

הלכות ידעות • פרק חמישי

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

CHAPTER PREVIEW

In this chapter, the Rambam takes us to the next level of our avodah, showing how a talmid chacham must carry himself in every single aspect of his daily life. While the previous chapters focused on refining our inner middos and maintaining our physical health, we now learn how a true Torah Sage must stand out through his refined actions. The way he eats, drinks, speaks, walks, dresses, and conducts his business must all reflect a beautiful kiddush Hashem.

We will see how the Rambam guides us to elevate the most mundane physical acts into holy service. By avoiding the self-indulgent ways of the world and adopting a path of modesty and self-control, a person's entire physical existence becomes a vessel for yiras Shamayim and the knowledge of Hashem.

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

הליא

הנהגת הקצם במאכלו ובמשקהו

Halacha 1 • The Conduct of a Torah Sage in Eating and Drinking Moderately

כַּשֵּׁם שֶׁהַקָּצֵם נִכָּר בְּחָכְמָתוֹ וּבִדְעוֹתָיו וְהוּא מְבֻדָּל בֵּינֵם
by them is distinguished and he and by his by his wisdom is recognized that the wise man Just as
temperaments

מִשְׁאֵר הָעָם. כִּי צָרִיךְ שִׁיחֶיהָ נִכָּר בְּמַעֲשָׂיו בְּמַאֲכָלוֹ וּבְמִשְׁקָהוֹ
and in his drinking in his eating in his actions recognized he be must so the people from the rest of

וּבִבְעִילָתוֹ וּבַעֲשִׂית צָרָכָיו וּבְדַבָּרוֹ וּבְהִלּוּכּוֹ וּבְמִלְבוּשׁוֹ
and in his intimate relations and in the performing of his bodily needs and in his speech and in his walking and in his dress

וּבְכִלְכּוּל דְּבָרָיו וּבְמִשְׁאֵוֹ וּבְמִתְנֹנּוֹ. וְיִהְיוּ כָּל הַמַּעֲשִׂים הָאֵלֶּה
and in the management of his affairs and in his buying and in his selling and should be and in his all of the actions these

נֹאִים וּמִתְקַנִּים בְּיוֹתֵר. כִּי צָד. תִּלְמִיד חָכָם לֹא יִהְיֶה גִּרְגָּרִן אֶלָּא אוֹכֵל
he should eat rather a glutton should be not Sage A Torah How so exceedingly and proper becoming

מֵאֲכָל הָרְאוּי לְהַכְרוֹת גּוּפּוֹ. וְלֹא יֹאכֵל מִמֶּנּוּ אֲכִילָה גְּסָה. וְלֹא
and not excessive an eating of it he should eat and not his body to keep healthy that is fitting food

יֵהָא רוֹדֵף לְמִלְאָת בִּטְנוֹ כְּאֵלּוּ שְׂמִתְמַלְאִין מִמַּאֲכָל וּמִשְׁתָּה עַד שֶׁתִּפַּח
swells until and drink with food who stuff themselves like those his stomach to fill pursuing should he be

בְּרָסָם. וְעַלֵּיהֶם מְפָרֵשׁ בַּקֶּבֶלָה מֵלָאכִי ב ג "וְזִרְתִּי פָּרֵשׁ עַל
upon dung And I will spread 3 2 Malachi in the Tradition it is explained and about them their belly

בְּנֵיכֶם". אָמְרוּ חֲכָמִים אֵלֶּי בְּנֵי אָדָם שְׂאוֹכְלִין וְשׁוֹתִין וְעוֹשִׂין כָּל
all of and make and drink who eat the people these are the Sages Said your faces

יְמֵיהֶם כְּחַגִּים. וְהֵם הָאוֹמְרִים יַשְׁעִיה כָּב יג "אֲכֹל וְשָׂתָה כִּי מָחָר
tomorrow for and drink Eat 13 22 Isaiah are the ones who say and they like festivals their days
נְמוּת". וְזֶהוּ מֵאֲכָל הָרָשָׁעִים. וְשִׁלְחָנוֹת אֵלֵיוֹ הֵם שְׂגָנָה הַכָּתוּב וְאָמַר
and said the verse are that censured they these and tables the wicked the food of And this is we die
יַשְׁעִיה כַּח ח "כִּי כָּל שִׁלְחָנוֹת מְלָאוּ קִיָּא צֹאָה בְּלִי מְקוֹם". אֲבָל
But room without excrement vomit are full of tables all For 8 28 Isaiah
הַחֲכָם אֵינוֹ אוֹכֵל אֶלָּא תַבְשִׁיל אֶחָד אוֹ שְׁנַיִם וְאוֹכֵל מִמֶּנּוּ כְּדִי
enough for from it and he eats two or one dish except eat does not the wise man
חַיָּיו וְדִיּוֹ. הוּא שְׂאֵמַר שְׁלֹמֹה מִשְׁלֵי יג כה "צְדִיק
A righteous man 25 13 Proverbs Shlomo is the one of whom said He and that is sufficient for his sustenance him
אֵכֵל לְשַׂבַּע נַפְשׁוֹ":
his soul to satisfy eats

The Rambam outlines how a Torah Sage must distinguish himself through refined character traits and moderate eating habits, avoiding the gluttony of the wicked.

