

הלכות תלמוד תורה • פרק ששי

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

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.

הליא

מצות הדור ועמידה לפני תלמיד חכם

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

כָּל תַּלְמִיד חָכָם מֵצוּה לְהִדְרוֹ וְאֵף עַל פִּי שְׂאִינוֹ רַבּוֹ שְׁנֵאֲמַר
as it is said his teacher that he is not though and even to respect him it is a mitzvah wise disciple Every
וְיִקְרָא יֵט לֵב "מִפְּנֵי שִׁיבָה תָקוּם וְהִדְרָתָּ פָנָיו זָקֵן". זָקֵן זֶה
this an elder an elder" the face of and you shall respect you shall rise a hoary head "Before 32 19 Vayikra
שֶׁקָּנָה חֲכָמָה. וּמֵאִמְתִּי חֵיבִין לַעֲמֹד מִפְּנָיו. מִשִּׁיקְרָב מִפְּנָיו
from him from when he before him to stand is one obligated and from when wisdom who has acquired
approaches
בְּאַרְבַּע אַמּוֹת עַד שֶׁיַּעֲבֹר מִפְּנֵי פָנָיו:
his face from before that he passes until cubits within four

This halacha establishes the obligation to show respect and stand up for any Torah scholar, even if he is not one's primary teacher, as soon as he comes within four cubits.

הליב

פטור מקימה בבית המרחץ ובשעת מלאכה

Halacha 2 • Exemption from Standing in Bathhouses and During Melacha

אִין עוֹמְדִין מִפְּנָיו לֹא בְּבֵית הַמְּרִחֵץ וְלֹא בְּבֵית הַפֶּסֶא שְׁנֵאֲמַר
as it is said the toilet in a house of and not the bath in a house of not before him stand We do not
וְיִקְרָא יֵט לֵב "תָקוּם וְהִדְרָתָּ" קִימָה שִׁישׁ בֵּה הַדוֹר. וְאִין בְּעֵלֵי
masters of And are not respect in it that has a rising and you shall respect" "You shall rise 32 19 Vayikra
אֲמָנוֹת חֵיבִין לַעֲמֹד מִפְּנֵי תַלְמִידֵי חֲכָמִים בְּשָׁעָה שְׁעוֹסְקִין בְּמִלְאֲכָתָן
in their melacha that they are occupied at the time sages disciples of before to stand obligated crafts

שְׁנַאמַר תָּקוּם וְהִדְרָתָּ מֵהַדּוֹר שְׂאִין בְּהַחֲסֹרֹן כִּסֵּי אֶף
so too pocket a loss of in it is that which does not respect just as and you shall respect You shall rise as it is said
have

קִימָה שְׂאִין בְּהַחֲסֹרֹן כִּסֵּי. וּמִנֵּין שְׂלֹא יַעֲצִים עֵינָיו מִן
from his eyes shall he shut that not And from where pocket a loss of in it is that which does not rising
have

הַחֲכָם כְּדִי שְׂלֹא יֵרָאֶהוּ עַד שְׂלֹא יַעֲמִד מִפְּנָיו. שְׁנַאמַר וְיִרְאֶתָּ
and you shall fear as it is said before him he will stand that not so he will see him that not in order the sage

מֵאַלְהֵינוּ. הֵא כָּל דָּבָר שֶׁהוּא מָסוּר לִלְבַּב נֶאמַר בּוֹ וְיִרְאֶתָּ
and you shall fear concerning it it is said to the heart given over that is matter any behold your God

מֵאַלְהֵינוּ:
your God

This halacha teaches that standing in honor of a sage is only required in places of respect and when it does not cause financial loss, and forbids evading this mitzvah by closing one's eyes.

