

חומש עם רש"י • דברים • רביעי

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.

פסוק א

Pasuk 1

וּטְפָכֶם אֲשֶׁר אִמְרַתֶּם לְבֹז יִהְיֶה וּבְנֵיכֶם אֲשֶׁר לֹא יָדְעוּ הַיּוֹם

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

טוֹב וְרָע הֵמָּה יָבֹאוּ שָׁמָּה וְלָהֶם אֶתְנַנָּה וְהֵם יִירְשׁוּהָ:

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

פסוק ב

Pasuk 2

וְאַתֶּם פְּנוּ לָכֶם וּסְעוּ הַמִּדְבָּרָה דֶּרֶךְ יָם סוּף:

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

רש"י

פְּנוּ לָכֶם. אִמְרַתִּי לְהַעֲבִיר אֶתְכֶם דֶּרֶךְ רָחֵב אֶרֶץ אֱדוֹם לְצַד צָפוֹן לַפָּנִים

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

לְאֶרֶץ, קָלַקְלַתֶּם וַגִּרְמַתֶּם לָכֶם עֲכוֹב:

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

רש"י

פְּנוּ לָכֶם. לְאַחֲרֵיכֶם וְתָלֹכוּ בַּמִּדְבָּר לְצַד יָם סוּף - שְׁהַמִּדְבָּר

for the wilderness Reeds the Sea of towards the side of in the wilderness and go backwards for yourselves turn

שֶׁהָיוּ מְהַלְכִים בּוֹ לְדְרוֹמוֹ שֶׁל הָר שְׁעִיר הָהָר מִפְּסִיק בֵּין יָם סוּף לְהָר

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

שְׁעִיר - עָתָה הִמָּשְׁכוּ לְצַד הַיָּם וְתִסָּבְבוּ אֶת הָר שְׁעִיר כָּל דְּרוֹמוֹ מִן

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

וַתַּעֲנוּ וַתֹּאמְרוּ אֵלַי חָטֵאנוּ לַיהוָה אֲנַחְנוּ נִעֲלָה וְנִלְחָמנוּ כְּכֹל
according to all and we will fight will go up we to Hashem we have sinned to me and you said And you answered
אֲשֶׁר צִוָּנוּ יְהוָה אֱלֹהֵינוּ וַתַּחְגְּרוּ אִישׁ אֶת כְּלֵי מִלְחָמָתוֹ
his war the weapons of — every man and you girded our God Hashem commanded us that
וַתַּהַיְנוּ לָעֹלֶת הַהָרָה:
to the mountain to go up and you prepared

וַתַּהַיְנוּ. לְשׁוֹן "הִנֵּנוּ וְעָלִינוּ אֶל הַמָּקוֹם" בַּמִּדְבָּר י"ד, זֶה הַלְשׁוֹן
the expression this is fourteen Bamidbar the place to and we will go up here we are an expression of And you readied
שֶׁאִמַּרְתֶּם לְשׁוֹן "הֵן", כְּלוּמָר נִזְדַּמְנַתֶּם:
you prepared yourselves meaning to say yes an expression of that you said

וַיֹּאמֶר יְהוָה אֵלַי אֲמַר לָהֶם לֹא תַעֲלוּ וְלֹא תִלָּחֲמוּ כִּי אֵינֶנִּי בְּקִרְבְּכֶם
in your midst I am not for fight and do not go up do not to them say to me Hashem And said
וְלֹא תִנָּגְפוּ לִפְנֵי אֹיְבֵיכֶם:
your enemies before you be routed lest

לֹא תַעֲלוּ. לֹא עֲלִיָּה תִּהְיֶה לָכֶם אֲלָא יְרִידָה:
a descent but rather for you will there be ascent no go up Do not

וְאַדְבַּר אֲלֵיכֶם וְלֹא שָׁמַעְתֶּם וַתִּמְרוּ אֶת פִּי יְהוָה וַתִּזְדּוּ
and you acted willfully Hashem the word of — and you rebelled did you listen and not to you And I spoke
וַתַּעֲלוּ הַהָרָה:
the mountain and you ascended

וַיֵּצֵא הָאֱמֹרִי הַיֹּשֵׁב בְּהָר הַהוּא לְקִרְאָתְכֶם וַיִּרְדְּפוּ אַתְּכֶם כַּאֲשֶׁר
just as you and they chased towards you that in the mountain who dwells the Amorite And went out

תַּעֲשִׂינָהּ הַדְּבָרִים וַיָּכֹתוּ אֶתְכֶם בְּשַׁעִיר עַד חֶרְמָה:

Chormah until in Seir you and they crushed the bees do

רש"י

כַּאֲשֶׁר תַּעֲשִׂינָהּ הַדְּבָרִים. מֵהַ הַדְּבָרָה הַזֹּאת כְּשֶׁהָיָא מִכָּה אֶת הָאָדָם מִיָּד מִתָּה,

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

אִף הֵם כְּשֶׁהָיוּ נֹגְעִים בְּכֶם מִיָּד מִתִּים:

died immediately you touching when they were they so

פסוק ז

Pasuk 7

וַתָּשָׁבוּ וַתִּבְכּוּ לְפָנַי יְהוָה וְלֹא שָׁמַע יְהוָה בְּקִלְכֶם וְלֹא הֶאֱזִין

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

אֵלֵיכֶם:

to you

רש"י

וְלֹא שָׁמַע ה' בְּקִלְכֶם. כְּבִיכּוֹל עֲשִׂיתֶם מִדַּת רַחֲמָיו כְּאֵלֹ אֲכֹרִי:

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

פסוק ח

Pasuk 8

וַתָּשָׁבוּ בְּקֶדֶשׁ יָמִים רַבִּים כַּיָּמִים אֲשֶׁר יָשַׁבְתֶּם:

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

רש"י

וַתָּשָׁבוּ בְּקֶדֶשׁ יָמִים רַבִּים. י"ט שָׁנָה, שְׁנֵי עָשָׂר כִּימִים אֲשֶׁר יִשְׁבַּתֶּם בְּשָׂאֵר

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

הַמִּסְעוֹת, וְהֵם הָיוּ ל"ח שָׁנָה, י"ט מֵהֶם עָשׂוּ בְּקֶדֶשׁ וי"ט שָׁנָה הוֹלְכִים

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

וּמִטְרָפִים וְחִזְרוּ לְקֶדֶשׁ, כְּמוֹ שְׁנֵי עָשָׂר בְּמִדְבָּר ל"ב "וַיִּנְיַעַם" בְּמִדְבָּר;

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

כִּי מִצָּאתִי בְּסֶדֶר עוֹלָם:

Olam in Seder I found so

פסוק ט

Pasuk 9

וַנִּפְּן וַנֵּסַע הַמִּדְבָּרָה דֶּרֶךְ יָם 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

וַנִּסָּב אֶת הָר שֶׁעִיר יָמִים רַבִּים:

many days Seir Mount — and we circled

רש"י

וַנִּפְּן וַנֵּסַע הַמִּדְבָּרָה. אֵלֹ לֹא חָטְאוּ הָיוּ עוֹבְרִים דֶּרֶךְ הָר

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

שְׁעִיר לַפִּנּוֹס לְאַרְץ מִן דְּרוֹמוֹ לְצָפוֹנוֹ, וּבְשָׁבִיל שְׁקָלְקְלוֹ הִפְכוּ לָצֵד

toward the side of they turned that they degenerated but because to its north its south from into the Land to enter Seir

הַמִּדְבָּר, שֶׁהוּא בֵּין יָם סוּף לְדְרוֹמוֹ שֶׁל הָר שְׁעִיר, וְהָלְכוּ אֶצֶל דְּרוֹמוֹ

its south alongside and they proceeded Seir Mount of to the south Reeds the Sea of between which is the wilderness

מִן הַמַּעֲרָב לַמִּזְרָח דֶּרֶךְ יָם סוּף. דֶּרֶךְ יִצְיָאתָן מִמִּצְרַיִם שֶׁהוּא בְּמִקְצוֹעַ

at the corner which is from Mitzrayim their departure by the route of Reeds the Sea of by way of to the east the west from

דְּרוֹמִית מַעֲרָבִית; מִשָּׁם הָיוּ הוֹלְכִים לָצֵד הַמִּזְרָח:

the east toward the side of going they were from there west south

רש"י

וְנָסַב אֶת הָר שְׁעִיר. כָּל דְּרוֹמוֹ עַד אֶרֶץ מוֹאָב:

Moav the land of until its south all of Seir Mount — and we compassed

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.

לְמַעַן שֶׁהָיָה 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.

דף יומי • חזקוני • דף 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 צִמְתֵּי 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 צִמְתֵּי הַגִּידִים to help us identify this area in both large and small animals.

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עמוד א' DAF 76A

MISHNAH

MISHNAH

מִתְנִי בְּהֶמָּה שֶׁנֶּחֱתְכוּ רַגְלֶיהָ מִן הָאֲרָכּוּפָה וּלְמַטָּה – כֹּשֶׁרָה,

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

MISHNAH

מִן הָאֲרָכּוּפָה וּלְמַעְלָה – פְּסוּלָה,

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

MISHNAH

וְכֵן שְׁנֵיטֵל צִמְתֵּי הַגִּידִין.

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

MISHNAH

נִשְׁפָּר הָעֶצֶם, אִם רֹב הַבָּשָׂר קָיָים – שְׁחִיטָתוֹ מְטַהֲרָתוֹ, וְאִם לֹא – אֵין שְׁחִיטָתוֹ מְטַהֲרָתוֹ.

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.

GEMARA

גמ' אמר רב יהודה אמר רב אמר רבי חייא: למטה – למטה מן הארכובה, למעלה – למעלה מן הארכובה.

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

באיזו ארכובה אמרו? בארכובה הנמכרת עם הראש.

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

עולא אמר רבי אושעיא: כנגדו בגמל ניכר.

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

OBJECTION

אמר ליה עולא לרב יהודה: בשלמא לדידי דאמינא כנגדו בגמל ניכר, היינו דקתני: וכן שניטל צומת הגידין,

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

אלא לדידך, מאי וכן שניטל צומת הגידין?

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

אמר ליה: רכובה בלא צומת הגידים, וצומת הגידים בלא רכובה.

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

והא "נחתכו" קתני!

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

איִשְׁתִּיק.

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

EXPLANATION

לְבַתֵּר דְּנִפְק אָמַר: מֵאֵי טַעְמָא לָא אָמַרִי לֵיהּ, "לְמַטָּה" – לְמַטָּה מִן הָאֲרָכּוּפָה, "לְמַעְלָה" – לְמַעְלָה מִצּוּמַת 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

הֲדַר אָמַר: וְלֹא אָמַרִי לֵיהּ, וְאָמַר לִי: "נִחְתְּכוּ" קִתְּנִי? הֲכָא נָמִי, "מִן הָאֲרָכּוּפָה וּלְמַעְלָה" קִתְּנִי.

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 פָּפָא מִתְּנִי הֵכִי: אָמַר רַב יְהוּדָה אָמַר רַב אָמַר רַבִּי חִיָּיא: "לְמַטָּה" – לְמַטָּה מִן הָאֲרָכּוּפָה וּמִצּוּמַת הַגִּידִין, "לְמַעְלָה" – לְמַעְלָה מִן הָאֲרָכּוּפָה וּמִצּוּמַת הַגִּידִין, וְכֵן שְׁנִיטַל צוּמַת 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

וְאֲרָכּוּפָה גּוּפָה כְּדַעוּלָא אָמַר רַבִּי אוֹשְׁעָנָא.