ה'ל"ב

הַנְּהִגַת הַחֲכָם בְּאֲכִילָתוֹ וּבִסְעֻדוֹתָיו

Halacha 2 · The Proper Conduct of a Wise Man Regarding Eating and Social Meals

כְּשֶׁהַחֲכָם אוֹכֵל מֵעַט זֶה הָרְאוּי לוֹ לֹא יֵאָכְלֵנוּ אֶלָּא בְּבֵיתוֹ עַל
at in his house except should he eat it not for him which is fitting this the little eats When the wise man
שִׁלְחָנוֹ. וְלֹא יֵאָכֵל בְּחֲנוּת וְלֹא בִּשּׁוּק אֶלָּא מִפְּנֵי צָרָה גְּדוֹלָה. כְּדִי
so great a need because of unless in the marketplace and not in a store should he eat and not his table
שֶׁלֹּא יִתְגַּנֶּה בְּפָנֵי הַבְּרִיּוֹת. וְלֹא יֵאָכֵל אֶצֶל עַמִּי הָאֶרֶץ וְלֹא
and not of the land the unlearned with should he eat and not people before he will be viewed with that not disrespect
עַל אוֹתָן הַשִּׁלְחָנוֹת הַמְּלֵאִים קִיָּא צוֹאָה. וְלֹא יִרְבֶּה סְעֻדוֹתָיו בְּכָל
in every his meals should he multiply and not excrement vomit that are filled with tables those at
מְקוֹם וְאַפְּלוּ עִם הַחֲכָמִים. וְלֹא יֵאָכֵל בְּסְעֻדוֹת שִׁישׁ בִּהְיוֹן קְבוּץ הַרְבֵּה.
large a gathering in them that have at meals should he eat and not the wise men with and even place
וְאֵין רְאוּי לוֹ לֶאֱכֹל אֶלָּא בְּסְעֻדָּה שֶׁל מִצְוָה בְּלִבְד כְּגוֹן סְעֻדַת אַרוּסִין
betrothal the meal of such as only a mitzvah of at a meal except to eat for him fitting and it is not
וְנִשְׁוֹאִין. וְהוּא שִׁיְהִיָּה תַלְמִיד חָכָם שֶׁנִּשְׂאָ בֵּת תַּלְמִיד חָכָם.
scholar a Torah the daughter of who married scholar a Torah is when it is and that and marriage
וְהַצְדִּיקִים וְהַחֲסִידִים הָרְאשׁוֹנִים לֹא אָכְלוּ מִסְעָדָה שְׂאִינָה שֶׁלָּהֶן:
their own that was not from a meal did they eat not of old and the pious and the righteous

This halacha outlines the refined eating habits of a wise man, emphasizing privacy, avoiding vulgar environments, and refraining from eating at social gatherings unless they are mitzvah celebrations.

ה'ל"ג

הנהגת החכם בשתיית יין ואסור שכרות

Halacha 3 · The Proper Conduct of a Wise Man Regarding Wine and the Prohibition of Drunkenness

כְּשֶׁהַחֶכֶם שׁוֹתֶה יַיִן אֵינוֹ שׁוֹתֶה אֲלָא כְּדֵי לְשׂוֹרֹת אֲכִילָה שְׂבִמְעִיו.

that is in his stomach the food to soften in order except drink he does not wine drinks When the wise man

וְכָל הַמְשִׁתֵּכֶר הֵרִי זֶה חוּטֵא וּמִגָּנָה וּמִפְסִיד חֻכְמָתוֹ. וְאִם

and if his wisdom and loses and disgraceful is a sinner this behold who becomes drunk and anyone

נִשְׁתַּכֵּר בְּפָנָיו עַמִּי הָאָרֶץ הֵרִי זֶה חָלַל אֶת הַשֵּׁם. וְאִסּוּר

and it is forbidden the Name — desecrated this behold people the common in front of he became drunk

לְשִׁתוֹת יַיִן בַּצָּהֳרַיִם וְאִפְלוּ מְעַט אֲלָא אִם הָיָה כְּכֹלֵל הָאֲכִילָה. שֶׁהִשְׁתִּיָּה

for drinking the meal as part of it was unless a little and even in the afternoon wine to drink

שֶׁהֵיא כְּכֹלֵל הָאֲכִילָה אֵינָה מְשַׁכְּרֶת. וְאִין נִזְהָרִין אֲלָא מִיַּיִן שֶׁלְאַחַר

that is after from wine except careful and we are not intoxicate does not the meal as part of that is

הַמְּזוֹן:

the food

This halacha outlines the Rambam's guidance on the proper measure of drinking wine for a Torah scholar and the severe spiritual and social consequences of intoxication.

