

דף יומי • חזקוני • דף ע"ז

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

THE SUGYA

We begin this daf by continuing our deep dive into the halachos of a broken bone in an animal's leg, specifically when the bone has protruded outward. The Gemara discusses the status of the flesh and skin covering the bone, exploring various cases where the flesh might be torn, decomposed, or peeled off, and how this affects the animal's kashrus. We learn about the practical advice given by the Sages and doctors regarding how to heal such wounds, emphasizing the difference between using a bone or an iron instrument.

We then move into a new Mishnah that teaches us the halachos of a placenta (shilyah) found inside a slaughtered animal. The Mishnah outlines whether a placenta is considered edible, how it contracts tumah (impurity), and the status of a placenta that partially emerged before shechitah. We also learn the halachos of a placenta from a firstborn animal and the prohibition against following the superstitious practices of the Amorites.

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

דף 77א DAF 77A

PROOF

נִמְנָן עֲלֵיהֶן בְּפֶסַח,

We see that **one may be registered for them**, i.e., for these sinews, **for the Pesach offering**, which proves they are considered edible flesh.

STATEMENT

וְעוֹד, הַתּוֹרָה חָסָה עַל מָמוֹן שֶׁל יִשְׂרָאֵל.

And furthermore, the Torah spared the money of Israel, so we should seek a lenient ruling to save the owner from loss.

OBJECTION

אָמַר לֵיהּ רַב פָּפָא לְרַבָּה: רַבִּי שִׁמּוֹן בֶּן לָקִישׁ,

Rav Pappa said to Rabba: But **Rabbi Shimon ben Lakish** disagrees with Rabbi Yochanan,

OBJECTION

וְאִיסּוּרָא דְאַרְיֵיתָא, וְאַתָּה אָמַרְתָּ: מַאי לִיחּוּשׁ לְהוּ?
וְאִיסּוּרָא דְאַרְיֵיתָא, וְאַתָּה אָמַרְתָּ: מַאי לִיחּוּשׁ לְהוּ?

and this is a matter of a Torah prohibition of tereifah, and yet you say: What concern is there for them, i.e., for these sinews, as if they are valid flesh?!

STATEMENT

אִישְׁתִּיק.

Rabba **was silent**, having no immediate answer.

QUESTION

ואמאי אישתיק? והאמר רבא: הלכתא כוותיה דרבי שמעון בן לקיש בהני תלת!

The Gemara asks: **And why was he silent? But doesn't Rava say: The halacha is like Rabbi Shimon ben Lakish** in his disputes with Rabbi Yochanan **only in these three** specific cases, and not here?

ANSWER

שאני הכא, דהדר ביה רבי יוחנן לגביה דרבי שמעון בן לקיש,

The Gemara answers: **It is different here**, for Rabbi Yochanan retracted his opinion in favor of Rabbi Shimon ben Lakish on this matter,

EXPLANATION

דאמר ליה: אל תקניטני, בלשון יחיד אני שונה אותה.

as he said to him: **Do not provoke me**, for I teach it only as the opinion of a **single Sage**, but not as the accepted halacha.

STATEMENT

ההוא נשבר העצם ויצא לחוץ, דאישתקיל קורטיתא מיניה,

There was a **certain** animal whose **bone broke and protruded outward**, from which a small piece was removed,

STATEMENT

אתא לקמיה דאביי, שהיה תלתא ריגלי.

and the case **came before Abaye**, who **delayed it** for **three Festivals** to consult with the Sages.

STATEMENT

אמר ליה רב אדא בר מתנא: זיל קמיה דרבא בריה דרב יוסף בר חמא, דחריפא ספיניה.

Rav Adda bar Mattana said to the owner: Go before Rava the son of Rav Yosef bar Chama, whose knife is sharp, meaning he is sharp-witted and can resolve this quickly.

RULING

אתא לקמיה, אמר: מכדי "נשבר העצם ויצא לחוץ" תנו,

The owner **came before him**. Rava said: **Now, we learned** in the baraita: "If the bone broke and protruded outward" and is covered by a majority of skin and flesh, it is kosher;

RULING

מה לי נפל, מה לי איתיה?

what difference is it to me if a piece of the bone fell out, and **what difference is it to me** if it is still there? In either case, if it is covered, it is kosher.

QUESTION

אמר ליה רבינא לרבא: מתלקט מהו?

Ravina said to Rava: If the flesh covering the bone was torn but **could be gathered** together to cover the majority, **what is** the law?

QUESTION

מתרוסס מהו?

If the flesh was **pulverized**, **what is** the law?

QUESTION

מתמסמס מהו?

If the flesh was **decomposed**, **what is** the law?

QUESTION

היכי דמי מתמסמס?

The Gemara asks: **What is the case of** flesh that is **decomposed**?

ANSWER

אמר רב הונא בריה דרב יהושע: כל שחרופא קודרו.

Rav Huna the son of Rav Yehoshua said: Any flesh that the doctor would scrape away and remove because it cannot heal.

QUESTION

איבעיא להו: ניקב מהו?

A dilemma was raised by them: If the flesh covering the bone was **perforated**, **what is** the law?

QUESTION

נקלף מהו?

If the flesh was **peeled** off the bone, **what is** the law?

QUESTION

נסדק מהו?

If the flesh was **cracked**, **what is** the law?

QUESTION

ניטל שליש התחתון מהו?

If **the bottom third** of the thickness of the flesh, closest to the bone, was **removed**, **what is** the law?

PROOF

תא שמע, דאמר עולא אמר רבי יוחנן: עור הרי הוא כבשר,

Come and hear, for Ulla said that Rabbi Yochanan said: Skin is like flesh to cover the bone,

REFUTATION

דלמא דקנה משכא דידיה.

but **perhaps** that is only where **the skin holds its own place** naturally, such as near the knee, but not where there was once flesh.

