to a person who, knowing his qualities as well as his shortcomings, will not present his theories before his superiors in wisdom; 26. *וְרַבְרַבָּא דְרֵימָרָא* who rejoices in his portion — is satisfied with what he has and does not neglect his studies out of greed. Alternatively, he joyously praises God for setting his portion among the occupants of the *bet hamidrash*; 27. *אֲבָרְכָה אֶת הַיָּמִים בְּאֵימַת הַיָּמִים* who makes a fence about his words — expressing his thoughts with caution, so as not to stumble and fall into error; 28. *וְרַבְרַבָּא דְרֵימָרָא* who claims no merit for himself — on account of his diligent study of the Torah (see above *Chapt.* 2:8); 29. *אֲהוּב אֶת הַיָּמִים* who is beloved — by people for his virtuous conduct and manners; 30. *אֲהוּב אֶת הַיָּמִים* who loves God — as a result he studies God's Torah for the sheer love of it, whereupon the mysteries of the Torah are revealed to him; 31. *אֲהוּב אֶת הַיָּמִים* who loves mankind — and therefore attracts

people to the Torah, thereby enhancing his own achievements in the realm of Torah study; תדבקת את דברי אהב את הדין — i.e. to act in a just manner, (*Rashi*) and the *Gloss of Vilna* delete this phrase); 32. אהב את התקנות את התקנות — he gratefully accepts the remarks of his critics; 33. אהב את התיקונים את התיקונים — consistently opting for the straight course in life; 34. אהב את הטהרה את הטהרה — avoiding all praise for his scholarship, since it is not for the sake of his reputation that he studies, but for love of the Torah alone; 35. אהב את הטהרה את הטהרה — even in his own inner heart, considering his attainments as of minor significance; 36. אהב את הטהרה את הטהרה — who does not delight in rendering decisions — when faced by the necessity to render a halakhic decision, he does not rejoice, but dreads the possibility of an erroneous judgement. Thus, the Gemara states (*Yev. 109b*): "Let the judge always consider himself as if a sword lay between his thighs and the gates of hell are open beneath him." Moreover (see above Chapt. 4:7): "He who is forward in rendering legal decisions, is foolish, wicked and arrogant;" 37. אהב את הטהרה את הטהרה — who shares the burden of his colleague — ever moved by the suffering of a friend, he extends to him both personal and material assistance, as well as sound advice and proper guidance; 38. אהב את הטהרה את הטהרה — when his companion vacillates between sin and virtue, he prevails upon him to take a positive choice. Alternatively, he consistently accords his friend the benefit of his doubts; 39. אהב את הטהרה את הטהרה — he corrects his error and puts him right; 40. אהב את הטהרה את הטהרה — if a discussion develops into an argument, he reminds his fellow of their amicable relations, and convinces him that it is not willful harassment, but love of the Torah and the search for truth that motivated his dissent; 41. אהב את הטהרה את הטהרה — whose mind is settled in his study — his studies display a calm and regular rather than impulsive and sporadic disposition; 42. אהב את הטהרה את הטהרה — rather than posing mere riddles, his questions are designed to facilitate comprehension, moreover he attempts to find his own answers; 43. אהב את הטהרה את הטהרה — carefully sifting the opinions advanced by others, he adds useful notes of his own to illustrate the subject at hand, as it is said (*Prov. 9:9*): "Instruct a wise man, and he will grow (and make others) yet wiser"; 44. אהב את הטהרה את הטהרה — by rehearsing his lessons so as to teach others, he fortifies his own knowledge; 45. אהב את הטהרה את הטהרה — which requires study in depth, and thorough familiarity with the subject; 46. אהב את הטהרה את הטהרה — by asking relevant questions, the teacher is induced to delve into the core of the subject in search of a correct answer, and this enhances the teacher's own understanding; 47. אהב את הטהרה את הטהרה — who notes with precision his lesson — probing the essence of the various

doctrines advanced by his masters, he searches for a common denominator; 48. אהב את הטהרה את הטהרה — thus (*Koheler Rabbat 2y*): "Unless a disciple quotes the teaching in the name of his master, his Torah is consigned to oblivion the following day." Furthermore (*Tanhuma, Barnabai 27y*): "Whoever fails to cite a Torah lesson in the name of its author, of him Scripture says (*Prov. 22:22*): "Rob not the helpless, because he is helpless." " אהב את הטהרה את הטהרה — you learn that whoever conveys a teaching in the name of its author, brings deliverance to the world, as it is written: "and Esther told the king thereof in Mordecai's name" — whereupon Divine relief came to Israel.

PIRKEI AVOT

CHAPTER 6

MISHNAH 7

גדולה תורה. שהיא נותנת חיים לעושיה בעולם הזה ובעולם
הבא. שנאמר (משל. ו. כג.) "כי-חיים הם למצאיהם ולכל-בשר
מקפא"; ואומר (שם ג. ט.) "רפאות תהי לשרף ושקוי לעצמותיה";
ואומר (שם ג. ט.) "כי לויית חזן הם לראשך וענקים לגרורגרתיה";
ואומר (שם ג. ט.) "מתן לראשך לויית-חזן קטרת תפארת תמננה";
ואומר (שם ג. ט.) "ארך ימים בימינה בשמאולה עשר נקבוד";
ואומר (שם ג. ט.) "כי ארך ימים ושנות חיים ושלום יזכיפו לך".

Great is the Torah, for it gives life to those who practise it in this world and in the world-to-come, as it is written (*Prov. 4:22*): "For they are life to him who finds them, and healing for all of his body." And it says (*ibid. 3:8*): "Let it be a cure for your flesh, and a tonic for your limbs." And it says (*ibid. 3:18*): "She is a tree of life to those who grasp her, and those who hold on to her are safe." And it says (*ibid. 1:9*): "For they are a garland of grace upon your head, and a chain of honor around your neck." And it says (*ibid. 4:9*): "She will

Pirkei Avot 4:13

רַבִּי שִׁמְעוֹן אָמַר, שְׁלֹשֶׁת כְּתָרִים הֵם, כְּתָר תּוֹרָה וְכְתָר קְדוּשָׁה וְכְתָר מַלְכוּת, וְכָתָר עִם טוֹב עוֹלָה עַל כָּלֵךְ.
Rabbi Shimon said: There are three crowns: the crown of Torah, the crown of priesthood and the crown of kingship. But the crown of a good name excels them all.

Slim Shalom

The Hebrew may mean that in addition to these crowns, one needs the crown of a good name, i.e. the crown of a good name must accompany them all.

Rambam

The priesthood went to Aaron... the kingship went to David... but the crown of Torah was set aside for whoever wishes to adorn himself with it. And lest you say that this crown is inferior to the others, it is not so. Rather it is superior to them and both depend on it. For the crown of a good name flows from the Torah, from knowing it and acting according to its precepts. For this is the true basis of a good name.

Artseroll

Crown of a Good Name: This crown adorns someone whose deeds and behavior earn him the respect and affection of his fellows... Even scholars, priests, and kings are lacking if they fail to earn this crown.