הליך

הנהגת קדושה וצניעות בחיי האישות

Halacha 4 · Conduct of Holiness and Modesty in Marital Relations

אֵף עַל פִּי שֶׁאִשְׁתּוֹ שֶׁל אָדָם מִתְּרַת לוֹ תָּמִיד. רָאוּי לוֹ לְתַלְמִיד

for a disciple for him it is fitting always to him is permitted a man of that the wife though Even

חֶכֶם שִׁינְהִיג עֲצָמוֹ בְּקִדּוּשָׁה וְלֹא יִהְיֶה מְצוּי אֶצֶל אִשְׁתּוֹ כְּתִרְנָגוֹל

like a rooster his wife with frequent he should be and not with holiness himself that he conduct of a Sage

אֲלָא מִלִּילֵי שַׁבָּת לִילֵי שַׁבָּת אִם יֵשׁ בּוֹ כֹּחַ. וּכְשֶׁהוּא מְסַפֵּר

converseth and when he strength in him there is if Shabbos to the nights of Shabbos from the nights of rather

עֲמָה לֹא יְסַפֵּר בְּתַחֲלַת הַלַּיְלָה כְּשֶׁהוּא שׁוֹבֵעַ וּבִטְנוֹ מְלֵא. וְלֹא

and not is full and his belly sated when he is the night at the beginning of he should converse not with her

בְּסוּף הַלַּיְלָה כְּשֶׁהוּא רָעֵב. אֲלָא בְּאֶמְצַע הַלַּיְלָה כְּשִׁיתְעַכֵּל הַמְּזוֹן

the food when is digested the night in the middle of rather hungry when he is the night at the end of

שְׂבִמְעִיו. וְלֹא יִקַּל בְּרֹאשׁוֹ כִּיּוֹתֵר וְלֹא יִנְבֵּל אֶת פִּיו

his mouth — he should make vulgar and not excessively of his head he should make light and not that is in his innards

בְּדִבְרֵי הִבָּאִי וְאִפְלוּ בֵּינוֹ לְבִינָה. הֵרִי הוּא אוֹמֵר בְּקִבְלָה מִגִּיד

He declares in Tradition says it behold and her between him and even nonsense with words of

לְאָדָם מָה שָׁחוּ. אָמְרוּ חֲכָמִים אִפְלוּ שִׁיחָה קֵלָה שְׂבִין אָדָם

a man that is between light conversation even the Sages they said is his conversation what to man

לְאִשְׁתּוֹ עֲתִיד לִתֵּן עָלֶיהָ אֶת הַדִּין. וְלֹא יִהְיוּ שְׁנֵיהֶם לֹא שְׂכוּרִים

drunk not both of them should they be and not the judgment — upon it to give is destined and his wife

וְלֹא עֲצֵלָנִים וְלֹא עֲצָפָנִים, וְלֹא אֶחָד מֵהֶן. וְלֹא תִהְיֶה יְשָׁנָה. וְלֹא
and not sleeping should she be and not of them one and not angry and not lazy and not
יֹאנֵס אוֹתָהּ וְהִיא אֵינָה רוֹצָה אֲלָא בְּרִצּוֹן שְׁנֵיהֶם וּבְשִׂמְחָתָם.
and with their joy both of them with the consent of rather willing is not and she her should he force
יִסְפֹּר וְיִשְׁחַק מְעַט עִמָּה כִּדִּי שֶׁתִּתְיַשֵּׁב נַפְשָׁהּ וְיִכְעַל
and he should cohabit her soul that should be at ease in order with her a little and play he should converse
בְּבוֹשָׁה וְלֹא בְּעִזּוֹת וְיִפְרֹשׁ מִידָּ:
immediately and he should with boldness and not with modesty withdraw

The Rambam outlines the proper, holy, and respectful manner in which a Torah scholar should conduct marital relations with his wife.