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 אִיכָא מִיָּדִי, דְּאִילוּ מְדָלִי פָּסִיק לֵיהּ וְחָיָה, מִתְּתִי פָּסִיק 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 אָשִׁי: טְרֵפוֹת קָא מְדַמִּית לְהֶדְדִי? אֵין אוֹמְרִין בְּטְרֵפוֹת זֹו דּוּמָה לָזוּ, שְׁהָרִי חוֹתְכָה מְכָאן וּמֵתָה, חוֹתְכָה מְכָאן וְחָיָה.

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

ואלו הן צומת הגידין?

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

STATEMENT

רבה אמר רב אשי: דאגרא ולבר,

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

רבה בר רב הונא אמר רב אשי: דאגרא ולגיו,

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

רבא בריה דרבה בר רב הונא אמר רב אסי: דעילוי ערקומא.

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

יתיב ההוא מרבנן קמיה דרבי אבא, ויתיב וקאמר: דערקומא גופה.

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

אמר ליה רבי אבא: לא תציתו ליה, הכי אמר רב יהודה: היכא דפרעי טפחי.

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

והיינו רבא בריה דרבה בר רב הונא אמר רב אסי.

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

STATEMENT

אמר רב יהודה אמר שמואל: צומת הגידים שאמרו – מקום שהגידין צומתין, ועד כמה?

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

אָמַר לִיהָ הָהוּא מְדַרְבְּנֵנוּ, וְרַב יַעֲקֹב שְׁמִיָּה: כִּי הוֹיָנוּ בִּי רַב יְהוּדָה אָמַר לָנוּ: שְׁמַעוּ מִנִּי מִלֶּתָא דְּמַגְבָּרָא
רַבָּה שְׁמִיעַ לִי, וּמִנוּ? 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

צוּמַת הַגִּידִין שְׁאָמְרוּ – מָקוֹם שֶׁהַגִּידִין צוּמְתִין בּוֹ, וּמִמָּקוֹם שֶׁצוּמְתִין עַד מָקוֹם שֶׁמִּתְפַּשְׁטִין.

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 אַבְי: אַרְבָּעָה בְּטֵדֵי בְּתוֹרָא.

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

STATEMENT

בְּדָקָה מֵאִי? אָמַר אַבְי: בְּלִיטֵי – הֵווּ צוּמַת הַגִּידִים, בְּלִיעֵי – לֹא הֵווּ צוּמַת 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

אֲשׁוּנֵי – הֵווּ צוּמַת הַגִּידִים, רַכִּיכֵי – לֹא הֵווּ צוּמַת הַגִּידִים,

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

STATEMENT

אֲלִימֵי – הֵווּ צוּמַת הַגִּידִים, קִטְיָנֵי – לֹא הֵווּ צוּמַת הַגִּידִים,

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

STATEMENT

חֲוָרִי – הֵווּ צוּמַת הַגִּידִים, לֹא חֲוָרִי – לֹא הֵווּ צוּמַת הַגִּידִים.

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

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STATEMENT

מַר בַּר רַב אֲשִׁי אָמַר: כִּיּוֹן דְּזִיגִי – אַף עַל גַּב דְּלֹא חֲוָרִי.

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

אמר אמימר משמיה דרב זביד: תלתא חוטי הוו, חד אלימא ותרי קטיני.

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

איפסיק אלימא – אדא רוב בנן, איפסיק קטיני – אדא רוב מנן.

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

מר בר רב אשי מתני לקולא: איפסיק אלימא – האיקא רוב מנן, איפסיק קטיני – האיקא רוב בנן.

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

בעופות שיתסר חוטי הוו, איפסיק חד מינייהו – טרפה.

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

STATEMENT

אמר מר בר רב אשי: הוה קאימנא קמיה דאבא, ואיתו לקמיה עופא, ובדק ואשכח ביה חמיסר.

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

הוה חד דהוה שני מחבריה, נפציה ואשכח תרי.

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

אמר רב יהודה אמר רב: צומת הגידין שאמרו ברובו; מאי רובו? רוב אחד מהן.

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

כי אמריתה קמיה דשמואל, אמר לי: מכדי תלתא הוו, כי מיפסיק חד מינייהו לגמרי, הא איכא תרי.

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

טעמא דאיכא תרי, הא ליכא תרי – לא, ופליגא דרבנאי, דאמר רבנאי אמר שמואל: צומת הגידים, אפילו לא נשתייר בה אלא כחוט הסרבל – כשרה.

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

ואיכא דאמרי: מאי רובו? רוב כל אחד ואחד.

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

כי אמריתה קמיה דשמואל, אמר לי: מכדי תלתא הוו, האיכא תלתא דכל חד וחד מסייע ליה לרבנאי, דאמר רבנאי אמר שמואל: צומת הגידין שאמרו, אפילו לא נשתייר בה אלא כחוט הסרבל – כשרה.

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.**

משנה MISHNAH

MISHNAH

נשבר העצם כו'.

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

גמרא GEMARA

STATEMENT

אמר רב: למעלה מן הארפוכה, אם רוב הבשר קיים – זה וזה מותר, ואם לאו – זה וזה אסור.

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

למטה מן הארפוכה, אם רוב הבשר קיים – זה וזה מותר, אם לאו – אבר אסור ובהמה מותרת.

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

ושמואל אומר: בין למעלה בין למטה, אם רוב הבשר קיים – זה וזה מותר, אם לאו – אבר אסור, ובהמה מותרת.

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

מתקור לה רב נחמן לשמואל: לאמרו "אבר ממנה מוטל באשפה ומותרת"?

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

אמר ליה רב אחא בר רב הונא לרב נחמן: לרב נמי לאמרו "אבר ממנה מוטל באשפה ומותרת"!