QUESTION

אמר רב אשי: כי הוינו בי רב פפי, איבעיא לן: נקדר כמין טבעת, מהו?

Rav Ashi said: When we were in the study hall of Rav Pappi, we raised a dilemma: If the flesh was cut in the shape of a **ring** around the bone, **what is** the law?

RESOLUTION

ופשטנא מהא דאמר רב יהודה אמר רב: דבר זה שאילתי לחכמים ולרופאים,

And we resolved it from that which Rav Yehuda said that Rav said: I asked about this matter to the Sages and to the doctors,

RESOLUTION

ואמרו: מסרטו בעצם ומעלה ארוכה, אבל פרזלא מזרף זרית.

and they said: One scratches it with a bone and it will heal, but an iron instrument causes inflammation and prevents healing.

EXPLANATION

אמר רב פפא: והוא דקנה גרמא דידיה.

Rav Pappa said: And this healing is only where the bone holds its own place and is not loose.

משנה MISHNAH

MISHNAH

מתני' השוחט את הבهמה ומצא בה שליא – נפש היפה תאכלנה,

MISHNAH: One who slaughters an animal and finds a placenta in it, a hearty soul may eat it,

MISHNAH

ואינה מטמאה לא טומאת אכלין ולא טומאת נבלות.

and it does not contract the impurity of foods, nor the impurity of carcasses.

MISHNAH

חישב עליה – מטמאה טומאת אכלין, אבל לא טומאת נבלות.

If he intended to eat it, it contracts the impurity of foods, but not the impurity of carcasses.

MISHNAH

שליא שיצתה מקצתה – אסורה באכילה,

A placenta, part of which emerged before slaughter, is forbidden to be eaten,

MISHNAH

סימן וְלֹד בְּאִשָּׁה וְסִימָן וְלֹד בְּבֵהמָה.

for a placenta is the sign of a child in a woman, and the sign of an offspring in an animal, and we fear the head of the offspring emerged.

MISHNAH

הַמְכַבֶּרֶת שֶׁהִפִּילָה שְׁלֵיָא – יִשְׁלִיכֶנָּה לְכֻלָּבִים,

An animal giving birth for the first time that discharged a placenta, one may cast it to the dogs, and we do not worry that it was a male firstborn,

MISHNAH

וּבְמוֹקֵדֶשִׁין תִּקְבֵּר,

but in the case of consecrated animals, the placenta must be buried,

MISHNAH

וְאִין קוֹבְרִין אוֹתָהּ בְּפֶרֶשֶׁת דְּרָכִים, וְאִין תּוֹלִין אוֹתָהּ בְּאֵילָן, מִפְּנֵי דְרָכֵי הָאֻמּוֹרִי.

and we do not bury it at a crossroads, nor do we hang it on a tree, because of the ways of the Amorites.

גְּמָרָא GEMARA

GEMARA

גְּמ' מִנָּא הֵנִי מִלִּי?

GEMARA: From where are these words derived that a placenta is permitted by the slaughter of the mother?

BRAISA

דְּתַנּוּ רַבָּנָן: "כָּל (בַּהֲמָה) [בְּבֵהמָה] תֹּאכִילוּ" – לְרִבּוּת אֶת הַשְּׁלֵיָא.

For the Rabbis taught in a Braisa: The verse says, "Any animal in the beast you may eat" to include the placenta.

BRAISA

יָכוֹל אֶפִּילוּ יֵצֵתָה מִקְצָתָהּ?

I might have thought even if part of it emerged it is permitted?

BRAISA

תִּלְמוּד לומר: "אוֹתָהּ" – אוֹתָהּ וְלֹא שְׁלֵיָתָה.

Therefore the verse says: "it", meaning it inside the womb is permitted, but not its placenta if it has partially emerged.

QUESTION

מַכְדִּי אֵין שְׁלִיָּא בְּלֵא וְלֵד, לָמָּה לִּי קָרָא?

The Gemara asks: **Now, there is no placenta without an offspring**, so the placenta is just part of the offspring; **why do I need a verse** to permit it?

ANSWER

קָרָא אֶסְמַכְתָּא בְּעָלְמָא.

The Gemara answers: **The verse is a mere support**, as logically it is permitted.

STATEMENT

וְאֵינָהּ מְטַמְּאָה.

We learned in the Mishnah: **And it does not contract impurity**.

QUESTION

בְּעֵי רַבִּי יִצְחָק בַּר נַפְחָא: עוֹר חֲמוֹר שֶׁשָּׂלְקוּ מֵהוּ?

Rabbi Yitzchak bar Nappacha asked: **If one boiled the skin of a donkey**, what is the law?

QUESTION

לָמָּא? אִי לְטוּמְאַת אֶכָּלִין – תִּנּוּיָא,

The Gemara asks: **For what** law is this asked? **If for the impurity of foods**, we already learned it in our Mishnah regarding the placenta!

צמוד ב' DAF 77B

OBJECTION

אִי לְטוּמְאַת נְבִילוֹת – תִּנּוּיָא.

If you say Rabbi Yitzchak's inquiry was **with regard to the ritual impurity of animal carcasses**, we already learned this halakha in another baraita.

EXPLANATION

טוּמְאַת אֶכָּלִין, דִּתְנִינָא: הָעוֹר וְהַשְּׂלֵיָּא – אֵין מְטַמְּאִין טוּמְאַת אֶכָּלִין, עוֹר שֶׁשָּׂלְקוּ, וְהַשְּׂלֵיָּא שֶׁחִישַׁב עָלֶיהָ – מְטַמְּאִין טוּמְאַת אֶכָּלִין.