ה'ה

הַנְּהִיגַת הָאָדָם בְּאִישׁוֹתָיו וְהַשְׁפָּעָתָהּ עַל בָּנָיו

Halacha 5 · The Influence of Holy Conduct During Marital Relations on One's Children

כָּל הַנוֹהֵג מְנַהֵג זֶה לֹא דִי לוֹ שֶׁקִּדֵּשׁ נַפְשׁוֹ וְטִהַר עֲצָמוֹ
himself and purified his soul that he sanctified for him enough not this conduct one who conducts Every
וְתִקְּנוּ יְדֵוּתָיו אֲלָא שְׂאֵם הָיוּ לוֹ בָּנִים יִהְיוּ נָאִים וּבִישָׁנִים
and modest handsome they will be children to him there were that if but his character traits and corrected
רְאוּיִין לְחֻכְמָה וּלְחֶסֶדוֹת. וְכָל הַנוֹהֵג בְּמִנְהַגוֹת שְׂאֵר הָעָם
of the people of the rest in the customs one who conducts and every and of piety of wisdom worthy
הַחֹלְכִים בַּחֹשֶׁךְ יִהְיוּ לוֹ בָּנִים כְּמוֹ אוֹתֵם הָעָם:
people those like children to him there will be in the darkness who walk

The Rambam explains that holy and modest conduct during intimacy leads to children of high spiritual and moral character.

ה'ו

הַנְּהִיגַת הַצְּנִיעוּת בְּבֵית הַכֶּסֶּא וְכִסּוּי הָרֹאשׁ

Halacha 6 · The Practice of Modesty in the Latrine and Covering the Head

צְנִיעוּת גְּדוֹלָה נוֹהֲגִים תַּלְמִידֵי חֲכָמִים בְּעֲצָמָן. לֹא יִתְבּוּזוּ וְלֹא יִתְגַּלּוּ
they bare and not they demean not themselves Sages disciples of conduct great Modesty
רֹאשׁוֹ וְלֹא גּוּפּוֹ. וְאַפְּלוּ בְּשַׁעַת שִׁיכּוֹנָם לְבֵית הַכֶּסֶּא יִהְיֶה צָנוּעַ
modest he should be the seat to the house of that he enters at the time and even their body and not their head
וְלֹא יִגְלֶה בְּגָדָיו עַד שִׁישֵׁב. וְלֹא יִקְנֹחַ בְּיָמִינוֹ. וְיִתְרַחֵק
and he should distance with the right he should wipe and not he sits until his garments he should uncover and not himself
מִכָּל אָדָם. וְיִכְנס חֶדֶר לְפָנִים מִחֶדֶר מְעָרָה לְפָנִים מִן הַמְּעָרָה
the cave · within a cave a chamber within a chamber and he should enter man from every
וְנִפְנָה. וְאִם נִפְנָה אַחֲרֵי הַגֶּדֶר יִתְרַחֵק כִּדִּי שֶׁלֹּא יִשְׁמַע
he will hear that not so he should distance the fence behind he relieves himself and if and relieve himself himself

חֵבְרוֹ קוֹלוֹ אִם נִתְעַשֵּׂשׁ. וְאִם נִפְנָה בְּבִקְעָה יִרְחִיק כְּדֵי שְׁלֹא
that not so he should distance in a valley he relieves himself and if he sneezes if his sound his fellow
himself

יִרְאֶה חֵבְרוֹ פְּרוּעוֹ. וְלֹא יְדַבֵּר כְּשֶׁהוּא נִפְנָה אֶפְלוּ לְצִרְךָ גָּדוֹל.
great for a need even relieves himself when he he should speak and not his baring his fellow he will see

וּכְדָרָךְ שְׁנוּהֵג צְנִיעוּת בַּיּוֹם בְּבֵית הַפֶּסֶא כִּךְ נוֹהֵג בַּלַּיְלָה.
by night he conducts so the seat in the house of by day modesty that he conducts and like the way

וְלְעוֹלָם יִלְמַד אָדָם עֲצָמוֹ לְהַפְנוֹת שְׁחֲרִית וְעֶרְבִית בְּלֶבֶד כְּדֵי שְׁלֹא
that not so only and evening morning to relieve himself himself a man he should train and always

יִתְרַחֵק:

he must distance
himself

This halacha outlines the strict standards of personal modesty and privacy expected of Torah scholars, particularly regarding their conduct in the latrine.