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

אמר ליה: הכי קאמינא, אבר שחיה ממנה מוטל באשפה, ומותרת?

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

שלחו מתם: הלכתא כוותיה דרב, הדור שלחו: כוותיה דשמואל, הדור שלחו: כוותיה דרב, ואבר עצמו מטמא במשא.

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

מתיב רב חסדא: לא, אם טיהרה שחיטת טרפה אותה ואת האבר המדולדל בה – דבר שגופה, תטהר את העובר – דבר שאינו גופה?

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

אמר ליה רבה: הדורי אפירכי למה לך? אויב ממתניתין!

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

נִשְׁחָטָה בְּהֶמָּה – הוֹכְשָׁרוּ בְּדַמֶּיהָ, דְּבָרֵי רַבִּי מֵאִיר. רַבִּי שְׁמַעוֹן אוֹמֵר: לֹא הוֹכְשָׁרוּ.

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 slaughterer does not affect the limb. Thus, Rabbi Meir holds the limb is purified from nevelah.

ANSWER

אָמַר לִיה: מִתְּנִיתִין אִיכָּא לְדַחוּי, כְּדָדְחִינוּ.

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

STATEMENT

כִּי סָלִיק רַבִּי זֵירָא, אֲשָׁפְחִיה לְרַב יִרְמְיָה דִּיתֵיב וְקָאָמַר לֵהּ לְהָא שְׁמַעְתָּא.

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

STATEMENT

אָמַר לִיה: יֵישֵׁר, וְכֵן תִּרְגְּמָה אַרְיוֹךְ בְּבָבֶל. אַרְיוֹךְ מָנוּ? שְׁמוּאֵל. וְהָא מִיפְלָג פְּלִיג! הֲדָר בִּיה שְׁמוּאֵל לְגַבִּיה 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 רַבָּנֵינוּ: נִשְׁבֵּר הָעֶצֶם וְיָצָא לַחוּץ, אִם עוֹר וּבָשָׂר חוֹפִין אֶת רוּבוֹ – מוּתָר, אִם לֹא – 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 רוּבוֹ? כִּי אֶתָּא רַב דִּימִי אָמַר רַבִּי יוֹחָנָן: רוּב עוֹבֵיו, וְאֶמְרִי לֵה: רוּב הָקִיפוּ.

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 פָּפָא: הֲלָפָה, בְּעֵינֵינוּ רוּב עוֹבֵיו וּבְעֵינֵינוּ רוּב הָקִיפוּ.

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 עוּלָא אָמַר רַבִּי יוֹחָנָן: עוֹר הָרִי הוּא כְּבָשָׂר.

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

OBJECTION

אמר ליה רב נחמן לעולא: ולימא מר עור מצטרף לבשר, דהא "עור ובשר" קתני!

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

ANSWER

אמר ליה: אנן "עור או בשר" תנינן.

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

STATEMENT

איכא דאמרי [אמר עולא], אמר רבי יוחנן: עור מצטרף לבשר.

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

OBJECTION

אמר ליה רב נחמן לעולא: ולימא מר עור משלים לבשר לחומרא!

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

אמר ליה: אנא עובדא ידענא, דההוא בר גוזלא דההוה בי רבי יצחק, דעור מצטרף לבשר הוה, ואתא לקמיה דרבי יוחנן ואכשריה.

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

אמר ליה: בר גוזלא קאמרת? בר גוזלא דרביה שאני.

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

הנהו גידין רבין דאתו לקמיה דרבא, אמר רבא: למאי ליחוש להו? תדא, דאמר רבי יוחנן: גידין שסופן להקשות

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 (צמת הגידים), 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.

למעשה 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.

הלכות תלמוד תורה • פרק ששי

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.

הלכה א

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

כל תלמיד חכם

Every Torah scholar,

מצוה להדרו

it is a mitzvah to respect him,

ואף על פי שאינו רבו

and even though he is not his own teacher,

שנאמר

as it is said in the Torah in Sefer Vayikra,

"מפני שיבה תקום והדרת פני זקן."

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

זמן זה שקנה חכמה.

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

ומאימתי חייבין לעמד מפניו.

And from when is one obligated to stand before him?

משקרב ממנו בארבע אמות

From when he approaches within four cubits of him,

עד שיעבר מִפְּנֵי פָּנָיו:

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

הלכה ב

Halacha 2 · Exemption from Standing in Bathhouses and During Melacha

אין עומדין מפניו

We do not stand before him, the Torah scholar,

לא בבית המרחץ ולא בבית הכסא

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

שנאמר ויקרא יט לב "תקום והדרת"

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

קימה שיש בה הדור.

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

ואין בעלי אמנויות חייבין לעמד מפני תלמידי חכמים

And craftsmen are not obligated to stand before Torah scholars

בשעה שעוסקין במלאכתן

at the time that they are occupied with their work,

שנאמר תקום והדרת

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

מה הדור שאין בה חסרון כס

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

אף קימה שאין בה חסרון כס.

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.

ומנין שלא נעצים עיניו מן החכם

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

כדי שלא יראהו עד שלא יעמד מפניו.

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

שנאמר ויראת מאלהיה.

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

הא כל דבר שהוא מסור ללב

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

נאמר בו ויראת מאלהיה:

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

הלכה ג

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

אין ראוי לחכם שיטריח את העם

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

ויכון עצמו להן כדי שיעמדו מפניו

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

אלא ילה בדרך קצרה

rather he should go by a short way

ומתכוון שלא יראו אותו

and intending that they not see him,

כדי שלא יטריחו לעמד.

in order that he not trouble them to stand.

