חוּמָשׁ עִם רַשִׁ"י · דברים · רְבִיעִי

Complete Word-for-Word Interlinear · Navy & Gold Edition

DEVARIM · 4TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues his review of the tragic episode of the meraglim (spies). He reminds the Bnei Yisrael of Hashem's decree that the generation of the wilderness would not enter the Promised Land, while their young children—whom they feared would be taken captive—would indeed inherit it. Moshe recounts how the people were commanded to turn back toward the wilderness, away from Eretz Yisrael.

We then learn of the tragic aftermath, where the people attempted to force their way into the land against Hashem's explicit warning. Moshe describes their defiant ascent to the hill country, their devastating defeat at the hands of the Amorites, and their subsequent weeping before Hashem, which was not accepted.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

פָּסוּק א

Pasuk 1

וְטַפְּכֶם אֲשֶׁר אֲמַרְתֶּם לָבַז יִהְיֶה וּבְנֵיכֶם אֲשֶׁר לֹא יָדְעוּ הַיּוֹם

And your little ones whom you said for spoil they would be and your children who not know today

טוֹב וָרָע הֵמָּה יָבֹאוּ שָׁמָּה וְלָהֶם אֶתְּנֶנָּה וְהֵם יִירָשׁוּהָ׃

good and bad they shall enter there and to them I will give it and they shall possess it

פָּסוּק ב

Pasuk 2

וְאַתֶּם פְּנוּ לָכֶם וְסָעוּ הַמִּדְבָּרָה דֶּרֶךְ יַם סוּף׃

And as for you turn for yourselves and journey to the wilderness by way of the Sea of Reeds

רַשִׁ"י

פְּנוּ לָכֶם. אָמַרְתִּי לְהַעֲבִיר אֶתְכֶם דֶּרֶךְ רֹחַב אֶרֶץ אֱדוֹם לְצַד צָפוֹן לִכְנֵס

Turn for yourselves. I thought to pass you by way of the breadth of the land of Edom to the side of north to enter

לָאָרֶץ, קִלְקַלְתֶּם וּגְרַמְתֶּם לָכֶם עִכּוּב׃

into the Land you corrupted and you caused for yourselves a delay

רַשִׁ"י

פְּנוּ לָכֶם. לַאֲחוֹרֵיכֶם וְתֵלְכוּ בַּמִּדְבָּר לְצַד יַם סוּף – שֶׁהַמִּדְבָּר

Turn for yourselves. backwards and go in the wilderness towards the side of the Sea of Reeds – for the wilderness

שֶׁהָיוּ מְהַלְּכִים בּוֹ לִדְרוֹמוֹ שֶׁל הַר שֵׂעִיר הָיָה מַפְסִיק בֵּין יַם סוּף לְהַר

that they were traveling in it to the south of Mount Seir was separating between the Sea of Reeds to Mount

שֵׂעִיר – עַתָּה הֻמְשְׁכוּ לְצַד הַיָּם וְתִסַּבְּבוּ אֶת הַר שֵׂעִיר כָּל דְּרוֹמוֹ מִן

Seir now proceed towards the side of the sea and travel round — Mount Seir all of its south from

הַמַּעֲרָב לַמִּזְרָח׃

the west to the east

פָּסוּק ג

Pasuk 3

וַתַּעֲנוּ וַתֹּאמְרוּ אֵלַי חָטָאנוּ לַיהוָה אֲנַחְנוּ נַעֲלֶה וְנִלְחַמְנוּ כְּכֹל

And you answered and you said to me we have sinned to Hashem we will go up and we will fight according to all

אֲשֶׁר צִוָּנוּ יְהוָה אֱלֹהֵינוּ וַתַּחְגְּרוּ אִישׁ אֶת כְּלֵי מִלְחַמְתּוֹ

that commanded us Hashem our God and you girded every man — the weapons of his war

וַתָּהִינוּ לַעֲלֹת הָהָרָה׃

and you prepared to go up to the mountain

רַשִׁ"י

ותהינו. לְשׁוֹן "הִנֵּנוּ" וְנַעֲלִינוּ אֶל הַמָּקוֹם" במדבר י"ד , זֶה הַלָּשׁוֹן

And you readied an expression of here we are and we will go up to the place Bamidbar fourteen , this is the expression

שֶׁאֲמַרְתֶּם לְשׁוֹן "הֵן", כְּלוֹמַר נְזְדַמַּנְתֶּם׃

that you said an expression of yes meaning to say you prepared yourselves

פָּסוּק ד

Pasuk 4

וַיֹּאמֶר יְהוָה אֵלַי אֱמֹר לָהֶם לֹא תַעֲלוּ וְלֹא תִלָּחֲמוּ כִּי אֵינֶנִּי בְּקִרְבְּכֶם

And said Hashem to me say to them do not go up and do not fight for I am not in your midst

וְלֹא תִנָּגְפוּ לִפְנֵי אֹיְבֵיכֶם׃

lest you be routed before your enemies

רַשִׁ"י

לא תעלו. לֹא עֲלִיָּה תְּהֵא לָכֶם אֶלָּא יְרִידָה׃

Do not go up no ascent will there be for you but rather a descent

פָּסוּק ה

Pasuk 5

וָאֲדַבֵּר אֲלֵיכֶם וְלֹא שְׁמַעְתֶּם וַתַּמְרוּ אֶת פִּי יְהוָה וַתָּזִדוּ

And I spoke to you and not did you listen and you rebelled against the word of — Hashem and you acted willfully

וַתַּעֲלוּ הָהָרָה׃

and you ascended the mountain

פָּסוּק ו

Pasuk 6

וַיֵּצֵא הָאֱמֹרִי הַיֹּשֵׁב בָּהָר הַהוּא לִקְרַאתְכֶם וַיִּרְדְּפוּ אֶתְכֶם כַּאֲשֶׁר

And went out the Amorite who dwells in the mountain that towards you and they chased you just as

תַּעֲשֶׂינָה הַדְּבֹרִים וַיַּכְּתוּ אֶתְכֶם בְּשֵׂעִיר עַד חָרְמָה׃

Chormah until in Seir you and they crushed the bees do

רַשִׁ"י

כאשר תעשינה הדברים. מַה הַדְּבוֹרָה הַזֹּאת כְּשֶׁהִיא מַכָּה אֶת הָאָדָם מִיָּד מֵתָה,

dies immediately the person — stings when she this the bee Just as the bees do As

אַף הֵם כְּשֶׁהָיוּ נוֹגְעִים בָּכֶם מִיָּד מֵתִים׃

died immediately you touching when they were they so

פָּסוּק ז

Pasuk 7

וַתָּשֻׁבוּ וַתִּבְכּוּ לִפְנֵי יְהוָה וְלֹא שָׁמַע יְהוָה בְּקֹלְכֶם וְלֹא הֶאֱזִין

did he give ear and not to your voice Hashem did listen but not Hashem before and you wept And you returned

אֲלֵיכֶם׃

to you

רַשִׁ"י

ולא שמע ה' בקלכם. כִּבְיָכוֹל עָשִׂיתֶם מִדַּת רַחֲמָיו כְּאִלּוּ אַכְזָרִי׃

cruel as if His mercy the attribute of you made as it were your voice Hashem heard and not

פָּסוּק ח

Pasuk 8

וַתֵּשְׁבוּ בְקָדֵשׁ יָמִים רַבִּים כַּיָּמִים אֲשֶׁר יְשַׁבְתֶּם׃

you dwelt that like the days many days in Kadesh And you dwelt

רַשִׁ"י

ותשבו בקדש ימים רבים. י"ט שָׁנָה, שֶׁנֶּאֱמַר כימים אשר ישבתם בְּשִׁאָר

in the rest of you dwelt that according to the days as it is said years nineteen many days in Kadesh And you dwelt

הַמַּסָּעוֹת, וְהֵם הָיוּ ל"ח שָׁנָה, י"ט מֵהֶם עָשׂוּ בְקָדֵשׁ וי"ט שָׁנָה הוֹלְכִים

wandering years and nineteen in Kadesh they spent of them nineteen years thirty-eight were and they the journeys

וּמִטַּרְפִּים וְחָזְרוּ לְקָדֵשׁ, כְּמוֹ שֶׁנֶּאֱמַר במדבר ל"ב "וַיְנִיעֵם בַּמִּדְבָּר":

in the wilderness and He made them move thirty-two in Bamidbar it is said just as to Kadesh and they returned and aimless

כָּךְ מָצָאתִי בְּסֵדֶר עוֹלָם׃

Olam in Seder Ifound so

פָּסוּק ט

Pasuk 9

וַנֵּפֶן וַנִּסַּע הַמִּדְבָּרָה דֶּרֶךְ יַם סוּף כַּאֲשֶׁר דִּבֶּר יְהוָה אֵלַי

to me Hashem spoke as Reeds the Sea of by way of to the wilderness and we journeyed And we turned

וַנָּסָב אֶת הַר שֵׂעִיר יָמִים רַבִּים׃

many days Seir Mount — and we circled

רַשִׁ"י

ונפן ונסע המדברה. אִלּוּ לֹא חָטְאוּ הָיוּ עוֹבְרִים דֶּרֶךְ הַר

Mount by way of passed they would have they had sinned not if into the wilderness and we journeyed Then we turned

שֵׂעִיר לִכָּנֵס לָאָרֶץ מִן דְּרוֹמוֹ לִצְפוֹנוֹ, וּבִשְׁבִיל שֶׁקִּלְקְלוּ הָפְכוּ לְצַד
Seir to enter into the Land from its south to its north but because that they degenerated they turned toward the side of

הַמִּדְבָּר, שֶׁהוּא בֵּין יַם סוּף לִדְרוֹמוֹ שֶׁל הַר שֵׂעִיר, וְהָלְכוּ אֵצֶל דְּרוֹמוֹ
the wilderness which is between the Sea of Reeds to the south of Mount Seir and they proceeded alongside its south

מִן הַמַּעֲרָב לַמִּזְרָח דרך ים סוף. דֶּרֶךְ יְצִיאָתָן מִמִּצְרַיִם שֶׁהוּא בְּמִקְצוֹעַ
from the west to the east by way of the Sea of Reeds by the route of their departure from Mitzrayim which is at the corner

דְּרוֹמִית מַעֲרָבִית; מִשָּׁם הָיוּ הוֹלְכִים לְצַד הַמִּזְרָח:
south west from there they were going toward the side of the east

רַשִׁ״י

ונסב את הר שעיר. כָּל דְּרוֹמוֹ עַד אֶרֶץ מוֹאָב:
and we compassed — Mount Seir all of its south until the land of Moav

CHAPTER SUMMARY

The aliyah details the transition from the decree of the wilderness to the actual retreat. After the Bnei Yisrael wept and confessed their sin, they foolishly girded their weapons to fight, ignoring Moshe's warning that Hashem's Presence was not among them. They were utterly routed by the Amorites at Hormah, and despite their tears, Hashem did not heed their cries, leading to their long stay in Kadesh before finally turning back into the wilderness toward the Sea of Reeds.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the painful lesson of the Ma'apilim, the ones who tried to storm the mountain after the decree of the spies. When they realized their sin, they cried out, "We have sinned, we will go up and fight!" It sounds so holy, so full of teshuvah. But Hashem told them, "Do not go up... for I am not in your midst." They went anyway, and the Torah describes how they were chased and crushed like bees.

What was their mistake? They thought that because they felt a sudden burst of inspiration and a desire to do the right thing, they could ignore the actual, practical will of Hashem in that moment. True teshuvah and true avodah do not mean doing what we feel is spiritual; it means doing what Hashem wants from us right now, even if that means accepting a difficult decree, turning back into the wilderness, and waiting.

Sometimes we make a mistake, and in our eagerness to fix it, we rush to do some great, heroic spiritual act that Hashem is not asking of us. We want to "storm the mountain" on our own terms to make ourselves feel better. But the real avodah is kabalas ol, accepting the yoke of Heaven. If Hashem says, "Right now, your job is to sit quietly, to wait, or to do a simple, mundane task," then that is where the Shechinah is.

Today, before you rush to do a "great thing" to make up for a past failure, stop and ask: "What does Hashem actually want from me in this very moment?" Do not look for the dramatic mountain to climb; find the quiet, simple ratzon Hashem right in front of you and submit your will to His.

דַּף יוֹמִי · חֻלִּין · דַּף ע״ו

Daf Yomi · The Full Daf · Elucidated Talmud · Navy & Gold Edition · with Rashi

📖 **THE SUGYA**

In this daf, we dive into the critical halachos of tereifos concerning an animal's legs, specifically focusing on what happens when a limb is severed or when the bone is broken. The Mishnah sets the foundation by distinguishing between a cut below the leg joint, which is kosher, and a cut above the joint, which renders the animal a tereifa. We also introduce the concept of the צוֹמֶת הַגִּידִים (the convergence of sinews), a vital anatomical area that, if removed or damaged, makes the animal unfit.