ה'י"ז

הַנִּהְגוּת תִּלְמִיד חָכָם בְּדִבּוּרוֹ וּבְמַדּוּתוֹ הַחֲבֵרָתִיּוֹת

Halacha 7: The Proper Conduct of a Torah Sage in Speech and Social Relations

תִּלְמִיד חָכָם לֹא יִהְיֶה צוֹעֵק וְצוֹחֵ בְּשַׁעַת דִּבּוּרוֹ כְּבִהְמוֹת וְחַיּוֹת.
and wild beasts like animals his speaking at the time of and shrieking shouting should be not of a Sage A disciple

וְלֹא יִגְבִּיחַ קוֹלוֹ בְּיוֹתֵר אֶלָּא דִּבּוּרוֹ בְּנִחָה עִם כָּל הַבְּרִיּוֹת.
people all with should be gently his speaking rather excessively his voice should he raise and not

וּכְשִׁידַבֵּר בְּנִחָה יִזְהַר שְׁלֹא יִתְרַחֵק עַד שִׁירְאָה כְּדִבְרֵי גִסִּי
haughty like the words of it appears until he distances himself that not he should take care gently and when he speaks

הָרוּחַ. וּמִקְדִּים שְׁלוֹם לְכָל הָאָדָם כְּדֵי שֶׁתִּהְיֶה רוּחַן נֹחָה הֵימָּנוּ. וְדָן
and he judges with him pleased their spirit that will be so man to every greeting and he initiates of spirit

אֶת כָּל הָאָדָם לְכַף זְכוּת. מְסַפֵּר בְּשִׁבְחַ חֵבְרוֹ וְלֹא בְּגִנּוּתוֹ כָּלֵל.
at all of his shame and not his fellow of the praise of he speaks merit to the scale of man every —

אוֹהֵב שְׁלוֹם וְרוֹדֵף שְׁלוֹם. אִם רֹאֶה שֶׁדִּבְרָיו מוֹעִילִים וְנִשְׁמָעִים אוֹמֵר
he speaks and heard are effective that his words he sees if peace and pursuing peace loving

וְאִם לֹא שוֹתֵק. פִּיצֵד. לֹא יִרְצֶה חֵבְרוֹ בְּשַׁעַת פַּעְסוֹ. וְלֹא
and not his anger at the time of his fellow should he placate not how so he remains silent not and if

יִשְׁאֵל לוֹ עַל נִדְרוֹ בְּשַׁעַת שְׁנָדָר עַד שֶׁתִּתְקַרֵּר דַּעְתּוֹ וְיָנוּחַ. וְלֹא
and not and he rests his mind cools down until that he vowed at the hour his vow about him should he ask

יִנַּחֲמֵנוּ בְּשַׁעַת שְׁמִתּוֹ מְטִיל לְפָנָיו מִפְּנֵי שֶׁהוּא בְּחוּל עַד שִׁיקְבְּרָהוּ.
he buries him until distressed he is because before him is lying that his dead at the hour should he comfort him

וְכֵן כָּל פְּיוּצָא בְּאֵלָיו. וְלֹא יִרְאֶה לְחֵבְרוֹ בְּשַׁעַת קִלְקֻלָּתוֹ אֶלָּא
rather his disgrace at the time of at his fellow should he look and not to these similar all and so

יַעֲלִים עֵינָיו מִמֶּנּוּ. וְלֹא יִשְׁנֶה בְּדַבּוּרוֹ. וְלֹא יוֹסִיף וְלֹא
and not should he add and not in his speech should he alter and not from him his eyes he should hide

יִגְרַע אֶלֶּא בְּדַבְרֵי שְׁלוֹם וְכִיּוֹצֵא בָהֶן. כָּלְלוּ שֶׁל דָּבָר אֵינוֹ
he does not the matter of the general rule to them and similar peace in matters of except should he diminish

מִדְּבַר אֶלֶּא בְּדַבְרֵי חֶכְמָה אוֹ בְּגִמְלוֹת חֲסָדִים וְכִיּוֹצֵא בָהֶן. וְלֹא
and not to them and similar kindness in acts of or wisdom in words of except speak

יִסְפֹּר עִם אִשָּׁה בְּשׁוּק וְאִפְּלוּ הִיא אִשְׁתּוֹ אוֹ אַחֹתוֹ אוֹ בִּתּוֹ:
his daughter or his sister or is his wife she and even if in the marketplace a woman with should he converse

This halacha outlines the refined speech, humility, and social sensitivity expected of a Torah scholar in his daily interactions.