והחכמים היו מקיפין והו לכו בדרך החיצונה

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

שאינ מפריהן מצויין שם

where those who recognize them are not found there,

כדי שלא יטריחום:

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

הלכה ד

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

רוכב הרי הוא כמהלך

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

וּכְשֶׁם שֶׁעוֹמְדִים מִפְּנֵי הַמָּהָלָה

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

כִּךְ עוֹמְדִין מִפְּנֵי הָרוֹכֵב:

so too we stand before one who rides by.

הַלָּכָה ה'

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

שְׁלֹשָׁה שָׂהָיו הוֹלְכִין בַּדֶּרֶךְ.

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

הָרֵב בְּאֶמְצַע

the master walks in the middle,

גָּדוֹל מִיְמִינוֹ

the greater of the two disciples walks on his right,

וְקָטָן מִשְּׂמָאלוֹ:

and the lesser disciple walks on his left.

הַלָּכָה ו'

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

הַרְוָאָה חָכָם

One who sees a sage

אֵינוֹ עוֹמֵד מִפְּנָיו

does not have to stand before him

עַד שֶׁיִּגִּיעַ 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 אֶבֶיִת דִּין

If he saw the Av Beis Din,

עומד מלפניו משיראנו מרחוק מלא עיניו

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

ואינו יושב עד שיעבר מאחריו ארבע אמות.

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

ראה את הנשיא

If he saw the Nasi,

עומד מלפניו מלא עיניו

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

ואינו יושב עד שישב במקומו

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

או עד שיתכסה מעיניו.

or until he is hidden from his eyes.

והנשיא שמחל על כבודו

And the Nasi who forgave his honor,

כבודו מחול.

his honor is forgiven.

כשהנשיא נכנס

When the Nasi enters the Beis Medrash,

כל העם עומדים

all the people stand,

ואינן יושבין עד שיאמר להם שבו.

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

כשאב בית דין נכנס

When the Av Beis Din enters,

עושין לו שתי שורות

they make for him two rows of people,

ועומדין מכאן ומכאן

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

עד שנכנס וישוב במקומו

until he enters and sits in his place,

ושאר העם יושבין במקומן:

and the rest of the people sit in their places.

הלכה ז

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

חקם שנכנס

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

כל שיגיע לו בארבע אמות עומד מלפניו

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

אחד עומד ואחד יושב

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—

עד שנכנס וישוב במקומו.

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

בני חכמים ותלמידי חכמים

The sons of sages and the disciples of sages,

בזמן שהרבים צריכין להם

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

מקפצין על ראשי העם ונכנסים למקומם.

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.

ואין שבח לתלמידי חכמים שיכנסו לאחרונה.

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.

יצא לצורך חזור למקומו.

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

בני חכמים בזמן שיש בהן דעת לשמע

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,

הופכים פניהם כלפי אביהם.

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

אין בהם דעת לשמוע

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

הופכים פניהם כלפי העם:

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

הלכה ח

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

תלמיד שהוא יושב לפני רבו תמיד

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

אינו רשאי לעמוד מפניו

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

אלא שחרית וערבית בלבד

except morning and evening only,

שלא יהא כבודו מרבה מכבוד שמים:

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.

הלכה ט

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

מי שהוא זקן מפלג בזקנה

One who is an elder exceedingly advanced in age,

אף על פי שאינו חכם

even though he is not a sage,

עומדים לפניו.

we stand before him.

ואפלו החכם שהוא ילד

And even the sage who is young

עומד בפני הזקן המפּלג בזקנה.

stands before the elder exceedingly advanced in age.

ואינו חייב לעמד מלא קומתו

But he is not obligated to stand his full height,

אלא כְּדִי לְהַדְרוֹ.

rather only enough to honor him.

ואפילו זקן כותי

And even an elder non-Jew,

מהדרין אותו בדברים

we honor him with words

ונותנין לו יד לְסִמְכוֹ

and we give to him a hand to support him,

שנאמר "מפני שיבה תקום"

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

כל שיבה במשמע:

which teaches that any white-haired person is implied.

הלכה י

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

תלמידי חכמים אינם יוצאים בעצמן

Disciples of Sages are not to go out themselves

לעשות עם כל הקהל בבנין ובהפירה של מדינה וכיוצא בהן

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

כדי שלא יתבזו בפני עמי הארץ.

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

ואין גובין מהן לבנין החומה ותקון השערים

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

ושְׂכָר הַשּׂוֹמְרִים וְכִיּוֹצֵא בָהֶן וְלֹא לְתַשׁוּרַת הַמֶּלֶךְ.

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

וְאִין מְחַיְבִים אוֹתָן לְתַן הַמָּס

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 וְאִישׁ

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

שֶׁנֶּאֱמַר הוֹשֵׁעַ ח י "גַם כִּי יִתְּנוּ בְּגוֹיִם עֲתָה אֶקְבָּצֶם וַיַּחֲלוּ מִמֶּשֶׁא 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 סְחוּרָה לְתַלְמִיד חָכָם

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

מְנִיחִים אוֹתוֹ לְמַכּוֹר תַּחֲלָה

they allow him to sell first,

וְאִין מְנִיחִים אֶחָד מִבְּנֵי הַשּׁוּק לְמַכּוֹר עַד שֶׁיִּמְכּוֹר 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 בְּכָל לַבַּעֲלֵי דִינָיִם הֶרְבֵּה

and he was standing among many litigants,

מִקְדִּימִין אוֹתוֹ וּמוֹשִׁיבִין אוֹתוֹ:

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

הַלָּכָה יֵא

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

עוֹן גָּדוֹל הוּא לְבִזּוֹת אֶת הַחֲכָמִים אוֹ לְשַׁנּוֹאֲתָן.

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

לא חרבה ירושלים עד שבוזו בה תלמידי חכמים

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

שנאמר דברי הימים ב לו טז "וַיְהִיו מְלַעְבִּים בְּמִלְאֵי הָאֱלֹהִים וּבִזְיוֹם דְּבָרָיו וּמִתְעַתְּעִים בְּנִבְאָיו".