In the Gemara, our Chachamim analyze the exact anatomical definitions of these areas. We find a beautiful, deep discussion between Rav Yehuda and Ulla regarding which joint the Mishnah is referring to—whether it is the lower joint sold with the head or the upper joint that corresponds to the protruding joint of a camel. The Sugya also brings down the precise boundaries and physical characteristics of the צוֹמֶת הַגִּידִים to help us identify this area in both large and small animals.

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עַמּוּד א׳ DAF 76A

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ בְּהֵמָה שֶׁנֶּחְתְּכוּ רַגְלֶיהָ מִן הָאַרְכּוּבָּה וּלְמַטָּה – כְּשֵׁרָה,

An animal whose legs were severed from the leg joint and below is **kosher**, as this is not a fatal wound;

MISHNAH

מִן הָאַרְכּוּבָּה וּלְמַעְלָה – פְּסוּלָה,

but if they were severed **from the leg joint and above**, the animal is **unfit** as a tereifa.

MISHNAH

וְכֵן שֶׁנִּיטַּל צוֹמֶת הַגִּידִין.

And likewise, an animal **whose convergence of sinews was removed** is a tereifa.

MISHNAH

נִשְׁבַּר הָעֶצֶם, אִם רוֹב הַבָּשָׂר קַיָּים – שְׁחִיטָתוֹ מְטַהַרְתּוֹ, וְאִם לָאו – אֵין שְׁחִיטָתוֹ מְטַהַרְתּוֹ.

If **the bone** of a limb **was broken** but not completely severed, **if the majority of the flesh** surrounding the bone **is intact, its slaughter purifies it** from being neveilah and makes it permitted to eat; **and if not, its slaughter does not purify it.**

גְּמָרָא GEMARA

GEMARA

גְּמָ׳ אָמַר רַב יְהוּדָה אָמַר רַב אָמַר רַבִּי חִיָּיא: לְמַטָּה – לְמַטָּה מִן הָאַרְכּוּבָּה, לְמַעְלָה – לְמַעְלָה מִן הָאַרְכּוּבָּה.

GEMARA: **Rav Yehuda said** that **Rav said** that **Rabbi Chiyya said:** When the Mishnah says **"below,"** it means **below the leg joint;** and when it says **"above,"** it means **above the leg joint.**

STATEMENT

בְּאֵיזוֹ אַרְכּוּבָּה אָמְרוּ? בְּאַרְכּוּבָּה הַנִּמְכֶּרֶת עִם הָרֹאשׁ.

Regarding which leg joint did they say this? **Regarding the leg joint that is sold with the head,** which is the lowest joint of the leg.

STATEMENT

עוּלָּא אָמַר רַבִּי אוֹשַׁעְיָא: כְּנֶגְדּוֹ בְּגָמָל נִיכָּר.

But **Ulla said** that **Rabbi Oshaya said:** It refers to the upper joint, **whose corresponding joint in a camel is noticeable** and protrudes.

OBJECTION

אֲמַר לֵיהּ עוּלָּא לְרַב יְהוּדָה: בִּשְׁלָמָא לְדִידִי דְּאָמֵינָא כְּנֶגְדּוֹ בְּגָמָל נִיכָּר, הַיְינוּ דְּקָתָנֵי: וְכֵן שֶׁנִּיטַּל צוֹמֶת הַגִּידִין,

Ulla said to Rav Yehuda: Granted according to my view, **as I say** it is the joint **whose corresponding joint in a camel is noticeable, that is why it teaches: And likewise,** an animal **whose convergence of sinews was removed** is a tereifa, because the convergence of sinews is located below that upper joint, so we need to be taught that even though a cut below the upper joint is kosher, if the convergence of sinews itself is removed, it is a tereifa.

QUESTION

אֶלָּא לְדִידָךְ, מַאי וְכֵן שֶׁנִּיטַּל צוֹמֶת הַגִּידִין?

But according to your view that the Mishnah refers to the lower joint, and any cut above it is a tereifa, **what is** the purpose of teaching **"And likewise, an animal whose convergence of sinews was removed"?** Since the convergence of sinews is above the lower joint, it is already included in the rule of "above the joint"!

ANSWER

אֲמַר לֵיהּ: רְכוּבָּה בְּלֹא צוֹמֶת הַגִּידִים, וְצוֹמֶת הַגִּידִים בְּלֹא רְכוּבָּה.

Rav Yehuda **said to him:** The Mishnah is teaching two distinct cases: a cut at the **joint without** affecting the **convergence of sinews, and** the removal of the **convergence of sinews without** a cut at the **joint.**

OBJECTION

וְהָא ״נֶחְתְּכוּ״ קָתָנֵי!

Ulla objected: **But doesn't** the Mishnah **teach "were severed,"** which implies the entire leg was cut off, which would automatically include the convergence of sinews?

STATEMENT

אִישְׁתִּיק.

Rav Yehuda **was silent,** as he had no immediate answer.

EXPLANATION

לְבָתַר דִּנְפַק אֲמַר: מַאי טַעְמָא לָא אֲמַרִי לֵיהּ, "לְמַטָּה" – לְמַטָּה מִן הָאַרְכּוּבָּה, "לְמַעְלָה" – לְמַעְלָה מִצּוֹמֶת הַגִּידִין?

After Ulla **left,** Rav Yehuda **said** to himself: **What is the reason I did not say to him** the following answer: **"Below"** means **below the leg joint,** and **"above"** means **above the convergence of sinews?** Thus, the area of the convergence of sinews itself would not be included in "above," and the Mishnah had to teach that if the convergence of sinews itself was removed, it is a tereifa.

REFUTATION

הַדַּר אָמַר: וְלָא אֲמַרִי לֵיהּ, וַאֲמַר לִי: "נֶחְתְּכוּ" קָתָנֵי? הָכָא נָמֵי, "מִן הָאַרְכּוּבָּה וּלְמַעְלָה" קָתָנֵי.

He **then said: But had I said it to him, would he not have said to me,** just as he said **"'were severed' is taught," here too, "from the leg joint and above" is taught,** which implies immediately above the joint, including the convergence of sinews?

STATEMENT

רַב פָּפָּא מַתְנֵי הָכִי: אָמַר רַב יְהוּדָה אָמַר רַב אָמַר רַבִּי חִיָּיא: "לְמַטָּה" – לְמַטָּה מִן הָאַרְכּוּבָּה וּמִצּוֹמֶת הַגִּידִין, "לְמַעְלָה" – לְמַעְלָה מִן הָאַרְכּוּבָּה וּמִצּוֹמֶת הַגִּידִין, וְכֵן שֶׁנִּיטַּל צוֹמֶת הַגִּידִין.

Rav Pappa taught the discussion **this way: Rav Yehuda said** that **Rav said** that **Rabbi Chiyya said: "Below"** means **below the leg joint and below the convergence of sinews; "above"** means **above the leg joint and above the convergence of sinews; and** the Mishnah adds, **"likewise,** if **the convergence of sinews was removed"** it is a tereifa.

STATEMENT

וְאַרְכּוּבָּה גּוּפַהּ כִּדְעוּלָּא אָמַר רַבִּי אוֹשַׁעְיָא.

And the leg joint itself is defined **in accordance with what Ulla said** in the name of **Rabbi Oshaya,** referring to the upper joint.

QUESTION

וּמִי אִיכָּא מִידֵּי, דְּאִילּוּ מִדְּלֵי פָּסֵיק לֵיהּ וַחֲיָה, מִתַּתֵּי פָּסֵיק לֵיהּ וּמֵתָה?

The Gemara asks: **But is there any such thing, that if** one goes **higher up** the leg **and cuts it,** the animal **lives,** but if one goes **lower down and cuts it,** the animal **dies** and is a tereifa? This seems illogical!

ANSWER

אָמַר רַב אָשֵׁי: טְרֵפוֹת קָא מְדַמֵּית לַהֲדָדֵי? אֵין אוֹמְרִין בִּטְרֵפוֹת זוֹ דּוֹמָה לָזוֹ, שֶׁהֲרֵי חוֹתְכָהּ מִכָּאן וּמֵתָה, חוֹתְכָהּ מִכָּאן וְחַיָּה.

Rav Ashi said: Are you comparing different **tereifot to one another? We do not say regarding tereifot that this one is similar to that one, for behold,** in one place **one cuts it from here and it dies,** and in another place **one cuts it from there and it lives.**

QUESTION

וְאֵלּוּ הֵן צוֹמֶת הַגִּידִין?

The Gemara asks: **And which are** the boundaries of **the convergence of sinews?**

STATEMENT

רַבָּה אָמַר רַב אָשֵׁי: דְּאַגַּרְמָא וּלְבַר,

Rabba said in the name of **Rav Ashi:** It is the area **from** where the sinews separate from **the bone and outward,** where they enter the flesh.

STATEMENT

רַבָּה בַּר רַב הוּנָא אָמַר רַב אָשֵׁי: דְּאַגַּרְמָא וּלְגָיו,

Rabba bar Rav Huna said in the name of **Rav Ashi:** It is the area **from** where they lie on **the bone and inward,** before they separate.

STATEMENT

רָבָא בְּרֵיהּ דְּרַבָּה בַּר רַב הוּנָא אָמַר רַב אַסִּי: דְּעִילָּוֵי עַרְקוּמָא.

Rava the son of Rabba bar Rav Huna said in the name of **Rav Assi:** It is the area **that is above the arkuma** bone.

STATEMENT

יָתֵיב הָהוּא מֵרַבָּנַן קַמֵּיהּ דְּרַבִּי אַבָּא, וְיָתֵיב וְקָאָמַר: דְּעַרְקוּמָא גּוּפֵיהּ.

A certain one of the Rabbis sat before Rabbi Abba, and he sat and said: The convergence of sinews includes the area **of the arkuma bone itself.**

RULING

אָמַר לֵיהּ רַבִּי אַבָּא: לָא תְּצִיתוּ לֵיהּ, הָכִי אָמַר רַב יְהוּדָה: הֵיכָא דְּפָרְעִי טַבָּחֵי.

Rabbi Abba said to his students: **Do not listen to him! This is what Rav Yehuda said:** It is **where the butchers split open** the meat to expose the sinews.

STATEMENT

וְהַיְינוּ רָבָא בְּרֵיהּ דְּרַבָּה בַּר רַב הוּנָא אָמַר רַב אַסִּי.

And this is the same as what **Rava the son of Rabba bar Rav Huna said** in the name of **Rav Assi.**

STATEMENT

אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: צוֹמֶת הַגִּידִים שֶׁאָמְרוּ – מְקוֹם שֶׁהַגִּידִין צוֹמְתִין, וְעַד כַּמָּה?

Rav Yehuda said that **Shmuel said: The convergence of sinews that they spoke of** is **the place where the sinews converge. And until how far** does this area extend?

STATEMENT

אֲמַר לֵיהּ הָהוּא מִדְּרַבָּנַן, וְרַב יַעֲקֹב שְׁמֵיהּ: כִּי הֲוֵינַן בֵּי רַב יְהוּדָה אֲמַר לַן: שְׁמַעוּ מִנִּי מִלְּתָא דְּמִגַּבְרָא רַבָּה שְׁמִיעַ לִי, וּמַנּוּ? שְׁמוּאֵל:

A certain one of the Rabbis, and Rav Yaakov was his name, said to him: When we were in the academy of Rav Yehuda, he said to us: Hear from me a matter that I heard from a great man, and who is he? Shmuel:

STATEMENT

צוֹמֶת הַגִּידִין שֶׁאָמְרוּ – מְקוֹם שֶׁהַגִּידִין צוֹמְתִין בּוֹ, וּמִמְּקוֹם שֶׁצּוֹמְתִין עַד מְקוֹם שֶׁמִּתְפַּשְּׁטִין.

The convergence of sinews that they spoke of is the place where the sinews converge, and from the place where they converge until the place where they spread out into the flesh.

STATEMENT

וְכַמָּה? אָמַר אַבָּיֵי: אַרְבָּעָה בַּטְּדֵי בְּתוֹרָא.

And how much is this length? Abaye said: Four fingerbreadths in an ox.

STATEMENT

בְּדַקָּה מַאי? אָמַר אַבָּיֵי: בְּלִיטֵי – הָוֵי צוֹמֶת הַגִּידִים, בְּלִיעֵי – לָא הָוֵי צוֹמֶת הַגִּידִים.