ה'י ח

הַנְּהִגַת תִּלְמִיד חָכָם בְּהִלְכָּתוֹ בְּשׁוּק

Halacha 8: The Proper Gait and Demeanor of a Torah Scholar in Public

לֹא יֵלֶךְ תִּלְמִיד חָכָם בְּקוֹמָה זְקוּפָה וְגֵרוֹן נָטוּי כְּעֵנָן שֶׁנֶּאֱמַר
as it is said like the matter outstretched and a neck erect with a stature of a Sage a disciple shall walk Not

יִשְׁעִיהָ ג טז "וְתִלְכָּנָה נְטוּיֹת גֵּרוֹן וּמִשְׁקֵרוֹת עֵינַיִם". וְלֹא יִהְיֶה
shall he walk and not eyes" and with ogling necks with outstretched "and they walk 16 3 Yeshayahu

עָקֵב בְּצַד גּוֹדֵל בְּנִחַת כְּמוֹ הַנָּשִׁים וְגַסֵּי הָרוּחַ כְּעֵנָן שֶׁנֶּאֱמַר יִשְׁעִיהָ
Yeshayahu as it is said like the matter of spirit and the haughty the women like gently toe beside heel

ג טז "הֵלֹךְ וְטָפַף תִּלְכָּנָה וּבְרַגְלֵיהֶם תַּעֲפֹסְנָה". וְלֹא יָרוּץ בְּרִשּׁוֹת
in the domain shall he run and not they make a tinkling" and with their feet they walk and mincing "walking 16 3

הָרַבִּים כְּמִנְהַג מְשֻׁגָּעִים. וְלֹא יִכְפֹּף קוֹמָתוֹ כְּבַעְלֵי חֲטוּטָרֶת. אֶלֶּא
rather a hunchback like those with his stature shall he bend and not of madmen like the custom of the public

מִסְתַּכֵּל לְמַטָּה כְּמוֹ שֶׁהוּא עוֹמֵד בְּתַפְלָה. וּמִהֵלֶךְ בְּשׁוּק כְּאִדָּם שֶׁהוּא
who is like a person in the marketplace and walking in prayer stands that he like downward looking

טָרוֹד בְּעֶסְקָיו. גַּם מִמֶּהֱלָכוֹ שֶׁל אָדָם נִכָּר אִם חָכָם וּבָעַל
and a master a wise man if it is recognizable a person of from the gait also with his business preoccupied

יָדְעָה הוּא אוֹ שׁוֹטָה וְסָכָל. וְכֵן אָמַר שְׁלֹמֹה בְּחֻמְתּוֹ קֹהֵלֶת י ג
3 10 Koheles in his wisdom Shlomo said and so and a simpleton a fool or he is of understanding

"וְגַם בְּדֶרֶךְ כְּשֶׁסָּכַל הֵלֶךְ לְבוֹ חָסֵר וְאָמַר לְכָל סָכָל הוּא". הוּא מוֹדִיעַ
informs he he is" a fool to all and he says lacks his heart walks when a fool on the way "and also

לְכָל עַל עֲצָמוֹ שֶׁהוּא סָכָל:
is a fool that he himself about to all

This halacha outlines the dignified and humble manner in which a Torah scholar must walk, avoiding both arrogance and undignified behavior.

ה'י ט

מלבוש תלמיד חכם מלבוש נאה ונקי. ואסור לו שימצא

that there be found for him and it is forbidden and clean attractive clothing a Sage a disciple of The clothing of

בבגדו פתם או שמנונית וכיוצא בהן. ולא ילבש לא מלבוש מלכים

kings clothing of not shall he wear and not of them and the like grease or a stain on his garment

כגון בגדי זהב וארגמן שהכל מסתכלין בהן. ולא מלבוש עניים

poor people clothing of and not at them gaze which everyone and purple gold garments of such as

שהוא מבזה את לובשיו אלא בגדים בינונים נאים. ולא יהא בשרו נראה

visible his flesh shall be and not attractive average garments but its wearers — shames which

מתחת מדיו כמו בגדי הפשתן הקלים ביותר שעושים במצרים. ולא

and not in Mitzrayim that they make exceedingly the light linen garments of like his garments from under

יהיו בגדיו סחובין על הארץ כמו בגדי גסי הרוח אלא עד עקבו

his heel until but spirit haughty of the garments of like the ground on dragging his garments shall be

ובית יד ש'לו עד ראשי אצבעותיו. ולא ישלשל טליתו מפני

because his cloak shall he let hang down and not his fingers the tips of until of his hand and the house of

שנראה בגסות הרוח אלא בשבת בלבד אם אין לו להחליף.

to change to him there is not if alone on Shabbos except spirit like haughtiness of that it appears

ולא ינעל מנעלים מטלאים טלאי על גבי טלאי בימות החמה.

the sun in the days of a patch the back of upon a patch patched shoes shall he wear and not

אבל בימות הגשמים מתר אם היה עני. לא יצא מבשם

perfumed shall he go out not poor he was if it is permitted the rains in the days of but

לשוק ולא בבגדים מבשמים ולא ישים בשם בשערו. אבל אם

if but in his hair perfume shall he put and not perfumed with garments and not to the marketplace

מישח בשרו בבשם כדי להעביר את הזהמא מתר. וכן לא

not and likewise it is permitted the filth — to remove in order with perfume his flesh he smeared

יצא יחידי בלילה. אלא אם כן היה לו זמן קבוע לצאת בו

in it to go out fixed a time to him there was unless at night alone shall he go out

לתלמודו. כל אלו מפני החשד:

suspicion are because of these all of for his study

This halacha outlines the standards of cleanliness, modesty, and dignity required for a Torah scholar's clothing and public conduct to prevent desecration of Hashem's name.