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

כלומר בוזים מלמדי דבריו.

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

וכן זה שאמרה תורה ויקרא כו טו "אם בחקתי תמאסו",

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

מלמדי חקותי תמאסו.

means that you despise the teachers of My statutes.

וכל המבזה את החכמים אין לו חלק לעולם הבא

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

והרי הוא בכלל במדבר טו לא "כי דבר ה' בזה":

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

הלכה יב

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

אף על פי שהמבזה את החכם אין לו חלק לעולם הבא,

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

אם באו עדים שפזזו אפלו בדברים חייב נדוי,

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

ומנדין אותו בית דין ברבים

and the court places him under the ban in public,

וקונסין אותו ליטרא זהב בכל מקום ונותנין אותה לחכם.

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

והמבזה את החכם בדברים אפלו לאחר מיתה

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

מְנַדִּין אוֹתוֹ בֵּית דִּין וְהֵם מְתִירִים אוֹתוֹ כְּשִׁיחֹזֵר בְּתַשׁוּבָה.

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

אָבֵל אִם הָיָה הַחֶכֶם חַי אֵין מְתִירִין אוֹתוֹ

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

עַד שִׁירְצָה זֶה שֶׁנִּדְּוָהוּ בְּשָׂבִילּוֹ.

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

וְכֵן הַחֶכֶם עֲצָמוֹ מְנַדֵּה לְכְבוֹדוֹ 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 הִתְרָאָה.

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

וְאֵין מְתִירִין לוֹ עַד שִׁירְצָה אֶת הַחֶכֶם.

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

וְאִם מֵת הַחֶכֶם בָּאֵין שְׁלֹשָׁה וּמְתִירִין לוֹ.

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

וְאִם רָצָה הַחֶכֶם לְמַחֵל לוֹ וְלֹא נִדְּוָהוּ 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.

הַלְכָּה יג

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

הָרֵב שֶׁנִּדְּוָה לְכְבוֹדוֹ

The teacher who banned someone for his own honor,

כָּל תַּלְמִידָיו חַיְבִין לְנַהֵג נְדוּי בְּמִנְיָהּ.

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

אָבֵל תַּלְמִיד שֶׁנִּדְּוָה לְכְבוֹד עֲצָמוֹ

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

אֵין הָרֵב חַיֵּב לְנַהֵג בּוֹ נְדוּי.

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

אָבֵל כָּל הָעָם חַיְבִין לְנַהֵג בּוֹ נְדוּי.

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

וְכֵן מְנַדָּה לְנִשְׂיָא מְנַדָּה לְכָל יִשְׂרָאֵל.

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

מְנַדָּה לְכָל יִשְׂרָאֵל אֵינוֹ מְנַדָּה לְנִשְׂיָא.

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

מְנַדָּה לְעִירוֹ מְנַדָּה לְעִיר אַחֶרֶת.

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

מְנַדָּה לְעִיר אַחֶרֶת אֵינוֹ מְנַדָּה לְעִירוֹ:

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

הַלָּכָה יָד

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

בְּמָה דְּבָרִים אֲמֹרִים

In what circumstances are these words said? Only regarding

בְּמִי שֶׁנִּדְּוָהוּ עַל שִׁבְעָה תְּלִמְיָדֵי חֲכָמִים.

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

אָבֵל מִי שֶׁנִּדְּוָהוּ עַל שְׂאָר דְּבָרִים שֶׁחַיִּבִּים עֲלֵיהֶם נְדוּי

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

אֲפִלּוּ נִדְּוָהוּ קָטָן שֶׁבְּיִשְׂרָאֵל

even if banned him the smallest person in Israel,

חַיִּב הַנִּשְׂיָא וְכָל יִשְׂרָאֵל לְנַהֵג בּוֹ נְדוּי

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

עַד שֶׁיִּחְזֹר בְּתַשׁוּבָה מִדְּבַר שֶׁנִּדְּוָהוּ בְּשִׁבְלֹו וְיִתִּירוֹ לוֹ.

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

עַל עֶשְׂרִים וָאַרְבָּעָה דְּבָרִים מְנַדִּין אֶת הָאָדָם

For twenty and four matters they ban a person,

בֵּין אִישׁ בֵּין אִשָּׁה.

whether a man or a woman.

ואלו הן:

And these they are:

א המבזה את החכם ואפלו לאחר מותו.

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

ב המבזה שליח בית דין.

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

ג הקורא לחברו עבד.

3. One who calls his fellow a slave.

ד מי ששלחו לו בית דין וקבעו לו זמן ולא בא.

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

ה המזלזל בדבר אחד מדברי סופרים ואין צריה לומר בדברי תורה.

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 מי שלא קבל עליו את הדין מנדין אותו עד שיתן.

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

ז מי שיש ברשותו דבר המזיק כגון כלב רע או סלם רעוע מנדין אותו עד שיסיר הזקו.

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 המוכר קרקע שלו לעובד כוכבים מנדין אותו עד שיקבל עליו כל אנס שיבוא מן העובד כוכבים לישראל חברו בעל המצר.

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 המעיד על ישראל בערפאות של עובדי כוכבים והוציא ממנו בעדותו ממון שלא כדין ישראל, מנדין אותו עד שישלם.

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 טבח כהן שאינו מפריש המתנות ונותנן לכהן אחר מנדין אותו עד שיתן.

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 המחלל יום טוב שני של גלויות אף על פי שהוא מנהג.

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

יב העושה מלאכה בערב הפסח אחר חצות.

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

יג המזכיר שם שמים לבטלה או לשבועה בדברי הבאי.

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

יד המביא את הרבים לידי חלול השם.

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

טו המביא את הרבים לידי אכילת קדשים בחוץ.