ה'יג

מְנִיעַת הַטְּרַחַת הַצֹּבֹר לַעֲמֹד מִפְּנֵי חָכָם

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

אֵין רְאוּי לְחָכָם שִׁיטְרִיחַ אֶת הָעָם וַיִּכְוֶן עֲצָמוֹ לָהֶן כְּדִי שִׁיעֲמָדוּ
that they stand in order to them himself and direct the people — that he trouble for a sage proper It is not

מִפְּנָיו אֲלֵא יֵלֶךְ בְּדֶרֶךְ קְצָרָה וּמִתְכַּוֵּן שְׂלֹא יֵרְאוּ אוֹתוֹ כְּדִי שְׂלֹא
that not in order him they see that not and intending short by a way he should go rather before him

יִטְרִיחֵן לַעֲמֹד. וְהַחֲכָמִים הָיוּ מְקִיפִין וְהוֹלְכִין בְּדֶרֶךְ הַחִיצוֹנָה שְׂאִין
where not outer by the way and walking going around were and the Sages to stand he trouble them

מִכִּירֵיהֶן מְצוּיִין שָׁם כְּדִי שְׂלֹא יִטְרִיחֻם:
they trouble them that not in order there are found those who recognize
them

A Torah scholar must not intentionally make himself visible to the public in order to force them to stand up in his honor.

ה'יד

דִּין הָרוֹכֵב כְּמֵהֹלֵךְ לְעֲנֹן קִימָה

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

רוֹכֵב הֵרִי הוּא כְּמֵהֹלֵךְ וּכְשֶׁם שֶׁעוֹמְדִים מִפְּנֵי הַמֵּהֹלֵךְ כִּף עוֹמְדִין
we stand so one who walks before that we stand and just as is like one who walks he behold One who rides

מִפְּנֵי הָרוֹכֵב:
one who rides before

The Rambam rules that riding is halachically equivalent to walking, requiring one to stand up for a Torah scholar who is riding past.

ה'יה

שְׁלֹשָׁה שָׁהוּ הוֹלְכִין בְּדֶרֶךְ. הָרֵב בְּאַמְצַע גָּדוֹל מִימִינוֹ וְקָטָן
and the lesser on his right the greater in the middle the master on the way walking who were Three
מִשְׁמָאלָאֵל:
on his left

This halacha outlines the respectful formation that disciples must maintain when walking on a journey with their Torah teacher.

הל"ו

דיני עמידה מפני חכם, אב בית דין, ונשיא

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

הְרוֹאֶה חָכֵם אִינוֹ עוֹמֵד מִפְּנֵיו עַד שִׁגְיַע לוֹ לְאַרְבַּע אַמּוֹת. וְכִיּוֹן
and once cubits within four · he reaches until before him stand does not a sage One who sees
שָׁעֵבֶר יוֹשֵׁב. רָאָה אֲב בֵּית דִּין עוֹמֵד מִלְּפָנָיו מִשִּׁירָאָנּוּ מֵרַחֵק
from afar from when he sees him before him he stands Din Beis the Av If he saw he sits he has passed
מָלֵא עֵינָיו וְאִינוֹ יוֹשֵׁב עַד שִׁיעֵבֶר מֵאַחֲרָיו אַרְבַּע אַמּוֹת. רָאָה אֶת
— If he saw cubits four behind him he passes until sit and he does not his eyes the fullness of
הַנָּשִׂיא עוֹמֵד מִלְּפָנָיו מָלֵא עֵינָיו וְאִינוֹ יוֹשֵׁב עַד שִׁיֵּשֵׁב בְּמִקְוֹמוֹ אוֹ
or in his place he sits until sit and he does not his eyes the fullness of before him he stands the Nasi
עַד שִׁיתַּפְסָה מֵעֵינָיו. וְהַנָּשִׂיא שָׁמַח לְעַל כְּבוֹדוֹ כְּבוֹדוֹ מְחוּל. כְּשֶׁהַנָּשִׂיא
When the Nasi is forgiven his honor his honor · who forgave And the Nasi from his eyes he is hidden until
נִכְנָס כָּל הָעָם עוֹמְדִים וְאִיֵּן יוֹשְׁבִין עַד שִׁיאֲמַר לָהֶם שְׁבוּ. כְּשֶׁאֲב
When the Av sit to them he says until sit and they do not stand the people all enters
בֵּית דִּין נִכְנָס עוֹשִׂין לוֹ שְׁתֵּי שׁוּרוֹת וְעוֹמְדִין מִכָּאן וּמִכָּאן עַד שֶׁנִּכְנָס
he enters until and from here from here and they stand rows two for him they make enters Din Beis
וְיוֹשֵׁב בְּמִקְוֹמוֹ וְשָׂאֵר הָעָם יוֹשְׁבִין בְּמִקְוֹמָם:
in their places sit the people and the rest of in his place and sits