With regard to **the ritual impurity of foods**, as it is taught in a baraita: **The hide and the placenta of an animal do not become impure with the ritual impurity of foods**; but a hide that one cooked until it became soft, and a placenta that one intended to eat, do become impure with the ritual impurity of foods.

EXPLANATION

טוּמְאַת נְבִילוֹת נִמְי תִּנּוּיָא: "בְּנִבְלָתָהּ" – וְלֹא בָּעוֹר, וְלֹא בְּעֲצָמוֹתָיו, וְלֹא בְּגִידָיו, וְלֹא בְּקִרְנָיו, וְלֹא בְּטָלְפָיו.

With regard to **the ritual impurity of animal carcasses also**, we already learned in a baraita: The verse states, 'And when a domesticated animal dies... one who touches **its carcass** shall be impure'—implying that one is rendered impure by touching the

carcass, **but not by touching the hide, and not by its bones, and not by the sinews, and not by the horns, and not by the hooves.**

EXPLANATION

וַאֲמַר רַבָּה בַּר רַב חַנָּא: לֹא נִצְרְכָה אֶלָּא שְׁעֲשֹׂאן צִיָּקֵי קִדְרָה.

And Rabba bar Rav Chana said in explanation of this baraita: This exclusion was **necessary only** for a case **where one prepared them as a meat pudding** by cooking them with spices, which might have made them considered edible flesh. Thus, even when cooked, they do not convey carcass impurity.

RESOLUTION

לְעוֹלָם טוּמְאָת אֶכְלִין, וְשֶׁאֵין עוֹר חֲמוֹר דְּמֵאִיס.

The Gemara answers: **Actually**, Rabbi Yitzchak's inquiry was with regard to **the ritual impurity of foods**, and yet his question was necessary because **the hide of a donkey is different, as it is repulsive**, and one might think that even when cooked it does not become food.

מִשְׁנָה MISHNAH

MISHNAH

שֶׁלִּיא שִׁיצְתָּהּ.

We learned in the Mishnah: With regard to **a placenta, part of which emerged** from the womb before the mother was slaughtered, its consumption is prohibited.

גְּמָרָא GEMARA

STATEMENT

אָמַר רַבִּי אֶלְעָזָר: לֹא שָׁנוּ אֶלָּא שֶׁאֵין עֶמְה וְלֹד, אֲבָל יֵשׁ עֶמְה וְלֹד – אֵין חוֹשְׁשִׁין לְוֹלֵד אַחֵר.

Rabbi Elazar said: They taught this prohibition **only where there is no fetus with it** in the womb; **but if there is a fetus with it, we do not fear for another fetus** that might have been inside the placenta.

STATEMENT

וְרַבִּי יוֹחָנָן אָמַר: בֵּין אֵין עֶמְה וְלֹד בֵּין יֵשׁ עֶמְה וְלֹד – חוֹשְׁשִׁין לְוֹלֵד אַחֵר.

And Rabbi Yochanan said: Whether there is no fetus with it or whether there is a fetus with it, we must fear for **another fetus** that might have been inside the placenta, and it is prohibited.

QUESTION

אֵינִי? וְהָא אָמַר רַבִּי יִרְמְיָה: לְחוּמָרָא אָמַר רַבִּי אֶלְעָזָר!

The Gemara asks: **Is that so? But didn't Rabbi Yirmeya say: Rabbi Elazar said it as a stringency?** According to this version, Rabbi Elazar is the lenient one!

STATEMENT

אָלָא, אִי אַתְמַר חָכִי אַתְמַר, אָמַר רַבִּי אֶלְעָזָר: לֹא שָׂנוּ אֶלָּא שְׂאִינָהּ קְשׁוּרָה בְּוֶלֶד, אֲבָל קְשׁוּרָה בְּוֶלֶד – אֵין חוֹשְׁשִׁין לְוֶלֶד אַחֵר.

Rather, if it was stated, it was stated like this: Rabbi Elazar said: They taught that the placenta is prohibited **only** when it is **not attached to the fetus** found inside; **but** if it is **attached to the fetus**, we **do not** fear for another fetus. Thus, Rabbi Elazar prohibits even when a fetus is present, unless it is attached.

STATEMENT

וְרַבִּי יוֹחָנָן אָמַר: אָנוּ אֵין לָנוּ אֶלָּא שְׂלֵיָא בְּלֹא וֶלֶד, אֲבָל יֵשׁ עִמָּהּ וֶלֶד, בֵּין קְשׁוּרָה בְּוֶלֶד בֵּין אֵין קְשׁוּרָה בְּוֶלֶד – אֵין חוֹשְׁשִׁין לְוֶלֶד אַחֵר,

And Rabbi Yochanan said: We have **only** the ruling of the Mishnah prohibiting a placenta without a fetus; but if there is a fetus with it, whether the placenta is attached to the fetus or whether it is not attached to the fetus, we do not fear for another fetus.

INFERENCE

וְחֵינּוּ דְאָמַר רַבִּי יִרְמְיָה: לְחֻמְרָא אַמְרָה ר' אֶלְעָזָר.

And this is in line with that which Rabbi Yirmeya said: Rabbi Elazar said it as a stringency, since he prohibits an unattached placenta even when a fetus is present.

PROOF

תֵּנִי אֲבוּתִיהָ דְרַבִּי אֶלְעָזָר: הַמִּפְלֵת מִין בְּהֵמָה חַיָּה וְעוֹר, וְשְׂלֵיָא עִמָּהּ, בְּזִמְנָן שְׂקְשׁוּרָה בָּהּ – אֵין חוֹשְׁשִׁין לְוֶלֶד אַחֵר, אֵינָהּ קְשׁוּרָה בָּהּ – הֲרִינִי מְטִיל עָלֶיהָ חוֹמֶר שְׁנֵי וִלְדוֹת.