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

טז המחשב שנים וקובע חדשים בחוצה לארץ.

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

יז המכשיל את העור.

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

יח המעכב הרבים מלעשות מצוה.

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

יט טבח שיצאה טרפה מתחת ידו.

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

כ טבח שלא בדק ספינו לפני חכם.

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

כא המקשה עצמו לדעת.

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

כב מי שגרש את אשתו ועשה בינו ובינה שונתפות או משא ומתן המביאין להן להזקק זה לזה
פשיבואו לבית דין מנדין אותם.

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 חכם ששמועתו רעה.

23. A sage whose reputation is bad.

כד המנדה מי שאינו חיב גדוי:

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.

למעשה 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.

מִסְכֵּת 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.

מִשְׁנָה א

הַשְּׁלֶשֶׁת שֶׁל קַבְּלַת הַתּוֹרָה וְהַנְּהִיגַת הַחֲכָמִים

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

מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי, וְיֵהוֹשֻׁעַ לְזִקְנִים, וְזִקְנִים
and the elders to the elders and Yehoshua to Yehoshua and transmitted it from Sinai Torah received Moshe
לְנָבִיאִים, וְנָבִיאִים מְסֻרוֹתָ לְאַנְשֵׁי כְּנֶסֶת הַגְּדוּלָּה. הֵם אָמְרוּ שְׁלֹשָׁה
three said They the Great the Assembly to the Men of transmitted it and the prophets to the prophets
דְּבָרִים, יְהוּי מִתּוֹנִים בְּדִין, וְהַעֲמִידוּ תַלְמִידִים הֶרְבֵּה, וַעֲשׂוּ סִיג לַתּוֹרָה:
for the Torah a fence and make many disciples and establish in judgment deliberate Be things

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.

מִשְׁנָה ב

הַדְּבָרִים שֶׁעָלֵיהֶם הָעוֹלָם עוֹמֵד

Mishna 2 • The Three Pillars Upon Which the World Stands

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשִּׁיְרֵי כְּנֶסֶת הַגְּדוּלָּה. הוּא הָיָה אוֹמֵר, עַל
on say would he the Great the Assembly from the remnants of was the Righteous Shimon
שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת
acts of and on the Temple service and on the Torah on stands the world things three
חֲסָדִים:
kindness

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

אֲנִיטִיגֶנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשְׁמֵעוֹן הַצַּדִּיק. הוּא הָיָה אוֹמֵר, אַל תְּהִי
be do not say would he the Righteous from Shimon received Socho a man of Antigonus

כְּעֲבָדִים הַמְשַׁמְשִׁין אֶת הָרֵב עַל מְנַת לְקִבֵּל פָּרֶס, אֲלֹא הָיוּ כְּעֲבָדִים
like servants be but a reward to receive condition on the master — who serve like servants

הַמְשַׁמְשִׁין אֶת הָרֵב שְׁלֹא עַל מְנַת לְקִבֵּל פָּרֶס, וַיְהִי 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.

יוֹסִי בֶן יוֹעֶזֶר אִישׁ צֶרֶדָה וְיוֹסִי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם קִבְּלוּ מֵהֶם. יוֹסִי
Yose from them received Yerushalayim man of Yochanan ben and Yose Zeredah man of Yoezer ben Yose

בֶּן יוֹעֶזֶר אִישׁ צֶרֶדָה אוֹמֵר, יְהִי בֵיתְךָ בֵּית וַעַד לַחֲכָמִים, וְהָיָה
and be for the Sages meeting a house of your house let be says Zeredah man of Yoezer ben

מִתְאַבֵּק בַּעֲפָר רַגְלֵיהֶם, וְהָיָה שׁוֹתָה בְּצִמָּא אֶת דְּבָרֵיהֶם:
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.

יוֹסִי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם אוֹמֵר, יְהִי בֵיתְךָ פֶּתוּחַ לְרוֹחָה, וַיְהִי
and let be wide open your house let be says Yerushalayim a man of Yochanan son of Yose

עֲנִיִּים בְּנֵי בֵיתְךָ, וְאַל תִּרְבֶּה שִׁיחָה עִם הָאִשָּׁה. בְּאִשְׁתּוֹ אָמְרוּ,
they said with his wife the woman with conversation increase and do not your household members of poor people

קֹל וְחֹמֶר בְּאִשְׁתּוֹ חִבְּרוּ. מִכָּאן אָמְרוּ חֲכָמִים, כָּל זְמַן שֶׁאָדָם מֵרַבֶּה
increases that a man the time all the Sages said from here his fellow with the wife of and heavy a light

שִׁיחָה עִם הָאִשָּׁה, גּוֹרֵם רָעָה לְעַצְמוֹ, וּבוֹטֵל מִדְּבַרֵי תוֹרָה, וְסוֹפּוֹ
and his end Torah from words of and desists to himself evil he causes the woman with conversation

יִורֶשׁ גִּיהֵנוֹם:

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.

עשה לה רב וקנה לה חבר

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

יהושע בן פרחיה ונתאי הארבלית קבלו מהם. יהושע בן פרחיה אומר,

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

עשה לה רב, וקנה לה חבר, והוי דן את כל האדם

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

לכף זכות:

merit to the scale of

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

משנה ז

הרחקה משכן רע ומרשע

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

נתאי הארבלית אומר, הרחק משכן רע, ואל תתחבר לרשע,

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

ואל תתיאש מן הפרענות:

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

הנהגת הדין עם בעלי הדין

Mishna 8 · The Conduct of a Judge Toward Litigants

יהודה בן טבאי ושמעון בן שטח קבלו מהם. יהודה בן טבאי אומר,

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

אל תעש עצמך כעורכי הדין. וכשיהיו בעלי דין עומדים

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

לפניה, יהיו בעיניה כרשעים. וכשנפטרים מלפניה, יהיו

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

בעיניה כזכאין, כשקבלו עליהם את הדין:

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

דרישה וחקירה של עדים וזהירות בדברי הדינים

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

שמעון בן שטח אומר, הוי מרבה לחקר את העדים, והוי זהיר

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

בדבריה, שמא מתוכם ילמדו לשקר:

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.