This halacha details the varying distances and protocols for standing in honor of a Torah sage, the head of the court, and the prince of the Sanhedrin.

הל"ז

כבוד לחכם בכניסתו לבית המדרש

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

חָכֵם שֶׁנִּכְנָס כָּל שִׁגְיַע לוֹ בְּאַרְבַּע אַמּוֹת עוֹמֵד מִלְּפָנָיו אֶחָד עוֹמֵד
stands one before him stands cubits within four to him that he reaches everyone who enters A sage
וְאֶחָד יוֹשֵׁב עַד שֶׁנִּכְנָס וְיוֹשֵׁב בְּמִקְוֹמוֹ. בְּנֵי חֲכָמִים וְתַלְמִידֵי חֲכָמִים
sages and the disciples of sages The sons of in his place and sits he enters until sits and one
בְּזִמָּן שֶׁהָרָבִים צָרִיכִין לָהֶם מִקְפָּצִין עַל רִאשֵׁי הָעָם וְנִכְנָסִים לְמִקְוֹמָם.
to their place and enter the people the heads of over may leap them needs that the public at a time

וְאִין שָׁבַח לְתַלְמִידֵי חֲכָמִים שֶׁיִּכְנָסוּ לְאַחֲרוֹנָה. יֵצֵא לְצָרָה
for a need If one went out last that they should enter sages for disciples of praiseworthy And it is not
חוֹזֵר לְמָקוֹמוֹ. בְּנֵי חֲכָמִים בְּזִמָּן שֶׁיֵּשׁ בָּהֶן דַּעַת לְשִׁמְעָה
to listen understanding in them that there is at a time sages The sons of to his place he may return
הוֹפְכִין פְּנֵיהֶן כָּלִפִּי אָבִיהֶן. אִין בָּהֶן דַּעַת לְשִׁמְעָה הוֹפְכִין פְּנֵיהֶן
their faces they turn to listen understanding in them If there is not their father toward their faces turn
כָּלִפִּי הָעָם:
the people toward

This halacha details the protocol for standing when a sage enters, the rules for entering late, and where the children of sages should sit.

ה'ל"ח

כְּבוֹד רַבּוֹ הַקָּבוֹעַ וּכְבוֹד שְׁמַיִם

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

תַּלְמִיד שֶׁהוּא יוֹשֵׁב לִפְנֵי רַבּוֹ תָּמִיד אִינוֹ רָשָׁא לְעֵמֶד מִפְּנֵי אֶלָּא
except before him to stand permitted is not constantly his teacher before sits who A student
שֶׁחֲרִית וְעֶרְבִית בְּלֵבָד שְׁלֵא יִהְיֶה כְּבוֹדוֹ מְרֻבָּה מִכְּבוֹד שְׁמַיִם:
Heaven than the honor of greater his honor should be so that not only and evening morning

A student who studies constantly before his teacher may only stand for him twice a day so that his honor does not exceed that of Heaven.