הלי

תלמיד חכם מכלכל דבריו במשפט. אוכל ושותה וזן את אנשי

the people of — and sustains and drinks he eats with judgment his affairs manages of a Sage A disciple

ביתו כפי ממונו והצלחתו. ולא יטריח על עצמו יותר מדאי.
 than enough more himself upon shall he burden and not and his success his wealth according to his household

צוו חכמים בדרך ארץ שלא יאכל אדם בשר אלא לתאבון.
 with appetite except meat a person should eat that not of the land regarding the way the Sages They commanded

שנאמר דברים יב כ "כי תאווה נפשך לאכל בשר". דיו לבריא
 for a healthy person It is sufficient meat" to eat your soul desires "When 20 12 Devarim as it is said

לאכל בשר מערב שבת לערב שבת. ואם היה עשיר כדי לאכל בשר
 meat to eat enough wealthy he was and if Shabbos to the eve of Shabbos from the eve of meat to eat

בכל יום אוכל. צוו חכמים ואמרו לעולם יאכל אדם פחות מן
 than less a person should eat always and they said the Sages They commanded he may eat day on every

הראוי לו לפי ממונו וילבש כראוי לו ויכבד אשתו
 his wife and he should honor for him as is fitting and he should dress his wealth according to for him what is fitting

ובניו יותר מן הראוי לו:
 for him what is fitting than more and his children

This halacha outlines the proper, balanced approach a Torah scholar must take regarding his personal and household expenditures, emphasizing moderation in food and clothing but generosity toward his family.

הל' יא

הנהגת האדם ברכישת מקצוע בית ונשואין

Halacha 11 · The Proper Order of Establishing a Livelihood, Acquiring a Home, and Marriage

דרך בעלי דעה שיקבע לו אדם מלאכה המפרנסת אותו
 him that supports an occupation a person for himself is that he should wisdom possessors of The way of establish

תחלה. ואחר כך יקנה בית דירה. ואחר כך ישא אשה.
 a wife he should marry that and after dwelling a house of he should purchase that and after first

שנאמר דברים כ ו "מי האיש אשר נטע כרם ולא חללו". דברים כ
 20 Devarim redeemed it and not a vineyard has planted who the man Who is 6 20 Devarim as it is said

ה "מי האיש אשר בנה בית חדש ולא חנכו". דברים כ ז "מי האיש
 the man Who is 7 20 Devarim dedicated it and not new a house has built who the man Who is 5

אשר ארש אשה ולא לקחה". אבל הטפשינ מתחילין לשא אשה ואחר
 and after a wife to marry begin the fools But taken her and not a woman has betrothed who

כך אם תמצא ידו יקנה בית ואחר כך בסוף ימיו יחזר לבקש
 to seek he goes around his days at the end of that and after a house he purchases his hand reaches if that

אמנות או יתפרנס מן הצדקה. וכן הוא אומר בקללות דברים כח ל
 30 28 Devarim in the curses says it And so charity from he is supported or a trade

"אשה תארש" דברים כח ל "בית תבנה" דברים כח ל "כרם
 a vineyard 30 28 Devarim you shall build a house 30 28 Devarim you shall betroth A wife

תטע". כלומר יהיו מעשיך הפוכין כדי שלא תצליח את דרכיך.
your ways — you will succeed in that not in order upside down your deeds will be meaning to say you shall plant
ובברכה הוא אומר שמואל א יח יד "ויהי דוד לכל דרכו משפיל
successful his ways in all Dovid And was 14 18 I Shmuel says it And in the blessing
וה' עמו":
was with him and Hashem

The Rambam outlines the sensible sequence of life priorities—securing a livelihood first, then a home, and finally marriage—contrasting it with the disordered approach of fools.