In a small animal, what is the rule? Abaye said: Those parts of the sinews that protrude are considered the convergence of sinews, but those that are absorbed and hidden in the flesh are not considered the convergence of sinews.

STATEMENT

אַשּׁוּנֵי – הָוֵי צוֹמֶת הַגִּידִים, רַכִּיכֵי – לָא הָוֵי צוֹמֶת הַגִּידִים,

Those that are hard are considered the convergence of sinews, but those that are soft are not considered the convergence of sinews.

STATEMENT

אַלִּימֵי – הָוֵי צוֹמֶת הַגִּידִים, קַטִּינֵי – לָא הָוֵי צוֹמֶת הַגִּידִים,

Those that are thick are considered the convergence of sinews, but those that are thin are not considered the convergence of sinews.

STATEMENT

חִוָּרֵי – הָוֵי צוֹמֶת הַגִּידִים, לָא חִוָּרֵי – לָא הָוֵי צוֹמֶת הַגִּידִים.

Those that are white are considered the convergence of sinews, but those that are not white are not considered the convergence of sinews.

עמוד ב׳ DAF 76B

STATEMENT

מָר בַּר רַב אָשֵׁי אָמַר: כֵּיוָן דְּזִיגִי – אַף עַל גַּב דְּלָא חִוָּרֵי.

Mar bar Rav Ashi said: Once the sinews are translucent, even though they are not yet fully white, they are already considered halachically to be part of the convergence of sinews.

STATEMENT

אָמַר אַמֵּימָר מִשְּׁמֵיהּ דְּרַב זְבִיד: תְּלָתָא חוּטֵי הָווּ, חַד אַלִּימָא וּתְרֵי קַטִּינֵי.

Ameimar said in the name of Rav Zevid: There are three strands, i.e., sinews, in the convergence; **one is thick and two are thin**.

EXPLANATION

אִיפְּסִיק אַלִּימָא – אַזְדָּא רוֹב בִּנְיָן, אִיפְּסִיק קַטִּינֵי – אַזְדָּא רוֹב מִנְיָן.

If **the thick one was severed, the majority of the structure is gone**, since it is thicker than the other two combined; if **the thin ones were severed, the majority of the number** of sinews **is gone**. If either type of majority is severed, the animal is a tereifa.

STATEMENT

מָר בַּר רַב אָשֵׁי מַתְנֵי לְקוּלָּא: אִיפְּסִיק אַלִּימָא – הָאִיכָּא רוֹב מִנְיָן, אִיפְּסִיק קַטִּינֵי – הָאִיכָּא רוֹב בִּנְיָן.

Mar bar Rav Ashi teaches a version of this ruling **to be lenient: If the thick one was severed, behold there is** still **a majority of the number** remaining intact, so it is kosher; if **the thin ones were severed, behold there is** still **a majority of the structure** remaining, so it is kosher.

STATEMENT

בְּעוֹפוֹת שִׁיתְּסַר חוּטֵי הָווּ, אִיפְּסִיק חַד מִינַּייְהוּ – טְרֵפָה.

The Gemara notes: **In birds, there are sixteen strands;** if even **one of them was severed,** it is a **tereifa**.

STATEMENT

אָמַר מָר בַּר רַב אָשֵׁי: הֲוָה קָאֵימְנָא קַמֵּיהּ דְּאַבָּא, וְאַייְתוֹ לְקַמֵּיהּ עוֹפָא, וּבְדַק וְאַשְׁכַּח בֵּיהּ חֲמִיסַר.

Mar bar Rav Ashi said: I was standing before father, Rav Ashi, **and they brought before him a bird, and he examined** it **and found in it** only **fifteen** sinews.

STATEMENT

הֲוָה חַד דַּהֲוָה שָׁנֵי מֵחַבְרֵיהּ, נַפְּצֵיהּ וְאַשְׁכַּח תְּרֵי.

There was one sinew **that was different from its fellows** in thickness; **he split it apart and found** that it was actually **two** sinews joined together, making sixteen.

STATEMENT

אָמַר רַב יְהוּדָה אָמַר רַב: צוֹמֶת הַגִּידִין שֶׁאָמְרוּ בְּרוּבּוֹ; מַאי רוּבּוֹ? רוֹב אֶחָד מֵהֶן.

Rav Yehuda said that **Rav said: The convergence of sinews of which** the Sages **spoke**, stating that if it is severed the animal is a tereifa, refers to when **the majority of it** is severed. **What is the meaning of 'the majority of it'? The majority of one of them**, i.e., the majority of any single sinew.

STATEMENT

כִּי אַמְרִיתַהּ קַמֵּיהּ דִּשְׁמוּאֵל, אָמַר לִי: מִכְּדֵי תְּלָתָא הָווּ, כִּי מִיפְּסִיק חַד מִינַּייְהוּ לִגְמָרֵי, הָא אִיכָּא תְּרֵי.

Rav Yehuda added: **When I stated this** halakha **before Shmuel, he said to me: Since they are three** sinews, **when one of them is severed entirely, behold there are** still **two** remaining, which is a majority of the convergence, so it is kosher.

INFERENCE

טַעְמָא דְּאִיכָּא תְּרֵי, הָא לֵיכָּא תְּרֵי – לָא, וּפְלִיגָא דְּרַבְּנַאי, דְּאָמַר רַבְּנַאי אָמַר שְׁמוּאֵל: צוֹמֶת הַגִּידִים, אֲפִילּוּ לֹא נִשְׁתַּיֵּיר בָּהּ אֶלָּא כְּחוּט הַסַּרְבָּל – כְּשֵׁרָה.

The Gemara infers: **The reason** it is kosher **is because there are two** remaining; **but if there are not two** remaining, it is **not** kosher. **And** this version of Shmuel **disagrees with** the opinion of **Rabbenai, as Rabbenai says** that **Shmuel says: Regarding the convergence of sinews, even if there remains of it only like the thread of a cloak** [hasarbal], **it is kosher**.

STATEMENT

וְאִיכָּא דְּאָמְרִי: מַאי רוּבּוֹ? רוֹב כָּל אֶחָד וְאֶחָד.

And some say there is another version of this discussion: **What is the meaning of 'the majority of it'? The majority of each and every one** of the three sinews.

STATEMENT

כִּי אַמְרִיתַהּ קַמֵּיהּ דִּשְׁמוּאֵל, אָמַר לִי: מִכְּדֵי תְּלָתָא הָווּ, הָאִיכָּא תְּלָתָא דְּכֹל חַד וְחַד מְסַיַּיע לֵיהּ לְרַבְּנַאי, דְּאָמַר רַבְּנַאי אָמַר שְׁמוּאֵל: צוֹמֶת הַגִּידִין שֶׁאָמְרוּ, אֲפִילּוּ לֹא נִשְׁתַּיֵּיר בָּהּ אֶלָּא כְּחוּט הַסַּרְבָּל – כְּשֵׁרָה.

Rav Yehuda added: **When I stated this** halakha **before Shmuel, he said to me: Since they are three** sinews, **behold there is** a third of **each and every one** remaining, and that is sufficient. The Gemara notes: This version of Shmuel **supports** the opinion of **Rabbenai, as Rabbenai says** that **Shmuel says: The convergence of sinews of which they spoke, even if there remains of it only like the thread of a cloak, it is kosher**.

מִשְׁנָה MISHNAH

MISHNAH

נִשְׁבַּר הָעֶצֶם כּוּ'.

We learned in the Mishnah: **If the bone was broken** etc.

גְּמָרָא GEMARA

STATEMENT

אָמַר רַב: לְמַעְלָה מִן הָאַרְכּוּבָּה, אִם רוֹב הַבָּשָׂר קַיָּים – זֶה וָזֶה מוּתָּר, וְאִם לָאו – זֶה וָזֶה אָסוּר.

Rav said: If the bone was broken **above the leg joint, if the majority of the flesh is intact,** both **this**, the animal, **and that**, the limb, **are permitted; but if not,** both **this and that are prohibited**.

STATEMENT

לְמַטָּה מִן הָאַרְכּוּבָּה, אִם רוֹב הַבָּשָׂר קַיָּים – זֶה וָזֶה מוּתָּר, אִם לָאו – אֵבֶר אָסוּר וּבְהֵמָה מוּתֶּרֶת.

If the bone was broken **below the leg joint, if the majority of the flesh is intact,** both **this and that are permitted; if not, the limb is prohibited, but the animal is permitted**.

STATEMENT

וּשְׁמוּאֵל אָמַר: בֵּין לְמַעְלָה בֵּין לְמַטָּה, אִם רוֹב הַבָּשָׂר קַיָּים – זֶה וָזֶה מוּתָּר, אִם לָאו – אֵבֶר אָסוּר, וּבְהֵמָה מוּתֶּרֶת.

And Shmuel said: Whether above or below the leg joint, the halakha is the same: **if the majority of the flesh is intact,** both **this and that are permitted; if not, the limb is prohibited, and the animal is permitted**.

OBJECTION

מַתְקֵיף לַהּ רַב נַחְמָן לִשְׁמוּאֵל: יֹאמְרוּ "אֵבֶר מִמֶּנָּה מוּטָּל בָּאַשְׁפָּה וּמוּתֶּרֶת"?

Rav Nachman challenged Shmuel: Will people not **say, 'A limb from it is cast in the garbage, and yet** the animal itself **is permitted'**? This will lead to confusion.

OBJECTION

אֲמַר לֵיהּ רַב אַחָא בַּר רַב הוּנָא לְרַב נַחְמָן: לְרַב נָמֵי יֹאמְרוּ "אֵבֶר מִמֶּנָּה מוּטָּל בָּאַשְׁפָּה וּמוּתֶּרֶת"!

Rav Acha bar Rav Huna said to Rav Nachman: According to Rav as well, in a case below the joint where the flesh is not intact, will people not **say, 'A limb from it is cast in the garbage, and yet** the animal itself **is permitted'**?

RESOLUTION

אֲמַר לֵיהּ: הָכִי קָאָמֵינָא, אֵבֶר שֶׁחַיָּה מִמֶּנָּה מוּטָּל בָּאַשְׁפָּה, וּמוּתֶּרֶת?

Rav Nachman **said to him: This is what I meant to say:** Will they say, **'A limb upon which** the animal's **life depends**, i.e., which if severed entirely renders it a tereifa, **is cast in the garbage, and yet** the animal **is permitted'**? This concern only applies above the joint, as Shmuel rules.

STATEMENT

שְׁלַחוּ מִתָּם: הִלְכְתָא כְּוָותֵיהּ דְּרַב, הֲדוּר שְׁלַחוּ: כְּוָותֵיהּ דִּשְׁמוּאֵל, הֲדוּר שְׁלַחוּ: כְּוָותֵיהּ דְּרַב, וְאֵבֶר עַצְמוֹ מְטַמֵּא בְּמַשָּׂא.

They sent from there, Eretz Yisrael: **The halakha is in accordance with Rav. They sent again:** The halakha is **in accordance with Shmuel. They sent again:** The halakha is **in accordance with Rav, and** furthermore, the **limb itself imparts tumah through carrying** as a limb from a living animal.

OBJECTION

מֵתִיב רַב חִסְדָּא: לֹא, אִם טְיְהֲרָה שְׁחִיטַת טְרֵפָה אוֹתָהּ וְאֶת הָאֵבֶר הַמְּדוֹלְדָּל בָּהּ – דָּבָר שֶׁגּוּפָהּ, תְּטַהֵר אֶת הָעוּבָּר – דָּבָר שֶׁאֵינוֹ גּוּפָהּ?

Rav Chisda challenged this from a Mishnah: **'No, if the slaughter of a tereifa purifies it and the dangling limb on it** from the tumah of nevelah, because the limb is **something that is part of its body, shall it** also **purify the fetus, which is something that is not part of its body?'** This implies that slaughtering purifies a dangling limb, contrary to the ruling sent from Eretz Yisrael!

OBJECTION

אֲמַר לֵיהּ רַבָּה: הַדּוֹרֵי אַפִּירְכִי לְמָה לָךְ? אוֹתֵיב מִמַּתְנִיתִין!

Rabbah said to him: Why do you need to go around to find difficulties from a kal vachomer in a Mishnah? **Object** directly **from our Mishnah** itself, which says that slaughtering renders it permitted!

PROOF

נִשְׁחֲטָה בְּהֵמָה – הוּכְשְׁרוּ בְּדָמֶיהָ, דִּבְרֵי רַבִּי מֵאִיר. רַבִּי שִׁמְעוֹן אוֹמֵר: לֹא הוּכְשְׁרוּ.