It is taught in a baraita in accordance with Rabbi Elazar: A woman who expels a fetus that has the form of a species of domesticated animal, wild animal, or bird, and there is a placenta with them; when the placenta is attached to them, we do not fear for another fetus of human form; but if it is not attached to them, behold I impose upon her the stringency of two births, i.e., both a male and a female birth.

EXPLANATION

שְׂאִינִי אוֹמַר: שְׂמָא נִימּוּחַ שְׂפִיר שְׂלֵיָא, שְׂמָא נִימּוּחָהּ שְׂלִיתוֹ שְׂלֵיָא שְׂפִיר.

For I say: Perhaps the fetus of the placenta dissolved, and that fetus was of human form, and perhaps the placenta of the animal-shaped fetus dissolved.

מִשְׁנָה MISHNAH

MISHNAH

הַמְבַכֶּרֶת שֶׁהִפִּילָהּ.

We learned in the Mishnah: An animal giving birth for the first time that expelled a placenta, one may cast it to the dogs.

QUESTION

מאי טעמא?

The Gemara asks: **What is the reason** for this?

ANSWER

אמר רב איקא בריה דרב אמאי: רוב בהמות יולדות דבר הקדוש בבכורה, ומיעוט בהמות דבר שאינו קדוש בבכורה, ומאי ניהו? נדמה.

Rav Ika the son of Rav Ami said: The majority of animals give birth to something that is holy as a firstborn, and a minority of animals give birth to something that is not holy as a firstborn, and what is it? An offspring that resembles another species.

EXPLANATION

וכל היוולדות יולדות מחצה זכרים ומחצה נקבות, סמוך מיעוטא דנדמה למחצה דנקבות, והווי להו זכרים מיעוטא.

And all giving birth, give birth to half males and half females. Combine the minority of those that resemble another species with the half of females, and the males that resemble their own species—which are the only ones holy as firstborns—become the minority. Therefore, we do not assume the placenta came from a holy firstborn.

EXPLANATION

ובמוקדשין תקבר. מאי טעמא? רובא בר מיקדש הוא.

The Mishnah continues: **But in the case of consecrated animals**, the placenta **must be buried**. What is the reason? The majority of offspring of consecrated animals are fit to be consecrated, since both males and females are holy.

משנה MISHNAH

MISHNAH

ואין קוברים אותה.

The Mishnah states: **But one may not bury it** at a crossroads, nor hang it on a tree, because of the ways of the Amorites.

STATEMENT

אפני ורבא דאמרי תרנויהו: כל דבר שיש בו רפואה – אין בו משום דרכי האמורי, אין בו רפואה – יש בו משום דרכי האמורי.

Abaye and Rava both say: Any matter that has healing value is not subject to the prohibition of the ways of the Amorite; but if it has no healing value, it is subject to the prohibition of the ways of the Amorite.

QUESTION

וְהִתְנַחֵא: אֵילָן שֶׁמִּשִּׁיר פִּירוֹתָיו, סוֹקְרוֹ בְּסִיקְרָא וְטוֹעֲנוּ בְּאַבְנִים. בְּשִׁלְמָא טוֹעֲנוּ בְּאַבְנִים – כִּי הֵיכִי

The Gemara asks: **But isn't it taught** in a baraita: **A tree that casts off its fruit, one may paint it with red paint and load it with stones? Granted, loading it with stones** is a physical remedy, **so that** its strength is weakened and it retains its fruit.

SUMMARY

The Gemara first resolves the debate regarding a broken bone, clarifying that if the bone is covered by a majority of skin and flesh, it remains kosher, even if a piece of the bone fell out. We analyze various physical states of the covering flesh, such as being pulverized or decomposed, with Rav Huna the son of Rav Yehoshua defining decomposed flesh as that which a doctor would scrape away. The Gemara then transitions to the Mishnah regarding a placenta, establishing that a placenta is permitted through the shechitah of the mother, as derived from the pesukim. Finally, the Gemara discusses the tumah status of the placenta and hide, comparing it to the skin of a donkey, and clarifies that while they can contract the impurity of foods if cooked or intended for eating, they do not contract the impurity of carcasses.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In our sugya, we see the beautiful and deep principle of "haTorah chasah al mamonom shel Yisrael", the Torah spares the money of Jewish people. When discussing the status of certain parts of an animal, the Gemara emphasizes that we actively seek out permitted avenues because Hashem cares about our hard-earned livelihood. This is not a compromise on halacha; rather, it is a fundamental truth of the Torah itself. Hashem does not want us to suffer unnecessary loss, and the halacha reflects His deep care for our everyday physical and financial well-being.

This teaches us a profound lesson in how we must view our own resources and those of others. If Hashem Himself is concerned with sparing a Yid's money, how much more so must we be careful with it! We must treat our friend's money with the utmost respect, avoiding any waste, damage, or unnecessary expense on their behalf. Similarly, we should recognize that our own livelihood is a gift from Hashem, meant to be managed with responsibility and gratitude, not wasted carelessly.

Today, show extra care for the property and money of others. Whether it is turning off a light in a shul or office to save on their utility bill, returning a borrowed item promptly so it doesn't get damaged, or being mindful not to cause someone an unnecessary expense, act with the conscious awareness that a Yid's money is precious in the eyes of Hashem.

הלכות תלמוד תורה • פרק שביעי

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

CHAPTER PREVIEW

In this chapter, the Rambam teaches us the delicate and serious halachos of nidui (ostracism) and cherem (excommunication). We begin with the great caution required when dealing with a chacham (Torah sage) who has stumbled, showing how the court must avoid shaming him publicly and instead administer malkos (lashes) privately to preserve his honor.