הלייב

אסור הפקרת נכסים ונהגה פלגלית נבונה

Halacha 12· The Prohibition of Renouncing Possessions and Wise Financial Management

ואסור לו לאדם להפקיר או להקדיש כל נכסיו ויטריח על
upon and burden his possessions all of to consecrate or to make ownerless for a person for him And it is forbidden
הבריות. ולא ימכר שדה ויקנה בית ולא בית ויקנה מטלטלין או
or movable property and buy a house and not a house and buy a field shall he sell and not the creations
יעשה סחורה בדמי ביתו. אבל מוכר הוא מטלטלין וקונה שדה.
a field and buys movable property he sells but his house with the money of merchandise make
כללו של דבר ישים מגמתו להצליח נכסיו ולהחליף
and to exchange his possessions to make successful his purpose he should place the matter of the general rule
הפלה בקים. ולא תהיה פונתו להנות מעט לפי שעה או להנות
to benefit or the moment for a little to benefit his intention shall be and not for the enduring the fleeting
מעט ויפסיד הרבה:
much and lose a little

This halacha outlines the Torah's view on financial responsibility, forbidding a person from making himself a public burden and advising him to invest in permanent assets rather than temporary ones.

הלייב

הנהגת תלמיד חכם במשא ומתן ובהליכות חיו

Halacha 13· The Conduct of a Torah Sage in Business and Personal Relations

משאו ומתנו של תלמיד חכם באמת ובאמונה. אומר על לאו לאו
no no on he says and with faithfulness is with truth of a Sage a disciple of and dealings The business
ועל הוה. מדקדק על עצמו בהשבון ונותן ומותר לאחרים כשיקח
when he buys to others and waives and gives in accounting himself on he is exacting yes yes and on
מהן ולא ידקדק עליהן. ונותן דמי המקח לאתר ואינו
and he does not immediately the purchase the money of and he pays upon them will he be exacting and not from them
נעשה לא ערב ולא קבלן ולא יבוא בהרשאה. אינו מחייב
obligate he does not with power of attorney will he enter and not a co-signer and not a guarantor not become

עצמו בדברי מקח וממכר במקום שלא חיבה אותו תורה. כדי

in order the Torah him obligated where not in a place and selling buying in matters of himself

שיעמד בדבורו ולא ישנהו. ואם נתחייבו לו אחרים בדין

by the law others to him became obligated and if change it and not by his word that he will stand

מאריה ומוחל להן ומלה וחונן. ולא ירד לתוך אמנות חברו.

his fellow the trade of into will he descend and not and shows favor and lends them and forgives he extends time

ולא יצר לאדם לעולם בחייו. כללו של דבר יהיה מן

from he should be the matter of the general rule in his life ever to a person will he cause distress and not

הנרדפים ולא מן הרודפים מן הנעלבים ולא מן העולבים. ואדם

and a person the insulting from and not the insulted from the pursuers from and not the pursued

שעושה כל המעשים האלו וכיוצא בהן עליו הכתוב אומר ויאמר לי

to me and He said says the verse upon him to them and similar these the deeds all who does

עבדי אתה ישראל אשר בך אתפאר:

I will be glorified in you whom Yisrael you are My servant

This halacha outlines the exemplary ethical standards, honesty, and humility a Torah scholar must exhibit in all financial dealings and interpersonal relationships.

CHAPTER SUMMARY

The chapter begins by outlining how a talmid chacham must be recognized through his refined conduct in all areas of life, starting with his eating habits. The Rambam warns strongly against gluttony and overindulgence, which the Sages compare to the ways of the wicked, and instead directs the wise man to eat simple, healthy meals solely to sustain his body. By eating with holiness and restraint, the righteous person fulfills the words of Shlomo Hamelech, eating only to satisfy his soul and keep his body fit for the service of Hashem.

My dear talmid, when we think of a Torah scholar, we often picture someone sitting in the beis medrash with a open Gemara. But the Rambam is teaching us a profound chiddush here: the true test of a ben Torah is not just how he learns, but how he eats, how he speaks, how he conducts himself in his most private moments, and even how he walks down the street. A Yid's entire physical existence must be refined, elevated, and distinct from the coarse, self-indulgent ways of the world.

Look at how the Rambam describes the way we eat and drink. The world says, "Eat and drink, for tomorrow we die", a life focused on filling the stomach and chasing physical pleasure. But a wise person eats simply, solely to keep his body healthy to serve Hashem. Even in the most intimate and hidden parts of life, a Yid acts with deep tznius, holiness, and gentle respect. Our speech should be soft and pleasant, never shouting like animals, and we must always judge others favorably and seek peace.

This is our avodah. We do not separate the spiritual from the physical; we bring the spiritual down into the physical. When you carry yourself with dignity, refinement, and self-control in your daily, mundane activities, you are making a kiddush Hashem with your very body and showing what it truly means to be a servant of Hashem.

Today, before you sit down to eat a meal or a snack, pause for three seconds. Remind yourself that you are eating to have strength to serve Hashem, and leave over just one small bite on your plate to show that you control your desires, rather than letting them control you.