Rabbah continued: For we learned in a Mishnah: If **the animal was slaughtered,** the dangling limb **is made susceptible to tumah by its blood; these are the words of Rabbi Meir. Rabbi Shimon says: They are not made susceptible** because the slaughter does not affect the limb. Thus, Rabbi Meir holds the limb is purified from nevelah.

ANSWER

אֲמַר לֵיהּ: מַתְנִיתִין אֵיפָא לְדַחוּיֵי, כִּדְדָחֵינַן.

Rav Chisda **said to him:** That **Mishnah can be deflected, as we deflect it** elsewhere, whereas my proof was more absolute.

STATEMENT

כִּי סָלֵיק רַבִּי זֵירָא, אַשְׁכְּחֵיהּ לְרַב יִרְמְיָה דְּיָתֵיב וְקָאָמַר לַהּ לְהָא שְׁמַעְתָּא.

When Rabbi Zeira went up to Eretz Yisrael, **he found Rav Yirmeyah sitting and stating this halakha** of Rav.

STATEMENT

אֲמַר לֵיהּ: יִישַׁר, וְכֵן תַּרְגְּמַהּ אַרְיוֹךְ בְּבָבֶל. אַרְיוֹךְ מַנּוּ? שְׁמוּאֵל. וְהָא מִיפְּלָג פְּלִיג! הַדַּר בֵּיהּ שְׁמוּאֵל לְגַבֵּיהּ דְּרַב.

Rabbi Zeira **said to him: May your strength be straight, and so did Aryoch explain it in Bavel. Who is Aryoch? Shmuel.** The Gemara asks: **But did he not disagree** with Rav? The Gemara answers: **Shmuel retracted his opinion to agree with Rav.**

BRAISA

תָּנוּ רַבָּנַן: נִשְׁבַּר הָעֶצֶם וְיָצָא לַחוּץ, אִם עוֹר וּבָשָׂר חוֹפִין אֶת רוּבּוֹ – מוּתָּר, אִם לָאו – אָסוּר.

The Rabbis taught in a Braisa: **If the bone was broken and protruded outward, if skin and flesh cover the majority of it, it is permitted; if not, it is prohibited.**

STATEMENT

וְכַמָּה רוּבּוֹ? כִּי אֲתָא רַב דִּימִי אָמַר רַבִּי יוֹחָנָן: רוֹב עוֹבְיוֹ, וְאָמְרִי לַהּ: רוֹב הֶקֵּיפוֹ.

And how much is 'the majority of it'? When Rav Dimi came, he said that **Rabbi Yochanan said: The majority of its thickness; and some say: The majority of its circumference.**

RULING

אָמַר רַב פָּפָּא: הִלְכָךְ, בָּעֵינַן רוֹב עוֹבְיוֹ וּבָעֵינַן רוֹב הֶקֵּיפוֹ.

Rav Pappa said: Therefore, we require both **the majority of its thickness and we require the majority of its circumference** to be stringent.

STATEMENT

אָמַר עוּלָּא אָמַר רַבִּי יוֹחָנָן: עוֹר הֲרֵי הוּא כִּבְשָׂר.

Ulla said that **Rabbi Yochanan said: Skin is like flesh** for the purpose of covering the break.

OBJECTION

אֲמַר לֵיהּ רַב נַחְמָן לְעוּלָּא: וְלֵימָא מָר עוֹר מִצָּרֵף לִבָשָׂר, דְּהָא "עוֹר וּבָשָׂר" קָתָנֵי!

Rav Nachman said to Ulla: But let Master say that **skin combines with flesh**, **as** the Braisa **teaches 'skin and flesh'** together!

ANSWER

אֲמַר לֵיהּ: אֲנַן "עוֹר אוֹ בָשָׂר" תָּנֵינַן.

Ulla **said to him: We learned** the Braisa as **'skin or flesh'**, meaning either one alone is sufficient.

STATEMENT

אִיכָּא דְּאָמְרִי [אָמַר עוּלָּא], אָמַר רַבִּי יוֹחָנָן: עוֹר מִצְטָרֵף לִבָשָׂר.

Some say a different version: **Ulla said** that **Rabbi Yochanan said: Skin combines with flesh**.

OBJECTION

אֲמַר לֵיהּ רַב נַחְמָן לְעוּלָּא: וְלֵימָא מָר עוֹר מַשְׁלִים לִבָשָׂר לְחוּמְרָא!

Rav Nachman said to Ulla: But let Master say that **skin** only **completes the flesh as a stringency**, but skin alone is not enough!

PROOF

אֲמַר לֵיהּ: אֲנָא עוֹבְדָא יָדַעְנָא, דְּהָהוּא בַּר גּוֹזָלָא דַּהֲוָה בֵּי רַבִּי יִצְחָק, דְּעוֹר מִצָּרֵף לִבָשָׂר הֲוָה, וַאֲתָא לְקַמֵּיהּ דְּרַבִּי יוֹחָנָן וְאַכְשְׁרֵיהּ.

Ulla **said to him: I know of an actual case, of a certain young pigeon that was in the house of Rabbi Yitzchak, where** only **skin combined with the flesh, and it came before Rabbi Yochanan and he declared it kosher**.

REFUTATION

אֲמַר לֵיהּ: בַּר גּוֹזָלָא קָאָמְרַתְּ? בַּר גּוֹזָלָא דְּרַכִּיךְ שָׁאנֵי.

Rav Nachman **said to him: You speak of a young pigeon? A young pigeon is different because its** skin **is soft** and like flesh, but this does not apply to other animals.

STATEMENT

הָנְהוּ גִּידִין רַכִּין דַּאֲתוֹ לְקַמֵּיהּ דְּרַבָּה, אָמַר רַבָּה: לְמַאי לֵיחוּשׁ לְהוּ? חֲדָא, דְּאָמַר רַבִּי יוֹחָנָן: גִּידִין שֶׁסּוֹפָן לְהֵקָּשׁוֹת

Regarding **certain soft sinews that came before Rabbah, Rabbah said: For what should we concern ourselves with them? Firstly, as Rabbi Yochanan said: Sinews that are destined to harden** are considered hard already.

SUMMARY

The daf begins with the Mishnah's ruling that severing an animal's leg below the joint is kosher, while severing it above the joint, or removing the convergence of sinews (צוֹמֶת הַגִּידִים), makes it a tereifa. If a bone is broken but the majority of the surrounding flesh remains intact, shechitah still purifies the animal from being neveilah and permits it for eating. The Gemara then debates the definition of the "leg joint," contrasting the view of Rav Yehuda (who identifies it as the lower joint) with

Ulla's view in the name of Rabbi Oshaya (who identifies it as the upper joint). Finally, the Gemara explores the exact boundaries of the convergence of sinews, bringing various opinions from Rabba, Rav Assi, and Shmuel, and provides practical physical signs—such as hardness, thickness, and whiteness—to identify these crucial sinews in both oxen and smaller animals.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In today's sugya, the Gemara asks a question that seems to make perfect sense to our human minds: how can it be that if you cut an animal's leg higher up it lives, but if you cut it lower down, at the convergence of the sinews, it dies? This seems completely backwards! To this, Rav Ashi gives us a fundamental rule in the laws of tereifos: "We do not compare different tereifot to one another, for behold, in one place one cuts it from here and it dies, and in another place one cuts it from there and it lives." The physical reality of what causes a fatal wound is a decree of the Torah, and our own human logic cannot always map out why one vulnerability is fatal while another is not.

This deep principle is not just about the physical anatomy of a kosher animal; it is a profound guide for our own avodah and how we look at our spiritual lives. So often, we try to apply our own logical calculations to our spiritual health. We think to ourselves, "If I can handle this major challenge, surely this small compromise won't hurt me," or "If that person fell from a seemingly minor test, then I must be in total danger." But Hashem created the human neshama with its own hidden spiritual anatomy. What keeps one person spiritually alive might be different from what causes another to stumble, and a small, seemingly minor point of vulnerability, like the small convergence of sinews, can sometimes be the very thing upon which our entire spiritual vitality depends.

We must stop comparing our spiritual struggles and situations to those of others, or even to our own past experiences. Hashem knows exactly how He designed your neshama and what it needs to stay healthy and whole. Instead of trying to rationalize why a certain mitzvah or fence is so critical, we must treat every single detail of halacha and every personal boundary with the utmost care, recognizing that we do not always see where the vital lifelines of our connection to Hashem truly run.

Today, identify one small spiritual boundary or halachic detail that you usually overlook because it seems "minor" or illogical to you, and guard it with absolute care, trusting that Hashem knows exactly what keeps your neshama alive.

הִלְכוֹת תַּלְמוּד תּוֹרָה · פֶּרֶק שִׁשִּׁי

Learned like the daf, the literal words in bold, flowing with the elucidation

📖 **CHAPTER PREVIEW**

In this chapter, we learn the beautiful and essential halachos of showing proper kavod to a Torah sage, even if he is not one's own rebbe. Hashem commands us in the Torah to stand up before a zakein, which refers to a wise person who has acquired Torah wisdom. We will learn the specific guidelines of when and where this obligation applies, such as the requirement to stand when the sage comes within four cubits, and the places where standing is not appropriate.

We will also see how the Torah protects a person from financial loss, exempting craftsmen from standing while they are in the middle of their work. The chapter also guides the sages themselves on how to conduct themselves with deep humility, avoiding putting themselves in a position where they would trouble the tzibbur to stand up for them.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

הֲלָכָה א

Halacha 1 · The Mitzvah to Respect and Stand Before a Torah Sage

כָּל תַּלְמִיד חָכָם

Every Torah scholar,

מִצְוָה לְהַדְּרוֹ

it is a **mitzvah to respect him**,

וְאַף עַל פִּי שֶׁאֵינוֹ רַבּוֹ

and even though he is not his own **teacher**,

שֶׁנֶּאֱמַר

as it is said in the Torah in Sefer Vayikra,

"מִפְּנֵי שֵׂיבָה תָּקוּם וְהָדַרְתָּ פְּנֵי זָקֵן".

"Before a hoary head you shall rise, and you shall respect the face of an elder."

זָקֵן זֶה שֶׁקָּנָה חָכְמָה.

An **elder, this** refers to one **who has acquired wisdom**.

וּמֵאֵימָתַי חַיָּבִין לַעֲמֹד מִפָּנָיו.

And from when is one obligated to stand before him?

מִשֶּׁיִּקָּרֵב מִמֶּנּוּ בְּאַרְבַּע אַמּוֹת

From when he approaches within four cubits of him,

עַד שֶׁיַּעֲבֹר מִכְּנֶגֶד פָּנָיו:

and the obligation to stand remains **until he passes from before his face**.

הֲלָכָה ב

Halacha 2 · Exemption from Standing in Bathhouses and During Melacha

אֵין עוֹמְדִין מִפָּנָיו

We do not stand before him, the Torah scholar,

לֹא בְּבֵית הַמֶּרְחָץ וְלֹא בְּבֵית הַכִּסֵּא

not in a bathhouse and not in a bathroom, because these are places where showing honor is inappropriate,

שֶׁנֶּאֱמַר ויקרא יט לב "תָּקוּם וְהָדַרְתָּ"

as it is said in the Torah (Vayikra 19:32), **"You shall rise and you shall honor,"**

קִימָה שֶׁיֵּשׁ בָּהּ הִדּוּר.

which teaches that the Torah only obligated **a rising that has in it honor**, which excludes these undignified places.

וְאֵין בַּעֲלֵי אֻמָּנִיּוֹת חַיָּבִין לַעֲמֹד מִפְּנֵי תַּלְמִידֵי חֲכָמִים

And craftsmen are not obligated to stand before Torah scholars

בְּשָׁעָה שֶׁעוֹסְקִין בִּמְלַאכְתָּן

at the time that they are occupied with their work,

שֶׁנֶּאֱמַר תָּקוּם וְהָדַרְתָּ

as it is said, "You shall rise and you shall honor";

מַה הִדּוּר שֶׁאֵין בָּהּ חֶסְרוֹן כִּיס

just as the **"honoring"** mentioned in the verse is something **that does not involve a financial loss**,

אַף קִימָה שֶׁאֵין בָּהּ חֶסְרוֹן כִּיס.

so too, the obligation of **"rising"** is only that **which does not involve a financial loss**, and craftsmen would lose money by interrupting their work.

וּמִנַּיִן שֶׁלֹּא יַעֲצִים עֵינָיו מִן הֶחָכָם

And from where do we know **that a person may not shut his eyes from the scholar**

כְּדֵי שֶׁלֹּא יִרְאֶהוּ עַד שֶׁלֹּא יַעֲמֹד מִפָּנָיו.

in order that he will not see him, so that he will not have to **stand before him**?

שֶׁנֶּאֱמַר וְיָרֵאתָ מֵאֱלֹהֶיךָ.