משנה י

אהבת המלאכה ושנאת הרבנות

Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy

שְׁמַעְיָה וְאַבְטָלְיוֹן קִבְּלוּ מֵהֶם. שְׁמַעְיָה אוֹמֵר, אָהַב אֶת הַמְּלָאכָה, וּשְׂנָא אֶת
— and hate work — love says Shemaiah from them received and Abtalion Shemaiah
הַרְבָּנוֹת, וְאֵל תִּתְּוֹדַע לְרִשּׁוֹת:
to the ruling authority make yourself known and do not lordship

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

משנה יא

אזהרה לחכמים להזהר בדבריהם מפני חלול השם

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

אַבְטָלְיוֹן אוֹמֵר, חֲכָמִים, הִזָּהָרוּ בְּדַבְרֵיכֶם, שִׁמָּא תַּחֲבוּבוּ חֻבַּת גָּלוּת
exile the obligation of you will obligate lest with your words be careful Sages says Avtalyon
וּתְגַלּוּ לְמָקוֹם מִיַּם הָרָעִים, וְיִשְׁתּוּ הַתְּלָמִידִים הַבָּאִים אַחֲרֵיכֶם
after you who come the disciples and they will drink the evil waters to a place of and you will be exiled
וְיָמוּתוּ, וְנִמְצָא שֵׁם שָׁמַיִם מְתַחֲלָל:
is profaned Heaven the Name of and it will be found and they will die

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

משנה יב

הנהגת הלל לאהב שלום ולקרב את הבריות

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

הֵלֵל וְשַׁמַּי קִבְּלוּ מֵהֶם. הֵלֵל אוֹמֵר, הֵי מִתְּלָמִידָיו שֶׁל אַהֲרֹן, אוֹהֵב
loving Aharon of from the disciples be says Hillel from them received and Shammai Hillel
שְׁלוֹם וְרוֹדֵף שְׁלוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת וּמִקְרָבָן לְתוֹרָה:
to the Torah and drawing them the creations — loving peace and pursuing peace
close

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

משנה יג

הסכנה בגאווה ובכטול תורה

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

הוּא הָיָה אוֹמֵר, נָגִיד שָׁמָּא, אֲבָד שְׁמָהּ. וְדָלָא מוֹסִיף, יָסַף.
ceases add and one who does not his name destroys his name one who makes great say used to He
וְדָלָא יָלִיף, קָטְלָא חַיִּב. וְדֹאשְׁתִּימָשׁ בְּתַגָּא, חֵלִיף:
passes away of the crown and one who makes use deserves death learn and one who does not

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

משנה יד

הוא הִזָּה אומר, אם אין אני לִי, מי לִי. וכִשְׁאֲנִי לְעַצְמִי, מה אני.

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

וְאִם לֹא עֲכָשִׁיו, אִימָתִי:

when now not And if

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

מִשְׁנָה טו

קביעות התורה, מעוט דבור והסברת פנים

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

שַׁמַּאי אומר, עשה תורתך קבוע. אֹמֵר מְעַט וְעֹשֶׂה הַרְבֵּה, וְהוֹי מְקַבֵּל אֶת

— receiving and be much and do little say fixed your Torah make says Shammai

כָּל הָאָדָם בְּסִכּוֹר פָּנִים יְפוֹת:

face expression of with a cheerful person every

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

עשה לך רב והרחקה מז הספק

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

רַבִּן גַּמְלִיאֵל הִזָּה אומר, עשה לך רב, והסתלק מן הספק, ואל

and do not doubt from and remove yourself a teacher for yourself make say would Gamliel Rabban

תִּרְבֶּה לְעֹשֶׂר אֲמָדוֹת:

by estimation to tithe increase

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

מִשְׁנָה יז

מעלת השתיקה והמעשה על פני הדבור

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

שמעון בנו אומר, כל ימי גדלתי בין החכמים, ולא מצאתי לגוף טוב

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

אֶלָּא שְׁתִּיקָה. וְלֹא הַמְדָּרֶשׁ הוּא הָעֵקֶר, אֶלָּא הַמַּעֲשֶׂה. וְכָל הַמְרַבֶּה

who increases and anyone the action but the main thing is the study and not silence than

דְּבָרִים, מביא חטא:

sin brings words

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

רַבִּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַדִּין
justice on stands the world things three on says Gamliel ben Shimon Rabban

וְעַל הָאֱמֶת וְעַל הַשְּׁלוֹם, שֶׁנֶּאֱמָר זְכַרְיָה ח אֱמֶת וּמִשְׁפָּט שְׁלוֹם שֹׁפֵט
judge peace and judgment of truth 8 Zechariah as it is said peace and on truth and on

בְּשַׁעְרֵיכֶם:

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.

לְמַעַשָּׂה 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.

תהלים • חמשה קאפיטלער

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.

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וְלַיְלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֶתֶר לִי מִצָּר תִּצְרֶנִּי רָנִי פֶלֶט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֶד אִין הִבִּין בְּמִתְג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִּיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֲסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחָתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֶבֹּאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָה וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּהּ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שְׁמֶרָהּ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרָהּ יְהוָה צִלָּהּ עַל יַד מִיָּנָהּ:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעַמְקִים קִרְאֲתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבָקֶר שֹׁמְרִים לְבָקֶר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְפָּה עֲמוֹ פְּדוּת:

וְהוּא יַפְּדֶה אֶת יִשְׂרָאֵל מִכָּל 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.'