ה'ל"ט

הַחֻבָּה לְעֵמֶד וּלְכַבֵּד זָקֵן מְפֻלֵּג וְזָקֵן כּוֹתֵם

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

מִי שֶׁהוּא זָקֵן מְפֻלֵּג בְּזָקְנָה אֵף עַל פִּי שֶׁאִינוֹ חָכָם עוֹמְדִין לִפְנָיו.
before him we stand a sage he is not though even advanced in age exceedingly an elder who is One
וְאַפְלוּ הַחָכָם שֶׁהוּא יָלַד עוֹמֵד בְּפָנָי הַזָּקֵן הַמְּפֻלֵּג בְּזָקְנָה. וְאִינוֹ חַיֵּב
obligated but he is not advanced in age exceedingly the elder before stands young who is the sage and even
לְעֵמֶד מְלֵא קוֹמָתוֹ אֶלָּא כְּדִי לְהַדְרֹו. וְאַפְלוּ זָקֵן כּוֹתֵם מְהֻדְרִין אוֹתוֹ
him we honor gentile an elder and even to honor him enough rather height his full to stand
בְּדִבְרִים וְנוֹתְנִין לוֹ יָד לְסִמְכוֹ שֶׁנֶּאֱמַר וַיִּקְרָא יְיָ לֵב "מִפְּנֵי
Before 32 19 Leviticus as it is said to support him a hand to him and we give with words
שִׁיבָה תָקוּם" כָּל שִׁיבָה בְּמִשְׁמָע:
is implied white-haired person any you shall rise a white-haired person

This halacha details the requirement to show physical and verbal respect to any elderly person, regardless of their Torah scholarship or non-Jewish status.

ה'ל"י

פְּטוֹר תַּלְמִידֵי חֲכָמִים מִמַּסִּים וּמִלְחָמוֹת וּכְבוֹדָם בְּשׁוּק וּבְדִין

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

תַּלְמִידֵי חֲכָמִים אֵינָם יוֹצְאִין בְּעֵצְמָן לַעֲשׂוֹת עִם כָּל הַקָּהָל בְּבִנְיָן
in building the community all with to perform themselves to go out are not Sages Disciples of

וְחַפְיָהּ שֶׁל מְדִינָה וְכִיּוּצָא בָּהֶן כְּדֵי שְׁלֹא יִתְבַּזּוּ בְּפָנֶי עַמִּי

the common in the presence of they be disgraced that not in order of them and the like the city of and digging

הָאֶרֶץ. וְאִין גּוֹבִין מֵהֶן לְבִנְיָן הַחוּמָּה וְתִקּוֹן הַשְּׁעָרִים

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

וְשֹׁכֵר הַשּׂוֹמְרִים וְכִיּוּצָא בָּהֶן וְלֹא לְתַשׁוּרַת הַמֶּלֶךְ. וְאִין מְחִיבִים

do they obligate and not the king for the gift of and not of them and the like the watchmen and the wages of

אוֹתָן לְתֵן הַמַּס בֵּין מַס שֶׁהוּא קָצוּב עַל בְּנֵי הָעִיר בֵּין מַס שֶׁהוּא

which is a tax whether the city the residents of upon fixed which is a tax whether the tax to give them

קָצוּב עַל כָּל אִישׁ וְאִישׁ שֶׁנֶּאֱמַר הוֹשַׁע ח י "גַּם כִּי יִתְּנוּ בַּגּוֹיִם

among the nations they give though "Even 10 8 Hoshea as it is said and man man every upon fixed

עֲתָה אֶקְבָּצֵם וְיָחִילוּ מִמֶּנּוּ מִמַּשָּׂא מֶלֶךְ וְשָׂרִים". וְכֵן אִם

if and likewise and officers" king from the burden of a little and they shall begin I will gather them now

הִיְתָה סְחוּרָה לְתַלְמִיד חָכָם מְנִיחִים אוֹתוֹ לְמַכּוֹר תַּחֲלָה וְאִין מְנִיחִים אַחֵד

anyone do they allow and not first to sell him they allow a Sage to a disciple of merchandise there was

מִבְּנֵי הַשּׁוּק לְמַכּוֹר עַד שִׁימְכֹר הוּא. וְכֵן אִם הָיָה לוֹ דִּין

a lawsuit to him there was if and likewise he that sells until to sell the market from the people of

וְהָיָה עוֹמֵד בְּכָלֹל בְּעֲלֵי דִינִים הֶרְבֵּה מִקְדִּימִין אוֹתוֹ וּמוֹשִׁיבִין

him and they seat him they bring forward many the litigants among standing and he was

אוֹתוֹ:

This halacha outlines the special exemptions and privileges granted to Torah scholars to preserve their dignity and honor.