As it is said at the end of that same verse, **"And you shall fear your God."**

הָא כָּל דָּבָר שֶׁהוּא מָסוּר לַלֵּב

Behold, any matter that is given over to the heart—meaning, a hidden motive that only the person himself knows—

נֶּאֱמַר בּוֹ וְיָרֵאתָ מֵאֱלֹהֶיךָ:

it is said concerning it, "And you shall fear your God," because Hashem knows the true thoughts of the heart.

הֲלָכָה ג

Halacha 3 · A Sage Avoiding Troubling the Public to Stand for Him

אֵין רָאוּי לְחָכָם שֶׁיַּטְרִיחַ אֶת הָעָם

It is not proper for a sage that he trouble the people

וְיכַוֵּן עַצְמוֹ לָהֶן כְּדֵי שֶׁיַּעַמְדוּ מִפָּנָיו

and direct himself to them in order that they stand before him,

אֶלָּא יֵלֵךְ בְּדֶרֶךְ קְצָרָה

rather he should go by a short way

וּמִתְכַּוֵּן שֶׁלֹּא יִרְאוּ אוֹתוֹ

and intending that they not see him,

כְּדֵי שֶׁלֹּא יַטְרִיחֵן לַעֲמֹד.

in order that he not trouble them to stand.

וְהַחֲכָמִים הָיוּ מַקִּיפִין וְהוֹלְכִין בְּדֶרֶךְ הַחִיצוֹנָה

And the Sages would go around and walk by the outer way,

שֶׁאֵין מַכִּירֵיהֶן מְצוּיִין שָׁם

where those who recognize them are not found there,

כְּדֵי שֶׁלֹּא יַטְרִיחוּם:

in order that they not trouble them to stand up for them.

הֲלָכָה ד

Halacha 4 · One Who Rides is Considered Like One Who Walks Regarding Standing

רוֹכֵב חֲרֵי הוּא כְּמְהַלֵּךְ

One who rides on an animal, **behold he is like one who walks** on foot regarding the laws of showing honor,

וּכְשֵׁם שֶׁעוֹמְדִים מִפְּנֵי הַמְהַלֵּךְ

and just as we are obligated to **stand before one who walks** by,

כָּךְ עוֹמְדִין מִפְּנֵי הָרוֹכֵב:

so too **we stand before one who rides** by.

הֲלָכָה ה

Halacha 5 · The Order of Walking on the Way for a Master and His Disciples

שְׁלֹשָׁה שֶׁהָיוּ הוֹלְכִין בַּדֶּרֶךְ.

Three Torah scholars **who were walking on the way** should arrange themselves so that

הָרַב בָּאֶמְצַע

the master walks **in the middle,**

גָּדוֹל מִימִינוֹ

the **greater** of the two disciples walks **on his right,**

וְקָטָן מִשְּׂמֹאלוֹ:

and the **lesser** disciple walks **on his left.**

הֲלָכָה ו

Halacha 6 · Laws of Standing in Deference to a Sage, Av Beis Din, and Nasi

הָרוֹאֶה חָכָם

One who sees a sage

אֵינוֹ עוֹמֵד מִפָּנָיו

does not have to **stand before him**

עַד שֶׁיַּגִּיעַ לוֹ לְאַרְבַּע אַמּוֹת.

until he reaches within four cubits of him.

וְכֵיוָן שֶׁעָבַר יוֹשֵׁב.

And once he has passed by, the onlooker **sits** down again.

רָאָה אַב בֵּית דִּין

If **he saw the Av Beis Din,**

עוֹמֵד מִלְּפָנָיו מִשֶּׁיִּרְאֶנּוּ מֵרָחוֹק מְלֹא עֵינָיו

he stands before him from when he sees him from afar, as soon as he is within the fullness of his eyes' sight,

וְאֵינוֹ יוֹשֵׁב עַד שֶׁיַּעֲבֹר מֵאַחֲרָיו אַרְבַּע אַמּוֹת.

and he does not sit until he passes behind him four cubits.

רָאָה אֶת הַנָּשִׂיא

If he saw the Nasi,

עוֹמֵד מִלְּפָנָיו מְלֹא עֵינָיו

he stands before him as soon as he is within the fullness of his eyes' sight,

וְאֵינוֹ יוֹשֵׁב עַד שֶׁיֵּשֵׁב בִּמְקוֹמוֹ

and he does not sit until the Nasi sits in his place,

אוֹ עַד שֶׁיִּתְכַּסֶּה מֵעֵינָיו.

or until he is hidden from his eyes.

וְהַנָּשִׂיא שֶׁמָּחַל עַל כְּבוֹדוֹ

And the Nasi who forgave his honor,

כְּבוֹדוֹ מָחוּל.

his honor is forgiven.

כְּשֶׁהַנָּשִׂיא נִכְנָס

When the Nasi enters the Beis Medrash,

כָּל הָעָם עוֹמְדִים

all the people stand,

וְאֵינָן יוֹשְׁבִין עַד שֶׁיֹּאמַר לָהֶם שְׁבוּ.

and they do not sit until he says to them, "sit."

כְּשֶׁאָב בֵּית דִּין נִכְנָס

When the Av Beis Din enters,

עוֹשִׂין לוֹ שְׁתֵּי שׁוּרוֹת

they make for him two rows of people,

וְעוֹמְדִין מִכָּאן וּמִכָּאן

and they stand from here and from here on either side,

עַד שֶׁנִּכְנָס וְיוֹשֵׁב בִּמְקוֹמוֹ

until he enters and sits in his place,

וּשְׁאָר הָעָם יוֹשְׁבִין בִּמְקוֹמָן:

and the rest of the people sit in their places.

הֲלָכָה ז

Halacha 7 · Showing Honor to a Sage Upon Entering the House of Study

חָכָם שֶׁנִּכְנָס

Regarding **a sage who enters** a study hall or a gathering,

כָּל שֶׁיַּגִּיעַ לוֹ בְּאַרְבַּע אַמּוֹת עוֹמֵד מִלְּפָנָיו

everyone whom he reaches within four cubits of distance **stands before him** out of respect.

אֶחָד עוֹמֵד וְאֶחָד יוֹשֵׁב

As he walks by, **one stands and one sits**—meaning, as he moves along, those he has passed may sit down while those he approaches must stand—

עַד שֶׁנִּכְנָס וְיוֹשֵׁב בִּמְקוֹמוֹ.

and this process continues **until he enters and sits in his** own designated **place**.

בְּנֵי חֲכָמִים וְתַלְמִידֵי חֲכָמִים

The sons of sages and the disciples of sages,

בִּזְמַן שֶׁהָרַבִּים צְרִיכִין לָהֶם

at a time that the public needs them to teach or to clarify a halachic matter,

מְקַפְּצִין עַל רָאשֵׁי הָעָם וְנִכְנָסִים לִמְקוֹמָם.

may leap over the heads of the people who are sitting on the floor **and enter to their place**, and we do not worry about them appearing haughty.

וְאֵין שֶׁבַח לְתַלְמִידֵי חֲכָמִים שֶׁיִּכָּנְסוּ לָאַחֲרוֹנָה.

And it is not praiseworthy for disciples of sages that they should enter last, as this forces the congregation to stand up for them and disrupts the learning.

יָצָא לְצָרְכּוֹ חוֹזֵר לִמְקוֹמוֹ.

If a disciple **went out for a** personal **need**, **he may return to his place** even if it requires stepping over others.

בְּנֵי חֲכָמִים בִּזְמַן שֶׁיֵּשׁ בָּהֶן דַּעַת לִשְׁמֹעַ

The sons of sages who sit before their father, **at a time that there is in them understanding to listen** and comprehend the Torah being taught,

הוֹפְכִין פְּנֵיהֶן כְּלַפֵּי אֲבִיהֶן.

turn their faces toward their father to show him respect and to learn from him.

אֵין בָּהֶן דַּעַת לִשְׁמֹעַ

But if **there is not in them understanding to listen** and follow the shiur,

הוֹפְכִין פְּנֵיהֶן כְּלַפֵּי הָעָם:

they turn their faces toward the people, so they do not appear to be ignoring their father's teaching.

הֲלָכָה ח

Halacha 8 · Limiting the Standing for a Constant Teacher to Avoid Exceeding the Honor of Heaven

תַּלְמִיד שֶׁהוּא יוֹשֵׁב לִפְנֵי רַבּוֹ תָּמִיד

A student who is sitting before his teacher constantly, learning from him all day,

אֵינוֹ רַשַּׁאי לַעֲמֹד מִפָּנָיו

is not permitted to stand before him every single time the teacher enters or exits,

אֶלָּא שַׁחֲרִית וְעַרְבִית בִּלְבַד

except morning and evening only,

שֶׁלֹּא יְהֵא כְּבוֹדוֹ מְרֻבֶּה מִכְּבוֹד שָׁמַיִם:

so that his honor should not be greater than the honor of Heaven, as a person only accepts the yoke of Hashem's sovereignty twice a day when reciting the Shema.

הֲלָכָה ט

Halacha 9 · The Obligation to Stand and Show Respect for an Extremely Elderly Person and an Elderly Gentile

מִי שֶׁהוּא זָקֵן מְפֻלָּג בְּזִקְנָה

One who is an elder exceedingly advanced in age,

אַף עַל פִּי שֶׁאֵינוֹ חָכָם

even though he is not a sage,

עוֹמְדִין לְפָנָיו.

we stand before him.

וַאֲפִלּוּ הֶחָכָם שֶׁהוּא יֶלֶד

And even the sage who is young

עוֹמֵד בִּפְנֵי הַזָּקֵן הַמְפֻלָּג בְּזִקְנָה.

stands before the elder exceedingly advanced in age.

וְאֵינוֹ חַיָּב לַעֲמֹד מְלֹא קוֹמָתוֹ

But he is not obligated to stand his full height,

אֶלָּא כְּדֵי לְהַדְּרוֹ.

rather only enough to honor him.

וַאֲפִלּוּ זָקֵן כּוּתִי

And even an elder non-Jew,

מְהַדְּרִין אוֹתוֹ בִּדְבָרִים

we honor him with words

וְנוֹתְנִין לוֹ יָד לְסָמְכוֹ

and we give to him a hand to support him,

שֶׁנֶּאֱמַר "מִפְּנֵי שֵׂיבָה תָּקוּם"

as it is said, "Before a white-haired person you shall rise,"

כָּל שֵׂיבָה בְּמַשְׁמָע:

which teaches that any white-haired person is implied.

הֲלָכָה י

Halacha 10 · Exemption of Torah Sages from Taxes and Communal Labor and Their Priority in Commerce and Court

תַּלְמִידֵי חֲכָמִים אֵינָם יוֹצְאִין בְּעַצְמָן

Disciples of Sages are not to go out themselves

לַעֲשׂוֹת עִם כָּל הַקָּהָל בִּבְנְיָן וַחֲפִירָה שֶׁל מְדִינָה וְכַיּוֹצֵא בָּהֶן

to perform with all the community in building and digging of the city and the like of them,

כְּדֵי שֶׁלֹּא יִתְבַּזּוּ בִּפְנֵי עַמֵּי הָאָרֶץ.

in order that they not be disgraced in the presence of the common people.

וְאֵין גּוֹבִין מֵהֶן לִבְנְיַן הַחוֹמָה וְתִקּוּן הַשְּׁעָרִים

And they do not collect from them for the building of the wall and the repair of the gates

וּשְׂכַר הַשּׁוֹמְרִים וְכַיּוֹצֵא בָּהֶן וְלֹא לִתְשׁוּרַת הַמֶּלֶךְ.

and the wages of the watchmen and the like of them, and not for the gift of the king.

וְאֵין מְחַיְּבִים אוֹתָן לִתֵּן הַמַּס

And they do not obligate them to give the tax,

בֵּין מַס שֶׁהוּא קָצוּב עַל בְּנֵי הָעִיר

whether a tax which is fixed upon the residents of the city

בֵּין מַס שֶׁהוּא קָצוּב עַל כָּל אִישׁ וָאִישׁ

whether a tax which is fixed upon every man and man,

שֶׁנֶּאֱמַר הושע ח י "גַּם כִּי יִתְּנוּ בַגּוֹיִם עַתָּה אֲקַבְּצֵם וַיָּחֵלּוּ מְעָט מִמַּשָּׂא מֶלֶךְ וְשָׂרִים".

as it is said in Hoshea 8:10, "Even though they give among the nations now I will gather them and they shall begin a little from the burden of king and officers."