We then learn the practical details of how these bans are issued and lifted, as well as the strict restrictions placed on the individual. The Rambam outlines the differences between nidui and the far more severe cherem, detailing how they affect a person's daily life, learning, and standing in the community, and how we must strive to bring the person to teshuvah.

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

הלכה א

Halacha 1 • The Prohibition of Publicly Ostracizing a Torah Sage and the Court's Conduct Toward Him

חכם זקן בְּחָכְמָה

A sage who is distinguished in wisdom,

וְכֵן נָשִׂיא אוֹ אֶבֶר בֵּית דִּין שֶׁפָּסַח

and so too a Nasi or an Av Beit Din who sinned,

אֵין מְנַדִּין אוֹתוֹ בְּפִרְהָסָא לְעוֹלָם.

we do not ostracize him publicly ever, out of respect for his Torah.

אֶלָּא אִם כֵּן עָשָׂה כִּי־רָבַעַם בֶּן נֹכַח וְחִבְרִיו.

Unless he did like Yerovam son of Nevat and his colleagues, leading the public to sin and denying Hashem.

אֲבָל כְּשֶׁחָטָא שְׂאֵר חַטָּאוֹת

But when he sinned other sins,

מִלְקִין אוֹתוֹ בְּצַנְעָה.

we lash him privately,

שֶׁנֶּאֱמַר הוֹשֵׁעַ ד ה "וְכָשַׁלְתָּ הַיּוֹם וְכָשַׁל גַּם נָבִיא עִמָּךְ לַיְלָה"

as it is said in the pasuk in Hoshea 4:5, "and you shall stumble by day, and shall stumble also a prophet with you at night,"

אֶף עַל פִּי שֶׁכָּשַׁל כִּסְהוֹ כְּלִילָה.

meaning, even though he stumbled, cover him like night and do not expose him publicly.

ואומרים לו הכבד ושב בביתך.

And they say to him, "preserve your honor and sit in your house," so that you do not disgrace yourself further.

וכן כל תלמיד חכם שנתחייב נדוי

And so too, any Torah sage who became obligated in ostracism,

אסור לבית דין לקפץ ולנדותו במהרה

it is forbidden for a court to leap and to ostracize him hastily;

אלא בורחין מדבר זה ונשמטין ממנו.

rather, they flee from this matter and slip away from it as much as possible.

וחסידי החכמים היו משתבחים

And the pious of the sages would praise themselves

שלא נמנו מעולם לנדות תלמיד חכם

that not they were counted ever to ostracize a Torah sage,

אף על פי שנמנין להלקותו אם נתחייב מלקות.

even though they were counted to lash him if he became obligated in lashes.

ואפילו מכת מרדות נמנין עליו להכותו:

And even for stripes for rebellion, they were counted upon him to strike him, yet they still avoided ostracizing him.

הלכה ב

Halacha 2 - The Formulas for Issuing a Ban of Ostracism and Excommunication

וכיצד הוא הנדוי,

And how is the procedure of the ostracism performed? The Beis Din or the person imposing it

אומר פלוני יהא בשמתא.

says, "So-and-so shall be in ostracism."

ואם נדוהו בפניו

And if they ostracized him in his presence,

אומר לו פלוני זה בשמתא.

the one imposing it says to him, "This So-and-so is in ostracism."

וְהַחֲרָם,

And as for the excommunication, which is a more severe ban, the one imposing it

אומר לו פְּלוֹנִי מִחֲרָם.

says to him, "So-and-so is excommunicated."

וְאָרוּר בּוֹ אֱלֹהִים

And the term "cursed" is very severe, for has in it the implication of a curse,

בּוֹ שְׁבוּעָה

and it also has in it the severity of an oath,

בּוֹ נְדוּי:

and it also has in it the status of ostracism.

הַלָּכָה ג

Halacha 3 · How a Ban of Ostracism or Excommunication is Lifted

וְכִיצַד מְתִירִין הַנְּדוּי אוֹ הַחֲרָם.

And how do they release a person from the ban of ostracism or the excommunication?

אומר לו שְׂרוּי לָךְ וּמָחוּל לָךְ.

The one releasing the ban says to him, in his presence: "Released to you and forgiven to you."

וְאִם הִתִּירוּהוּ שְׂלֵא בְּפָנָיו

And if they released him not in his presence,

אומר לו פְּלוֹנִי שְׂרוּי לוֹ וּמָחוּל לוֹ:

the one releasing says to the messenger or to those assembled: "So-and-so is released to him and forgiven to him."

הַלָּכָה ד

Halacha 4 · The Conduct of an Ostracized Person and How Others Must Treat Him

מִהוּ הַמִּנְהֵג שֶׁיִּנְהַג הַמִּנְהֵג בְּעַצְמוֹ וְשֶׁנִּוְהֵגִין עִמּוֹ.

What is the practice that the ostracized person should practice himself, and that they practice with him in the community?

מִנְהֵגָה אָסוּר לְסַפֵּר וּלְכַבֵּס כְּאֵיֵל כָּל יְמֵי נְדוּיוֹ.

An ostracized person is forbidden to cut hair and to launder, like a mourner, all the days of his ostracism.

וְאֵין מְזַמְּנִין עָלָיו.

And they do not include him in a zimmun for Birchas HaMazon upon him to make a quorum of three.

ולא כולליו אותו בעשרה לכל דבר שצריך עשרה.

And they do not include him in ten for any matter that requires ten men, such as a minyan for davening or Kaddish.

ולא יושבין עמו בארבע אמות.

And they do not sit with him within four cubits, keeping a distance from him.

אבל שונה הוא לאחרים ושונין לו ונשכר ושוכר.