חלי יא

הָאִסוּר לְבִזּוֹת תַּלְמִידֵי חֲכָמִים וְעֲנָשׁוֹ

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

עוֹן גָּדוֹל הוּא לְבִזּוֹת אֶת הַחֲכָמִים אוֹ לְשָׁנוּאֲתָן. לֹא חֶרֶבָה יְרוּשָׁלַּיִם עַד

until Yerushalayim was destroyed Not to hate them or the sages — to disgrace it great A sin

שֶׁבָּזּוּ בָּהּ תַּלְמִידֵי חֲכָמִים שֶׁנֶּאֱמַר דְּבַרֵּי הַיָּמִים ב לו טז "וַיְהִי

And they were 16 36 II HaYamim Divrei as it is said sages disciples of in her that they disgraced

מְלַעְבִּים בְּמִלְאָכֵי הָאֱלֹהִים וּבִזּוֹיִם דְּבָרָיו וּמִתַּעֲתָעִים בְּנִבְאָיו". כְּלוּמַר

meaning to say at His prophets and scoffing His words and despising God the messengers of mocking

בִּזּוֹיִם מִלְּמַדֵּי דְּבָרָיו. וְכֵן זֶה שֶׁאֲמָרָה תּוֹרָה וִיקְרָא כּו טו "אִם

If 15 26 Vayikra the Torah which said this And likewise His words the teachers of despising

בְּחֻקֹּתַי תִּמְאָסוּ", מִלְּמַדֵּי חֻקֹּתַי תִּמְאָסוּ. וְכָל הַמְּבֹאֵה אֶת הַחֲכָמִים

the sages — who disgraces And anyone you despise My statutes the teachers of you despise My statutes

אִין לוֹ חֵלֶק לְעוֹלָם הַבָּא וְהָרִי הוּא בְּכָלֹל בַּמִּדְבָּר טו לֹא כִּי

For 31 15 Bamidbar is in the category of he and behold to come in the world portion to him has no

דבר ה' בזה:"

he despised Hashem the word of

This halacha emphasizes the gravity of disrespecting Torah scholars, equating it with despising the word of Hashem and warning that it forfeits one's portion in the World to Come.

הלייב

ענש המבזה תלמיד חכם ודין נדוי לכבודו

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

אף על פי שהמבזה את החכמים אין לו חלק לעולם הבא, אם באו
came if to come in the world portion for him has no Torah sages — one who disgraces though · Even

עדים שבזהו אפלו בדברים חייב נדוי, ומנדין אותו בית
the court him and they place under ostracism he is obligated with words even that he disgraced him witnesses
ban

דין ברבים וקונסין אותו ליטרא זהב בכל מקום ונותנין אותה לחכם.
to the sage it and they give place in every of gold a litra him and they fine in public ·

והמבזה את החכם בדברים אפלו לאחר מיתה מנדין אותו
him they place under ban death after even with words the sage — And one who disgraces

בית דין והם מתירים אותו כשיחזר בתשובה. אבל אם היה החכם חי
alive the sage was if But in repentance when he returns him release and they · the court

אין מתירין אותו עד שירצה זה שגדוהו בשבילו. וכן החכם
the sage And so for his sake whom they banned this one he appeases until him release they do not

עצמו מנדה לכבודו לעם הארץ שהפקיר בו ואין צריך
need and there is no against him who acted an ignoramus · for his honor places under ban himself
outrageously

לא עדים ולא התראה. ואין מתירין לו עד שירצה את החכם.
the sage — he appeases until for him release and they do not warning and not for witnesses not

ואם מת החכם באין שלשה ומתירין לו. ואם רצה החכם למחל לו
him to forgive the sage wished And if for him and they release three come the sage died And if

ולא נדהו הרשות בידו:

is in his hand the permission ban him and did not

This halacha details the severe consequences, including ostracism and monetary fines, for shaming a Torah scholar, and outlines how such a ban is lifted.