וְכֵן אִם הָיְתָה סְחוֹרָה לְתַלְמִיד חָכָם

And likewise, if there was merchandise to a disciple of a Sage,

מְנִיחִים אוֹתוֹ לִמְכֹּר תְּחִלָּה

they allow him to sell first,

וְאֵין מְנִיחִים אֶחָד מִבְּנֵי הַשּׁוּק לִמְכֹּר עַד שֶׁיִּמְכֹּר הוּא.

and they do not allow anyone from the people of the market to sell until that sells he.

וְכֵן אִם הָיָה לוֹ דִּין

And likewise, if there was to him a lawsuit

וְהָיָה עוֹמֵד בְּכְלַל בַּעֲלֵי דִינִים הַרְבֵּה

and he was standing among many litigants,

מַקְדִּימִין אוֹתוֹ וּמוֹשִׁיבִין אוֹתוֹ:

they bring forward him and they seat him to have his case heard first.

הֲלָכָה יא

Halacha 11 · The Severe Prohibition of Disgracing Torah Sages and Its Consequences

עָוֹן גָּדוֹל הוּא לְבַזּוֹת אֶת הַחֲכָמִים אוֹ לִשְׂנוֹאתָן.

It is a great sin to disgrace the Sages or to hate them.

לֹא חָרְבָה יְרוּשָׁלַיִם עַד שֶׁבָּזוּ בָהּ תַּלְמִידֵי חֲכָמִים

Yerushalayim was not destroyed until they disgraced Torah scholars in it,

שֶׁנֶּאֱמַר דברי הימים ב לו טז "וַיִּהְיוּ מַלְעִבִים בְּמַלְאֲכֵי הָאֱלֹהִים וּבוֹזִים דְּבָרָיו וּמִתַּעְתְּעִים בִּנְבִיאָיו".

as it is said in the pasuk, "And they were mocking the messengers of God, and despising His words, and scoffing at His prophets."

כְּלוֹמַר בּוֹזִים מְלַמְּדֵי דְּבָרָיו.

Meaning to say, they were despising the teachers of His words.

וְכֵן זֶה שֶׁאָמְרָה תּוֹרָה ויקרא כו טו "אִם בְּחֻקֹּתַי תִּמְאָסוּ",

And likewise, this which the Torah said, "If you despise My statutes,"

מְלַמְּדֵי חֻקּוֹתַי תִּמְאָסוּ.

means that you despise the teachers of My statutes.

וְכָל הַמְבַזֶּה אֶת הַחֲכָמִים אֵין לוֹ חֵלֶק לָעוֹלָם הַבָּא

And anyone who disgraces the Sages has no portion in the World to Come,

וַהֲרֵי הוּא בִּכְלַל במדבר טו לא "כִּי דְבַר ה' בָּזָה":

and behold, he is included in the category of the pasuk, "For he has despised the word of Hashem."

הֲלָכָה יב

Halacha 12 · The Punishment for Disgracing a Torah Sage and the Laws of Ostracism for His Honor

אַף עַל פִּי שֶׁהַמְבַזֶּה אֶת הַחָכָם אֵין לוֹ חֵלֶק לָעוֹלָם הַבָּא,

Even though one who disgraces a Torah sage has no portion in the World to Come because of the severity of his sin,

אִם בָּאוּ עֵדִים שֶׁבִּזָּהוּ אֲפִלּוּ בִּדְבָרִים חַיָּב נִדּוּי,

if witnesses came and testified that he disgraced him, even merely with words, he is obligated to receive ostracism for his behavior,

וּמְנַדִּין אוֹתוֹ בֵּית דִּין בָּרַבִּים

and the court places him under the ban in public,

וְקוֹנְסִין אוֹתוֹ לִיטְרָא זָהָב בְּכָל מָקוֹם וְנוֹתְנִין אוֹתָהּ לֶחָכָם.

and they fine him a litra of gold in every place, and they give it to the sage as compensation for his humiliation.

וְהַמְבַזֶּה אֶת הֶחָכָם בִּדְבָרִים אֲפִלּוּ לְאַחַר מִיתָה

And one who disgraces the sage with words, even after the sage's death,

מְנַדִּין אוֹתוֹ בֵּית דִּין וְהֵם מַתִּירִים אוֹתוֹ כְּשֶׁיַּחֲזֹר בִּתְשׁוּבָה.

the court places him under the ban, and they release him from the ban **when he returns in repentance.**

אֲבָל אִם הָיָה הֶחָכָם חַי אֵין מַתִּירִין אוֹתוֹ

But if the sage was alive, they do not release him

עַד שֶׁיְּרַצֶּה זֶה שֶׁנִּדּוּהוּ בִּשְׁבִילוֹ.

until he appeases this one whom they banned him **for his sake.**

וְכֵן הֶחָכָם עַצְמוֹ מְנַדֶּה לִכְבוֹדוֹ לְעַם הָאָרֶץ שֶׁהִפְקִיר בּוֹ

And so, the sage himself has the authority to **place under the ban, for his** own **honor, an ignoramus who acted outrageously against him,**

וְאֵין צָרִיךְ לֹא עֵדִים וְלֹא הַתְרָאָה.

and there is no need for **either witnesses or a warning** before doing so.

וְאֵין מַתִּירִין לוֹ עַד שֶׁיְּרַצֶּה אֶת הֶחָכָם.

And they do not release the ban **for him until he appeases the sage.**

וְאִם מֵת הֶחָכָם בָּאִין שְׁלֹשָׁה וּמַתִּירִין לוֹ.

And if the sage died before releasing him, **three** people **come and release** it **for him.**

וְאִם רָצָה הֶחָכָם לִמְחל לוֹ וְלֹא נִדָּהוּ הָרְשׁוּת בְּיָדוֹ:

And if the sage wished to forgive him and did not ban him, the permission is in his hand to do so, as a sage may forgo his own honor.

הֲלָכָה יג

Halacha 13 · The Laws of a Ban Issued by a Teacher, Student, Nasi, or City

הָרַב שֶׁנִּדָּה לִכְבוֹדוֹ

The teacher who banned someone **for his** own **honor,**

כָּל תַּלְמִידָיו חַיָּבִין לִנְהֹג נִדּוּי בַּמְנֻדֶּה.

all of his students are obligated to practice the laws of **ban with the banned person.**

אֲבָל תַּלְמִיד שֶׁנִּדָּה לִכְבוֹד עַצְמוֹ

But in the case of **a student who banned** someone **for the honor of himself,**

אֵין הָרַב חַיָּב לִנְהֹג בּוֹ נִדּוּי.

the teacher is not obligated to practice with him the laws of **ban.**

אֲבָל כָּל הָעָם חַיָּבִין לִנְהֹג בּוֹ נִדּוּי.

But all of the people other than the teacher **are obligated to practice with him** the laws of **ban.**

וְכֵן מְנֻדֶּה לִנָּשִׂיא מְנֻדֶּה לְכָל יִשְׂרָאֵל.

And so too, one banned to a Nasi is banned to all of Yisrael.

מְנֻדֶּה לְכָל יִשְׂרָאֵל אֵינוֹ מְנֻדֶּה לַנָּשִׂיא.

However, **one banned to all of Yisrael is not banned to the Nasi.**

מְנֻדֶּה לְעִירוֹ מְנֻדֶּה לְעִיר אַחֶרֶת.

One banned to his own **city is banned to another city.**

מְנֻדֶּה לְעִיר אַחֶרֶת אֵינוֹ מְנֻדֶּה לְעִירוֹ:

But **one banned to another city is not banned to his** own **city.**

הֲלָכָה יד

Halacha 14 · The Twenty-Four Transgressions for Which a Person is Placed Under a Ban of Ostracism

בַּמֶּה דְּבָרִים אֲמוּרִים

In what circumstances **are** these **words said?** Only **regarding**

בְּמִי שֶׁנִּדּוּהוּ עַל שֶׁבִּזָּה תַּלְמִידֵי חֲכָמִים.

one whom they banned for the fact **that he disgraced disciples of sages.**

אֲבָל מִי שֶׁנִּדּוּהוּ עַל שְׁאָר דְּבָרִים שֶׁחַיָּבִים עֲלֵיהֶם נִדּוּי

But as for **one whom they banned for other matters that are liable upon them banishment,**

אֲפִלּוּ נִדָּהוּ קָטָן שֶׁבְּיִשְׂרָאֵל

even if banned him the smallest person **in Israel,**

חַיָּב הַנָּשִׂיא וְכָל יִשְׂרָאֵל לִנְהֹג בּוֹ נִדּוּי

is obligated the Nasi and all Israel to behave toward him with **banishment,**

עַד שֶׁיַּחֲזֹר בִּתְשׁוּבָה מִדָּבָר שֶׁנִּדּוּהוּ בִּשְׁבִילוֹ וְיַתִּירוּ לוֹ.

until he returns in repentance from the **matter that they banned him for its sake, and they release him.**

עַל עֶשְׂרִים וְאַרְבָּעָה דְּבָרִים מְנַדִּין אֶת הָאָדָם

For twenty and four matters they ban a person,

בֵּין אִישׁ בֵּין אִשָּׁה.

whether a man or a woman.

וְאֵלּוּ הֵן:

And these they are:

א הַמְבַזֶּה אֶת הֶחָכָם וַאֲפִלּוּ לְאַחַר מוֹתוֹ.

1. One who disgraces the sage, and even after his death.

ב הַמְבַזֶּה שְׁלִיחַ בֵּית דִּין.

2. One who disgraces a messenger of the house of law.

ג הַקּוֹרֵא לַחֲבֵרוֹ עֶבֶד.

3. One who calls his fellow a slave.

ד מִי שֶׁשָּׁלְחוּ לוֹ בֵּית דִּין וְקָבְעוּ לוֹ זְמַן וְלֹא בָּא.

4. One whom they sent to him from the house of law, and they set for him a time, and not he came.

ה הַמְזַלְזֵל בְּדָבָר אֶחָד מִדִּבְרֵי סוֹפְרִים וְאֵין צָרִיךְ לוֹמַר בְּדִבְרֵי תוֹרָה.

5. One who treats with disrespect one of the words of Sages, and there is no need to say regarding the words of Torah.

ו מִי שֶׁלֹּא קִבֵּל עָלָיו אֶת הַדִּין מְנַדִּין אוֹתוֹ עַד שֶׁיִּתֵּן.

6. One who did not accept upon himself the judgment, they ban him until he gives what he owes.

ז מִי שֶׁיֵּשׁ בִּרְשׁוּתוֹ דָּבָר הַמַּזִּיק כְּגוֹן כֶּלֶב רַע אוֹ סֻלָּם רָעוּעַ מְנַדִּין אוֹתוֹ עַד שֶׁיָּסִיר הֶזֵּקוֹ.

7. One who has in his domain a thing that damages, such as a dog that is bad, or a ladder that is rickety, they ban him until he removes his damage.

ח הַמּוֹכֵר קַרְקַע שֶׁלּוֹ לְעוֹבֵד כּוֹכָבִים מְנַדִּין אוֹתוֹ עַד שֶׁיְּקַבֵּל עָלָיו כָּל אֹנֶס שֶׁיָּבוֹא מִן הָעוֹבֵד כּוֹכָבִים לְיִשְׂרָאֵל חֲבֵרוֹ בַּעַל הַמֵּצָר.

8. One who sells land of his to a worshiper of stars, they ban him until he accepts upon himself all accidental damage that will come from the worshiper of stars to Israel his fellow, the owner of the boundary.

ט הַמֵּעִיד עַל יִשְׂרָאֵל בְּעַרְכָּאוֹת שֶׁל עוֹבְדֵי כוֹכָבִים וְהוֹצִיא מִמֶּנּוּ בְּעֵדוּתוֹ מָמוֹן שֶׁלֹּא כְּדִין יִשְׂרָאֵל, מְנַדִּין אוֹתוֹ עַד שֶׁיְּשַׁלֵּם.

9. One who testifies against an Israelite in courts of worshipers of stars, and extracted from him by his testimony money that is not according to the law of Israel, they ban him until he pays.

י טַבָּח כֹּהֵן שֶׁאֵינוֹ מַפְרִישׁ הַמַּתָּנוֹת וְנוֹתְנָן לְכֹהֵן אַחֵר מְנַדִּין אוֹתוֹ עַד שֶׁיִּתֵּן.

10. A butcher who is a Kohen who does not separate the gifts and gives them to a Kohen another, they ban him until he gives them.

יא הַמְחַלֵּל יוֹם טוֹב שֵׁנִי שֶׁל גָּלְיוֹת אַף עַל פִּי שֶׁהוּא מִנְהָג.

11. One who desecrates the **day good second of exiles, even though that it is** only **a custom.**

יב הָעוֹשֶׂה מְלָאכָה בְּעֶרֶב הַפֶּסַח אַחַר חֲצוֹת.