But he teaches others, and they teach him, and he may be hired, and he may hire others for work, so he is not completely cut off from his livelihood or Torah study.

ואם מת בנדוי בית דין שולחין ומניחין אבן על ארונו

And if he dies in his state of ostracism, the Beis Din send and place a stone upon his coffin,

כלומר שהן רוגמין אותו לפי שהוא מכדל מן הצבור.

as if to say that they stone him, because he is separated from the community and did not repent.

ואין צריך לומר שאין מספידין אותו ואין מלוין את מטתו:

And there is no need to say that they do not eulogize him, and they do not accompany his bier to his burial.

הלכה ה

Halacha 5: The Severe Restrictions and Business Prohibitions Placed Upon an Excommunicated Person

יותר עליו המחרם

More than him, meaning more stringent than a person under a standard ban of nidui, is the excommunicated person under cherem,

שאינו שונה לאחרים

that he does not teach Torah to others,

ואין שונין לו

and they do not teach him,

אבל שונה הוא לעצמו

but he may study Torah by himself,

שלא ישכח תלמודו.

so that he will not forget his learning.

ואינו נשכר

And he is not hired as a worker for others,

וְאִין נִשְׁכָּרִין לוֹ.

and others are not hired by him to work for him.

וְאִין נוֹשְׂאִין וְנוֹתְנִין עִמּוֹ.

And they do not conduct business with him,

וְאִין מְתַעֲסָקִין עִמּוֹ

and they do not engage with him in any commercial dealings,

אֶלָּא מֵעֵט עֵסֶק כְּדֵי פְּרִנְסָתוֹ:

except for a small amount of business that is strictly sufficient for his basic livelihood.

הַלָּכָה ו

Halacha 6 · The Transition from Ostracism to Excommunication

מִי שִׁיָּשַׁב בְּנִדְוֵי שְׁלֹשִׁים יוֹם

One who sat in ostracism for thirty days

וְלֹא בִקֵּשׁ לְהַתִּירוֹ

and did not seek to release him from his ban,

מִנְדִּין אוֹתוֹ שֵׁנִיָּה.

they ostracize him a second time.

יָשַׁב שְׁלֹשִׁים יוֹם אַחֲרֵים

If he sat in ostracism for another thirty days

וְלֹא בִקֵּשׁ לְהַתִּירוֹ

and did not seek to release him,

מְחַרְמִין אוֹתוֹ:

they excommunicate him with the more severe ban of cherem.

הַלָּכָה ז

Halacha 7 · Releasing a Ban of Ostracism or Excommunication by Three or an Expert

בְּכַמָּה מִתִּירִין הַנִּדְוֵי אוֹ הַחֵרֶם.

With how many judges do they release and annul the ban of ostracism or the excommunication?

בשלישה אפילו הדיוטות.

With three men, even if they are commoners who are not ordained experts.

ויחיד ממנה מתיר הנדוי או החכם לבדו.

And a single expert scholar releases the ban of ostracism or the excommunication alone, without needing two others to join him.

ויש לתלמיד להתיר הנדוי או החכם

And there is authority to a student to release the ban of ostracism or the excommunication,

ואפילו במקום הרב:

and even in the place of his the teacher.

הלכה ח

Halacha 8: The Obligation of Every Jewish Man to Study Torah

מי שנדוהו בפניו,

One whom they banned in his presence,

אין מתירין לו אלא בפניו.

they do not release the ban for him except in his presence.

נדוהו שלא בפניו,

But if they banned him not in his presence,

מתירין לו בין בפניו בין שלא בפניו.

they may release it for him, whether in his presence or not in his presence.

ואין בין נדוי להתרה כלום,

And there is nothing of a required time delay between the banning and the release;

אלא אם כן חזר בו מן הדבר שנדוהו בשבילו,

unless he repented from the matter for which they banned him,

מתירין לו מיד.

in which case they release it for him immediately.

ואם ראו בית דין להניח זה בנדויו שנים רבות,

And if the Beis Din saw fit to leave this person in his ban for many years,

מְנִיחִין כְּפִי רָשָׁעוֹ.

they leave him, according to his wickedness, to guide him back to the proper path.

הֶלְכָּה ט

Halacha 9 - Releasing a Ban of Ostracism by Three Other Individuals

שְׁלֹשָׁה שָׂנְדוּ

Three people who ostracized someone,

וְהָלְכוּ לָהֶן

and then went their way and are no longer available,

וְחָזַר זֶה מִדְּבַר שָׂנְדוּהוּ בְּגִלּוֹ

and this ostracized person repented from the matter that they ostracized him because of it,

בְּאֵין שְׁלֹשָׁה אֲחֵרִים

three others may come

וּמַתִּירִין לוֹ:

and release him from his ban.

הֶלְכָּה י

Halacha 10 - Releasing a Ban of Ostracism from an Unknown Person

מִי שֶׁלֹּא יָדַע

One who did not know

מִי שָׂנְדָהוּ

who it was that placed him under ban,

יֵלֵךְ לוֹ אֶצֶל הַנָּשִׂיא

shall go to the Nasi,

וַיַּתִּיר לוֹ נִדְוִיו:

and he shall release for him his ban.

הֶלְכָּה יא

Halacha 11 - Nullifying a Conditional Ban and a Sage Who Banned Himself

נִדְוִי עַל תְּנַאי

A ban of ostracism that was made on a condition,

אָפּלוּ עַל פִּי עֲצָמוֹ

even if he imposed it upon himself,

צָרִיךְ הַפָּרָה.

requires nullification once the condition is met.

תַּלְמִיד חָכָם שֶׁנִּדְּחָה עֲצָמוֹ

A disciple of a Sage who banned himself,

וְאָפּלוּ נִדְּחָה עֲצָמוֹ עַל דַּעַת פְּלוֹנִי

and even if he banned himself on the consent of so-and-so,

וְאָפּלוּ עַל דְּבַר שְׁחִיב עָלָיו נִדְּוִי

and even for a matter that is liable for it to receive a ban of ostracism,

הֲרִי זֶה מִפֶּר לְעֲצָמוֹ:

behold this one may nullify it for himself.

הַלָּכָה יב

Halacha 12 · Releasing a Ban of Ostracism Imposed in a Dream

מִי שֶׁנִּדְּוָהוּ בַּחֲלוֹם

One whom they banned in a dream, since this may be a sign of heavenly displeasure,

אָפּלוּ יָדַע מִי נִדְּחָהוּ

even if he knew who banned him in the dream, he cannot simply go to that person in waking life to release him; rather, he

צָרִיךְ עֲשֹׂרָה בְּנֵי אָדָם שֶׁשּׁוֹנִין הִלְכוֹת

needs ten men who study halachos

לְהַתִּירוֹ מִנִּדְּוִיו.

to release him from his ban.

וְאִם לֹא מָצָא

And if he did not find such scholars in his immediate vicinity, he

טוֹרַח אַחֲרֵיהֶם עַד פָּרְסָא.

exerts himself to travel after them up to a parsah.

לֹא מָצָא

If he **did not find** scholars of halachah within that distance,

מתירין לו אפלו עשרה ששונים משנה.

even ten who study Mishnah release it for him.

לא מצא

If he **did not find** those,

מתירין לו עשרה שיודעים לקרות בתורה.

ten who know how to read in the Torah release it for him.

לא מצא

If he **did not find** those,

מתירין לו אפלו עשרה שאינן יודעין לקרות.

even ten who do not know how to read release it for him.

לא מצא במקומו עשרה

If he **did not find** ten people at all in his place,

מתירין לו אפלו שלשה:

even three release it for him.

הלכה יג

Halacha 13 · The Laws of Ostracism and When a Sage May Forgo His Honor

מי שנדוהו בפניו

One whom they ostracized in his presence,

אין מתירין לו אלא בפניו.

they do not release him except in his presence.

נדוהו שלא בפניו

If they ostracized him not in his presence,

מתירין לו בפניו ושלא בפניו.

they may release him in his presence and not in his presence.

ואין בין נדוי להפרה כלום

And there is not between ostracism to release anything of a required delay,

אֶלָּא מִנְדִּין וּמַתִּירִין בְּרֹגַע אֶחָד

rather they ostracize and they release in a moment single,

כְּשִׁיחֹזֵר הַמִּנְדָּה לְמוֹטָב.

when returns the ostracized one to the good path.

וְאִם רָאוּ בֵּית דִּין לְהַנִּיחַ זֶה בְּנִדְוֵי כַּמָּה שָׁנִים

And if saw the court fit to leave this one in ostracism several years,

מִנִּיחוּ כַּפִּי רָשָׁעוֹ.

they leave him according to his wickedness.

וְכֵן אִם רָאוּ בֵּית דִּין לְהַחֲרִים לָזֶה לְכַתְּחָלָה

And so if saw the court fit to excommunicate this one at the outset,

וּלְהַחֲרִים מִי שְׂיֹאכַל עִמּוֹ וְשׂוֹתָה עִמּוֹ

and to excommunicate whoever eats with him and drinks with him,

אוּ מִי שְׂיַעֲמֵד עִמּוֹ בְּאַרְבַּע אַמּוֹת

or whoever stands with him within four cubits,

מִחֲרִימֵי כַּדֵּי לְיִסְרוֹ

they excommunicate in order to chastise him,

וּכְדֵי לַעֲשׂוֹת סִיג לַתּוֹרָה

and in order to make a fence for the Torah,

עַד שֶׁלֹּא יִפְרָצוּ הַחוּטָאִים.

so that not will break through the sinners.

אֲףִי עַל פִּי שֵׁשׁ רִשּׁוֹת לְחַכָּם לְנִדּוֹת לְכַבּוֹדוֹ

Even though there is permission for a sage to ostracize for his honor,

אֵינוֹ שְׂבִיחַ לְתַלְמִיד חָכָם לְהִנָּהִיג עֲצָמוֹ בְּדַבָּר זֶה

it is not praiseworthy for a disciple of a sage to accustom himself in matter this;

אֶלָּא מֵעַלִּים אָזְנוֹ מִדְּבָרֵי עַם הָאָרֶץ

rather he should turn away his ears from the words of the common people,

וְלֹא יִשִּׁית לְבוֹ לָהֶן

and not should he set his heart to them,

כַּעֲנִין שֶׁאָמַר שְׁלֹמֹה בְּחֻמָּתוֹ קָהֵלֶת ז' כ"א

like the matter that said Shlomo in his wisdom in Koheles chapter seven verse twenty-one:

"גַּם לְכָל הַדְּבָרִים אֲשֶׁר יִדְבְּרוּ אֶל תִּתֵּן לִבְךָ."

"Also to all the words which they speak do not give your heart".

וְכֵן הָיָה דֶּרֶךְ חֲסִידִים הָרִאשׁוֹנִים

And so was the way of pious ones of the early generations,

שׁוֹמְעִים חֲרַפְתָּם וְאֵינָן מְשִׁיבִין

hearing their shame and they are not answering,

וְלֹא עוֹד אֶלָּא שְׂמוּחֵי לִים לְמַחֲרֵף וְסוֹלְחִים לוֹ.

and not only that rather that they pardon the insulter and forgive him.