12. One who does melacha on the eve of Pesach after midday.

יג הַמַּזְכִּיר שֵׁם שָׁמַיִם לְבַטָּלָה אוֹ לִשְׁבוּעָה בְּדִבְרֵי הַבַאי.

13. One who mentions the Name of Heaven in vain, or for an oath in words of nonsense.

יד הַמֵּבִיא אֶת הָרַבִּים לִידֵי חִלּוּל הַשֵּׁם.

14. One who brings the many to a situation of **desecration of the Name.**

טו הַמֵּבִיא אֶת הָרַבִּים לִידֵי אֲכִילַת קָדָשִׁים בַּחוּץ.

15. One who brings the many to the **eating of sacrificial foods outside** the Beis HaMikdash.

טז הַמְחַשֵּׁב שָׁנִים וְקוֹבֵעַ חֳדָשִׁים בְּחוּצָה לָאָרֶץ.

16. One who calculates years and establishes months outside of the Land of Israel.

יז הַמַּכְשִׁיל אֶת הָעִוֵּר.

17. One who causes to stumble the blind by placing a spiritual or physical obstacle before them.

יח הַמְעַכֵּב הָרַבִּים מִלַּעֲשׂוֹת מִצְוָה.

18. One who prevents the many from performing a mitzvah.

יט טַבָּח שֶׁיָּצְאָה טְרֵפָה מִתַּחַת יָדוֹ.

19. A butcher from whom went out non-kosher meat from under his hand.

כ טַבָּח שֶׁלֹּא בָּדַק סַכִּינוֹ לִפְנֵי חָכָם.

20. A butcher who did not inspect his knife before a sage.

כא הַמַּקְשֶׁה עַצְמוֹ לְדַעַת.

21. One who hardens himself intentionally to bring about a wasteful emission.

כב מִי שֶׁגֵּרַשׁ אֶת אִשְׁתּוֹ וְעָשָׂה בֵּינוֹ וּבֵינָהּ שׁוּתָפוּת אוֹ מַשָּׂא וּמַתָּן הַמְּבִיאִין לָהֶן לְהִזָּקֵק זֶה לָזֶה כְּשֶׁיָּבוֹאוּ לְבֵית דִּין מְנַדִּין אוֹתָם.

22. One who divorced his wife and made between him and between her a partnership or business dealings that bring them to interact, this one with this one; when they come to the house of law, they ban them.

כג חָכָם שֶׁשִּׁמּוּעָתוֹ רָעָה.

23. A sage whose reputation is bad.

כד הַמְנַדֶּה מִי שֶׁאֵינוֹ חַיָּב נִדּוּי:

24. One who bans whoever is not liable to banishment.

CHAPTER SUMMARY

The halachos in this chapter outline the practical application of honoring Torah scholars, establishing that one must stand when a sage approaches within four cubits, though this does not apply in places like a bathhouse or toilet. Craftsmen are exempt from standing while working so they do not suffer financial loss, but one is strictly forbidden to look away to avoid seeing a sage and escaping the obligation to stand. Finally, the Rambam teaches that a sage should actively avoid troubling the public to stand for him by taking side routes, that riding is treated the same as walking regarding these laws, and that when three travel together, the master must walk in the center with the greater student on his right.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah's laws of standing for a talmid chacham contain a profound secret about the inner life of a Jew. The Gemara asks: what if you see a sage coming from a distance, and you quickly close your eyes or look at your phone so you can pretend you didn't see him, thereby avoiding the effort of standing up? No one else on the street knows you saw him. But the Torah warns: "And you shall fear your God." Chazal teach that for any mitzvah that is "masur l'lev", dependent entirely on the secret thoughts of the heart, the Torah must remind us of yiras Shamayim.

This is the ultimate test of our avodah. It is easy to look like a yarei Shamayim on the outside, where everyone is watching. But the real measure of a Yid is what happens in those quiet, hidden moments that are "masur l'lev," where only you and Hashem know the truth. When we choose to look away from a spiritual obligation just because we can get away with it, we are forgetting that Hashem's presence fills the entire world and He sees our innermost thoughts.

Today, make a conscious effort to pass the "masur l'lev" test. When a quiet opportunity arises to do a mitzvah, show respect, or avoid a small transgression when absolutely nobody else is watching, do it purely for the honor of Hashem.

מַסֶּכֶת אָבוֹת · פֶּרֶק רִאשׁוֹן

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📖 **CHAPTER PREVIEW**

We begin our learning of Pirkei Avos by establishing the golden chain of the mesorah, tracing how Moshe Rabbeinu received the Torah at Sinai and passed it down through the generations. This holy transmission went from Yehoshua to the elders, the prophets, and the Men of the Great Assembly, showing us that our oral tradition is unbroken and divine. From there, the chapter introduces the early pairs of Sages, the Zugos, who carried the torch of Torah with immense holiness.

As we delve into their teachings, we find fundamental guidance for our daily avodah and yiras Shamayim. The Sages guide us on how to build a home of Torah, how to conduct ourselves in judgment, how to treat our fellow Jews with warmth, and how to guard our speech. We are introduced to the timeless wisdom of Hillel and Shammai, who teach us the path of peace, diligence in learning, and serving Hashem with absolute sincerity.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

משנה א

הַשַּׁלְשֶׁלֶת שֶׁל קַבָּלַת הַתּוֹרָה וְהַנְהָגַת הַחֲכָמִים

Mishna 1 · The Chain of Torah Transmission and the Three Directives of the Great Assembly

משֶׁה קִבֵּל תּוֹרָה מִסִּינַי, וּמְסָרָהּ לִיהוֹשֻׁעַ, וִיהוֹשֻׁעַ לִזְקֵנִים, וְזִקֵנִים

Moshe received Torah from Sinai and transmitted it to Yehoshua and Yehoshua to the elders and the elders

לִנְבִיאִים, וּנְבִיאִים מְסָרוּהָ לְאַנְשֵׁי כְנֶסֶת הַגְּדוֹלָה. הֵם אָמְרוּ שְׁלֹשָׁה

to the prophets and the prophets transmitted it to the Men of the Assembly the Great They said three

דְבָרִים, הֱווּ מְתוּנִים בַּדִּין, וְהַעֲמִידוּ תַלְמִידִים הַרְבֵּה, וַעֲשׂוּ סְיָג

things Be deliberate in judgment and establish disciples many and make a fence

לַתּוֹרָה:

for the Torah

> *This Mishnah establishes the unbroken chain of Torah transmission from Sinai down to the Sages of the Great Assembly, who provided foundational guidance for judges and teachers.*

משנה ב

הַדְּבָרִים שֶׁעֲלֵיהֶם הָעוֹלָם עוֹמֵד

Mishna 2 · The Three Pillars Upon Which the World Stands

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשִּׁיָרֵי כְנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר, עַל

Shimon the Righteous was from the remnants of the Assembly the Great he would say on

שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת

three things the world stands on the Torah and on the Temple service and on acts of

חֲסָדִים:

kindness

> *Shimon the Righteous teaches that the existence of the world depends upon Torah study, the Temple service, and acts of lovingkindness.*

מִשְׁנָה ג

עֲבוֹדַת הַשֵּׁם מֵאַהֲבָה וּמוֹרָא שָׁמַיִם

Mishna 3 · Serving Hashem Out of Love and the Fear of Heaven

אַנְטִיגְנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשִּׁמְעוֹן הַצַּדִּיק. הוּא הָיָה אוֹמֵר, אַל תִּהְיוּ

be do not say would he the Righteous from Shimon received Socho a man of Antigonus

כַּעֲבָדִים הַמְשַׁמְּשִׁין אֶת הָרַב עַל מְנָת לְקַבֵּל פְּרָס, אֶלָּא הֱווּ כַּעֲבָדִים

like servants be but a reward to receive condition on the master — who serve like servants

הַמְשַׁמְּשִׁין אֶת הָרַב שֶׁלֹּא עַל מְנָת לְקַבֵּל פְּרָס, וִיהִי מוֹרָא שָׁמַיִם

Heaven the fear of and let be a reward to receive condition on not the master — who serve

עֲלֵיכֶם:

upon you

Antigonus of Socho teaches that one should serve Hashem without the expectation of receiving a reward, while maintaining a constant fear of Heaven.

מִשְׁנָה ד

קַבָּלַת הַתּוֹרָה וּכְבוֹד חֲכָמִים

Mishna 4 · The Transmission of Torah and Honoring the Sages

יוֹסֵי בֶן יוֹעֶזֶר אִישׁ צְרֵדָה וְיוֹסֵי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם קִבְּלוּ מֵהֶם. יוֹסֵי

Yose from them received Yerushalayim man of Yochanan ben and Yose Zeredah man of Yoezer ben Yose

בֶן יוֹעֶזֶר אִישׁ צְרֵדָה אוֹמֵר, יְהִי בֵיתְךָ בֵּית וַעַד לַחֲכָמִים, וֶהֱוֵי

and be for the Sages meeting a house of your house let be says Zeredah man of Yoezer ben

מִתְאַבֵּק בַּעֲפַר רַגְלֵיהֶם, וֶהֱוֵי שׁוֹתֶה בְצָמָא אֶת דִּבְרֵיהֶם:

their words — with thirst drinking and be their feet in the dust of attaching yourself

Yose ben Yoezer and Yose ben Yochanan transmit the tradition, advising one to make their home a gathering place for Sages.

מִשְׁנָה ה

הַכְנָסַת אוֹרְחִים וּמְעוּט שִׂיחָה עִם הָאִשָּׁה

Mishna 5 · Hospitality to the Poor and Limiting Conversation with Women

יוֹסֵי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם אוֹמֵר, יְהִי בֵיתְךָ פָּתוּחַ לְרִוָחָה, וְיִהְיוּ

and let be wide open your house let be says Yerushalayim a man of Yochanan son of Yose

עֲנִיִּים בְּנֵי בֵיתֶךָ, וְאַל תַּרְבֶּה שִׂיחָה עִם הָאִשָּׁה. בְּאִשְׁתּוֹ אָמְרוּ,

they said with his wife the woman with conversation increase and do not your household members of poor people

קַל וָחֹמֶר בְּאֵשֶׁת חֲבֵרוֹ. מִכָּאן אָמְרוּ חֲכָמִים, כָּל זְמַן שֶׁאָדָם מַרְבֶּה

increases that a man the time all the Sages said from here his fellow with the wife of and heavy a light

שִׂיחָה עִם הָאִשָּׁה, גּוֹרֵם רָעָה לְעַצְמוֹ, וּבוֹטֵל מִדִּבְרֵי תוֹרָה, וְסוֹפוֹ

and his end Torah from words of and desists to himself evil he causes the woman with conversation

יוֹרֵשׁ גֵּיהִנֹּם:

Gehinnom he inherits

Yose ben Yochanan teaches the importance of keeping a home open to the poor and warns against excessive conversation with women, which distracts from Torah study.

מִשְׁנָה ו

עֲשֵׂה לְךָ רַב וּקְנֵה לְךָ חָבֵר

Mishna 6 · Appointing a Teacher, Acquiring a Companion, and Judging Others Favorably

יְהוֹשֻׁעַ בֶּן פְּרַחְיָה וְנִתַּאי הָאַרְבֵּלִי קִבְּלוּ מֵהֶם. יְהוֹשֻׁעַ בֶּן פְּרַחְיָה אוֹמֵר,

says Perachyah son of Yehoshua from them received the Arbelite and Nittai Perachyah son of Yehoshua

עֲשֵׂה לְךָ רַב, וּקְנֵה לְךָ חָבֵר, וֶהֱוֵי דָן אֶת כָּל הָאָדָם

man every — judging and be a companion for yourself and acquire a teacher for yourself make

לְכַף זְכוּת:

merit to the scale of

This Mishnah teaches the importance of spiritual mentorship, friendship, and giving others the benefit of the doubt.

משנה ז

הַרְחֶק מִשָּׁכֵן רָע וּמֵרָשָׁע

Mishna 7 · Distancing Oneself from an Evil Neighbor and the Wicked

נִתַּאי הָאַרְבֵּלִי אוֹמֵר, הַרְחֵק מִשָּׁכֵן רָע, וְאַל תִּתְחַבֵּר לָרָשָׁע,

with the wicked associate and do not who is evil from a neighbor distance yourself says the Arbelite Nittai

וְאַל תִּתְיָאֵשׁ מִן הַפֻּרְעָנוּת:

retribution of despair and do not

Nittai the Arbelite warns against associating with bad influences and reminds us that divine justice is inevitable.