וְחֻכָּמִים גְּדוֹלִים הָיוּ מְשַׁתַּבְּחִים בְּמַעֲשֵׂיהֶם הַנָּאִים

And sages great were praising themselves with their deeds the pleasant,

וְאוֹמְרִים שְׂמֵעוּלָם לֹא נָדָו אָדָם וְלֹא הִחְרִימוּהוּ לְכְבוֹדָן.

and saying that never not did they ostracize a person and not did they excommunicate him for their honor.

וְזוֹ הִיא דֶּרֶכָם שֶׁל תַּלְמִידֵי חֻכָּמִים שֶׁרְאוּ לִילָף בָּהּ.

And this is the way of disciples of sages that is worthy to walk in it.

בְּמָה דְּבָרִים אֲמוּרִים

In what words are said? Only

כְּשֶׁבִזְהוּ אוֹ חֲרַפְהוּ בְּסֻתְּרָא.

when he disgraced him or shamed him in private.

אֲבָל תַּלְמִיד חָכָם שֶׁבִזְהוּ אוֹ חֲרַפּוֹ אָדָם בְּפִרְהֻסָּא

But a disciple of a sage whom disgraced him or shamed him a person in public,

אָסוּר לוֹ לְמַחֵל עַל כְּבוֹדוֹ

it is forbidden for him to forgive his honor,

וְאִם מָחַל נֶעְנָשׁ

and if he forgave he is punished,

for this is disgrace of Torah;

אֶלָּא נִזְקָם וְנוֹטֵר הַדָּבָר כְּנֶחָשׁ

rather he takes vengeance and bears a grudge the matter like a snake,

עַד שְׂיִבְקֶשׁ מִמֶּנּוּ מַחֲלָה וְיִסְלַח לוֹ:

until that he requests from him pardon and he shall forgive him.

CHAPTER SUMMARY

The chapter details the process of issuing and lifting a ban of nidui or cherem, explaining that while three commoners or one expert judge can lift a ban, a dream-induced ban requires ten people. The Rambam outlines the severe restrictions of nidui—such as prohibitions on haircutting, laundering, and joining a zimmun—and the even stricter rules of cherem, which restrict teaching and business dealings. Finally, we learn that while the court has the authority to extend these bans or penalize those who associate with the banned individual to create a fence around the Torah, a Torah sage should strive to overlook personal slights rather than rush to ban others.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Rambam teaches us a profound lesson about the delicate balance of human dignity and the honor of the Torah. When a great sage stumbles, the halachah commands us to cover his shame like the night, avoiding public embarrassment at all costs. Yet, when it comes to our own personal honor, the pious sages would completely look the other way, ignoring insults from others and refusing to ever ban someone for their own slighted dignity.

This teaches us a beautiful path in our daily avodah. We must have a double standard: incredibly sensitive to the dignity of other people, especially those who represent the Torah, while being completely forgiving and soft when it comes to our own personal honor. The Torah wants us to build a heart that is strong enough to protect others, yet humble enough to let go of our own hurt feelings.

Today, when someone says something that offends you or doesn't give you the respect you feel you deserve, take a deep breath and choose to let it go. Emulate the pious sages by quietly forgiving them in your heart, refusing to let personal honor dictate your reactions.

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

הַשְּׁלֵשֶׁת שֶׁל קַבְּלַת הַתּוֹרָה וְהַנְּהִיגַת הַחֲכָמִים

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

מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי, וּמִסִּינַי לְיֵהוֹשֻׁעַ, וְיֵהוֹשֻׁעַ לְזִקְנִים, וְזִקְנִים
and the elders to the elders and Yehoshua to Yehoshua and transmitted it from Sinai Torah received Moshe
לְנָבִיאִים, וְנָבִיאִים מִסְּרוּהָ 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, יְהוּ מְתוּנִים בְּדִין, וְהָעֲמִידוֹ תְּלִמִּידִים הִרְבֵּה, 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 שֶׁעָלִיָּהֶם 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 הָעֲבוּדָה 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 הַצְּדִיק. 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 בֵּיתְךָ 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 בֵּיתְךָ פֶּתוּחַ לְרוֹחָה, וַיְהִי
and let be wide open your house let be says Yerushalayim a man of Yochanan son of Yose

עֲנִיִּים בְּנֵי בֵּיתְךָ, 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

יורש 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 הארכלי 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 הארכלי 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 עצמה כעורכי הדין. וכשיהיו בעלי דינין 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 וְאַבְטַלְיוֹן קִבְּלוּ מֵהֶם. שְׁמַעְיָה אוֹמֵר, אָהַב אֶת הַמְּלָאכָה, וּשְׂנָא אֶת
— and hate work — love says Shemaiah from them received and Abtalion Shemaiah
הַרְבָּנוּת, 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

אַבְטַלְיוֹן 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, אֲבִיד שָׁמָּה. וְדָלָא מוֹסִיף, יָסָף.
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, אִמָּתִי:

when now not And if

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

משנה טו

קביעות התורה, מעוט דבור והסברת פנים

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

שמאי אומר, עשה תורתך קבע. אומר מעט ועשה הרבה, והוי מקבל את

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

כל האדם בספר פנים יפות:

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.

משנה טז

עשה לך רב והרחקה מז הספק

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

רבן גמליאל הִזָּה אומר, עשה לך רב, והסתלק מז הספק, ואל

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

תרבה לעשר אמודות:

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.

משנה 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 הַמַּעֲשֵׂה. וְכָל הַמְרַבֵּה

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

דברים, 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.

משנה 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 פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרֻבֵּי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מָצֵא רַק לְשׁוֹטָף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֶתֶר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחֹנֵנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוּר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינּוּ 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 צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִינָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבואְךָ מִצֵּתָה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהִרְבָּה עֲמוֹ פְדוּת:

וְהוּא יַפְדֶּה 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.'