משנה ח

הַנְהָגַת הַדַּיָּן עִם בַּעֲלֵי הַדִּין

Mishna 8 · The Conduct of a Judge Toward Litigants

יְהוּדָה בֶן טַבַּאי וְשִׁמְעוֹן בֶּן שָׁטָח קִבְּלוּ מֵהֶם. יְהוּדָה בֶן טַבַּאי אוֹמֵר,

says Tabbai son of Yehudah from them received Shetach son of and Shimon Tabbai son of Yehudah

אַל תַּעַשׂ עַצְמְךָ כְּעוֹרְכֵי הַדַּיָּנִין. וּכְשֶׁיִּהְיוּ בַעֲלֵי דִינִין עוֹמְדִים

standing judgment the masters of and when are the judges like the arrangers of yourself make do not

לְפָנֶיךָ, יִהְיוּ בְעֵינֶיךָ כִּרְשָׁעִים. וּכְשֶׁנִּפְטָרִים מִלְּפָנֶיךָ, יִהְיוּ

they should be before you like wicked ones in your eyes they should be from before you and when they are dismissed

בְעֵינֶיךָ כִּזְכָאִין, כְּשֶׁקִּבְּלוּ עֲלֵיהֶם אֶת הַדִּין:

the judgment — upon themselves when they accepted like innocent ones in your eyes

Yehudah ben Tabbai teaches that a judge must remain completely impartial, avoiding advocacy and viewing both parties equally during and after the trial.

משנה ט

דְּרִישָׁה וַחֲקִירָה שֶׁל עֵדִים וְזְהִירוּת בְּדִבְרֵי הַדַּיָּנִים

Mishna 9 · Thorough Interrogation of Witnesses and Caution in the Words of Judges

שִׁמְעוֹן בֶּן שָׁטָח אוֹמֵר, הֱוֵי מַרְבֶּה לַחְקֹר אֶת הָעֵדִים, וֶהֱוֵי זָהִיר

careful and be the witnesses — to investigate much be says Shetach son of Shimon

בִּדְבָרֶיךָ, שֶׁמָּא מִתּוֹכָם יִלְמְדוּ לְשַׁקֵּר:

to lie they will learn from within them lest with your words

Shimon ben Shetach warns judges to cross-examine witnesses thoroughly and to speak carefully so as not to inadvertently teach them how to fabricate testimony.

מִשְׁנָה י

אַהֲבַת הַמְּלָאכָה וּשְׂנִיאַת הָרַבָּנוּת

Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy

שְׁמַעְיָה וְאַבְטַלְיוֹן קִבְּלוּ מֵהֶם. שְׁמַעְיָה אוֹמֵר, אֱהֹב אֶת הַמְּלָאכָה, וּשְׂנָא אֶת

Shemaiah — Shemaiah says love — and hate work — and Abtalion from them received

הָרַבָּנוּת, וְאַל תִּתְוַדַּע לָרָשׁוּת:

lordship and do not make yourself known to the ruling authority

Shemaiah and Abtalion teach the importance of honest labor, avoiding positions of power, and keeping a safe distance from the ruling authorities.

מִשְׁנָה יא

אַזְהָרָה לַחֲכָמִים לְהִזָּהֵר בְּדִבְרֵיהֶם מִפְּנֵי חִלּוּל הַשֵּׁם

Mishna 11 · A Warning to Sages to Guard Their Words to Prevent Desecration of Heaven's Name

אַבְטַלְיוֹן אוֹמֵר, חֲכָמִים, הִזָּהֲרוּ בְּדִבְרֵיכֶם, שֶׁמָּא תָּחוּבוּ חוֹבַת גָּלוּת

Avtalyon says Sages, be careful with your words lest you will obligate the obligation of exile

וְתִגְלוּ לִמְקוֹם מַיִם הָרָעִים, וְיִשְׁתּוּ הַתַּלְמִידִים הַבָּאִים אַחֲרֵיכֶם

and you will be exiled to a place of the evil waters and they will drink the disciples who come after you

וְיָמוּתוּ, וְנִמְצָא שֵׁם שָׁמַיִם מִתְחַלֵּל:

and they will die and it will be found the Name of Heaven is profaned

Avtalyon warns Torah scholars to speak with extreme precision so that heretical disciples do not misinterpret their words and stray after false doctrines.

מִשְׁנָה יב

הַנְהָגַת הִלֵּל לֶאֱהֹב שָׁלוֹם וּלְקָרֵב אֶת הַבְּרִיּוֹת

Mishna 12 · The Conduct of Hillel to Love Peace and Draw Creations Close to Torah

הִלֵּל וְשַׁמַּאי קִבְּלוּ מֵהֶם. הִלֵּל אוֹמֵר, הֱוֵי מִתַּלְמִידָיו שֶׁל אַהֲרֹן, אוֹהֵב

Hillel and Shammai received from them Hillel says be from the disciples of Aharon loving

שָׁלוֹם וְרוֹדֵף שָׁלוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת וּמְקָרְבָן לַתּוֹרָה:

peace and pursuing peace loving — the creations and drawing them close to the Torah

Hillel teaches that one should emulate Aharon the Kohen Gadol by actively pursuing peace and bringing people closer to the Torah through love.

מִשְׁנָה יג

הַסַּכָּנָה בְּגַאֲוָה וּבְבִטּוּל תּוֹרָה

Mishna 13 · The Danger of Seeking Fame and Neglecting Torah Study

הוּא הָיָה אוֹמֵר, נָגַד שְׁמָא, אָבַד שְׁמֵהּ. וּדְלֹא מוֹסִיף, יָסֵף.

He used to say one who makes great his name destroys his name and one who does not add ceases

וּדְלֹא יָלַיִף, קְטָלָא חַיָּב. וּדְאִשְׁתַּמֵּשׁ בְּתָגָא, חָלַף:

and one who does not learn deserves death and one who makes use of the crown passes away

This Mishnah warns against using Torah knowledge for self-aggrandizement and emphasizes the necessity of continuous study.

מִשְׁנָה יד

הַחוֹבָה לִפְעֹל בְּעַצְמוֹ וּלְלֹא דְחוּי

Mishna 14 · The Obligation of Personal Responsibility and Avoiding Procrastination

הוּא הָיָה אוֹמֵר, אִם אֵין אֲנִי לִי, מִי לִי. וּכְשֶׁאֲנִי לְעַצְמִי, מָה אֲנִי.

He used to say: If not I for myself, who is for me? And when I am for myself alone, what am I?

וְאִם לֹא עַכְשָׁיו, אֵימָתָי:

And if not now, when?

Hillel teaches that a person must take personal responsibility for their own spiritual growth and act without delay.

מִשְׁנָה טו

קְבִיעוּת הַתּוֹרָה, מְעוּט דִּבּוּר וְהַסְבָּרַת פָּנִים

Mishna 15 · Making Torah Study Fixed, Speaking Little and Doing Much, and Welcoming Everyone Warmly

שַׁמַּאי אוֹמֵר, עֲשֵׂה תוֹרָתְךָ קֶבַע. אֱמֹר מְעַט וַעֲשֵׂה הַרְבֵּה, וֱהֱוֵי מְקַבֵּל אֶת

Shammai says: Make your Torah fixed. Say little and do much, and be receiving

כָּל הָאָדָם בְּסֵבֶר פָּנִים יָפוֹת:

every person with a cheerful expression of face.

Shammai teaches the importance of establishing a fixed schedule for Torah study, prioritizing actions over words, and greeting every person with a pleasant and welcoming countenance.

מִשְׁנָה טז

עֲשֵׂה לְךָ רַב וְהִתְרַחֵק מִן הַסָּפֵק

Mishna 16 · Appointing a Teacher and Avoiding Doubt and Estimations in Tithing

רַבָּן גַּמְלִיאֵל הָיָה אוֹמֵר, עֲשֵׂה לְךָ רַב, וְהִסְתַּלֵּק מִן הַסָּפֵק, וְאַל

Rabban Gamliel would say: Make for yourself a teacher, and remove yourself from doubt, and do not

תַּרְבֶּה לְעַשֵּׂר אֹמְדוֹת:

increase to tithe by estimation.

Rabban Gamliel teaches the importance of establishing a halachic authority to resolve doubts and avoiding guesswork when performing mitzvos like tithing.

מִשְׁנָה יז

מַעֲלַת הַשְׁתִיקָה וְהַמַּעֲשֶׂה עַל פְּנֵי הַדִּבּוּר

Mishna 17 · The Virtue of Silence and Action Over Mere Words

שִׁמְעוֹן בְּנוֹ אוֹמֵר, כָּל יָמַי גָּדַלְתִּי בֵּין הַחֲכָמִים, וְלֹא מָצָאתִי לַגּוּף טוֹב

Shimon his son says: All my days I grew up among the Sages, and I did not find better for the body

אֶלָּא שְׁתִיקָה. וְלֹא הַמִּדְרָשׁ הוּא הָעִקָּר, אֶלָּא הַמַּעֲשֶׂה. וְכָל הַמַּרְבֶּה

than silence. And not the study is the main thing, but the action. And anyone who increases

דְּבָרִים, מֵבִיא חֵטְא:

words brings sin.

Shimon the son of Rabban Gamliel teaches that silence is the best path for the body, and that practical action is superior to mere study and excessive speech.

מִשְׁנָה יח

הַדִּין הָאֱמֶת וְהַשָּׁלוֹם שֶׁהָעוֹלָם עוֹמֵד עֲלֵיהֶם

Mishna 18 · Justice Truth and Peace Upon Which the World Stands

רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַדִּין

Rabban Shimon ben Gamliel says, on three things the world stands, on justice

וְעַל הָאֱמֶת וְעַל הַשָּׁלוֹם, שֶׁנֶּאֱמַר זכריה ח אֱמֶת וּמִשְׁפַּט שָׁלוֹם שִׁפְטוּ

and on truth and on peace, as it is said, Zechariah 8 truth and judgment of peace judge

בְּשַׁעֲרֵיכֶם:

in your gates

Rabban Shimon ben Gamliel teaches that the preservation of human society depends upon the three pillars of justice, truth, and peace.

CHAPTER SUMMARY

The chapter opens with the Men of the Great Assembly and Shimon the Righteous establishing the pillars of the world, followed by Antigonus of Socho's warning to serve Hashem without expecting reward. We then progress through the teachings of the Zugos: Yose ben Yoezer and Yose ben Yochanan on bringing Sages and the poor into our homes; Yehoshua ben Perachiah and Nittai the Arbelite on acquiring teachers and avoiding evil neighbors; Yehudah ben Tabbai and Shimon ben Shetach on careful justice; and Shemaiah and Abtalion on avoiding the ruling power and guarding one's words. Finally, Hillel and Shammai teach us to pursue peace, fix our Torah study, and receive everyone with a pleasant countenance, leading into the instructions of Rabban Gamaliel and his son Shimon on silence and action, and concluding with Rabban Shimon ben Gamaliel's declaration that the world stands on justice, truth, and peace.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear friend, look at how this first chapter of Pirkei Avos begins. It does not start with abstract philosophies, but with a chain of transmission: Moshe received the Torah from Sinai and passed it down, generation after generation, until it reached us. This tells us that our Torah is not a theory; it is a living, breathing legacy of connection. When you learn, you are not just reading a book, you are joining a chain of holy souls. And what do these sages tell us? They tell us that the world stands on Torah, avodah, and gemilus chasadim, and that the ultimate goal of all our learning is not just to speak, but to do. Shimon his son says it clearly: 'Study is not the most important thing, but actions.'

Think about Shammai's golden rule: 'Say little, but do much, and receive all men with a pleasant countenance.' How often do we promise ourselves or others big things, only to fall short? The Torah wants us to build our lives on quiet, solid action. When you greet another Yid with a warm, genuine smile, you are literally sustaining the world. You are bringing the peace and truth that Rabban Shimon ben Gamaliel says keeps the world standing.

Let us also take to heart the famous words of Hillel: 'If I am not for myself, who is for me? But if I am for my own self, what am I? And if not now, when?' We cannot wait for someone else to do our avodah for us, nor can we live only for ourselves. We must step up, take responsibility for our spiritual growth, and do it today, without putting it off.

Today, choose one small, concrete action instead of just talking about it. When you meet someone, greet them with a genuine, warm smile and a pleasant countenance, and make a fixed five minutes to learn Torah today without any distractions.

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

The Five Daily Kapitlach

📖 **CHAPTER PREVIEW**

These are the five kapitlach of Tehillim said every single day: 32, 43, 83, 121, and 130, each set word for word with its English meaning. They are gathered here as one section so the whole daily Tehillim can be said and downloaded together.

All introductions and contextual notes are the editor's commentary and are not part of the original text.

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל עֲוֹנֹתָיו׃

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'