הלייב

דין נדוי של רב ותלמיד ונשיא ועיר

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

הרב שנדה לכבודו כל תלמידיו חייבין לנהוג נדוי במנדה.
with the banned person ban to practice are obligated his students all of for his honor who banned The teacher

אבל תלמיד שנדה לכבוד עצמו אין הרב חייב לנהוג בו נדוי.
ban with him to practice obligated the teacher is not himself for the honor of who banned a student but

אָבֵל כָּל הָעָם חִיבִין לְנַהֵג בּוֹ נִדּוּי. וְכֵן מְנַדָּה לְנִשְׂיָא מְנַדָּה
is banned to a Nasi one banned and so too ban with him to practice are obligated the people all of but
לְכָל יִשְׂרָאֵל. מְנַדָּה לְכָל יִשְׂרָאֵל אֵינוֹ מְנַדָּה לְנִשְׂיָא. מְנַדָּה לְעִירוֹ
to his city one banned to the Nasi banned is not Yisrael to all of one banned Yisrael to all of
מְנַדָּה לְעִיר אַחֶרֶת. מְנַדָּה לְעִיר אַחֶרֶת אֵינוֹ מְנַדָּה לְעִירוֹ:
to his city banned is not another to a city one banned another to a city is banned

This halacha delineates the hierarchy of authority regarding who must respect a ban of ostracism issued by a teacher, a student, a Nasi, or a city.

הלי יד

עֲשָׂרִים וָאַרְבָּעָה דְּבָרִים שֶׁמְנַדִּין עֲלֵיהֶם אֶת הָאָדָם

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

בְּמָה דְּבָרִים אָמורִים בְּמִי שְׁנִדְּוָהוּ עַל שְׁבֻזָּה תַּלְמִידֵי חֲכָמִים. אָבֵל
but sages disciples of disgracing for whom they banned regarding one are said words In what
מִי שְׁנִדְּוָהוּ עַל שְׂאָר דְּבָרִים שֶׁחִיבִים עֲלֵיהֶם נִדּוּי אָפְלוֹ נִדְּוָהוּ
if banned him even banishment upon them that are liable matters other for whom they banned one
קָטָן שְׁבִי־יִשְׂרָאֵל חִיב הַנִּשְׂיָא וְכָל יִשְׂרָאֵל לְנַהֵג בּוֹ נִדּוּי עַד
until banishment toward him to behave Israel and all the Nasi is obligated in Israel the smallest
שִׁיחִזֹּר בְּתִשּׁוּבָה מִדְּבָר שְׁנִדְּוָהוּ בְּשִׁבְלֵוֹ וַיִּתֵּירוּ לוֹ. עַל עֲשָׂרִים
twenty For him and they release for its sake that they banned him from the matter in repentance he returns
וָאַרְבָּעָה דְּבָרִים מְנַדִּין אֶת הָאָדָם בֵּין אִישׁ בֵּין אִשָּׁה. וְאֵלּוּ הֵן: א
1 they are and these a woman or a man whether a person — they ban matters and four
הַמְבֻזָּה אֶת הַחֲכָם וְאָפְלוֹ לְאַחֵר מוֹתוֹ. ב הַמְבֻזָּה שְׁלִיחַ בֵּית דִּין.
law house of a messenger of one who disgraces 2 his death after and even the sage — one who disgraces
ג הַקּוֹרָא לְחֵבְרוֹ עֶבֶד. ד מִי שֶׁשְּׁלָחוֹ לוֹ בֵּית דִּין וְקִבְּעוּ לוֹ זְמַן
a time for him and they set law house of to him whom they sent one 4 a slave his fellow one who calls 3
וְלֹא בָּא. ה הַמְזַלְזֵל בְּדָבָר אֶחָד מִדְּבָרֵי סוֹפְרִים וְאִין צְרִיךְ
need and there is no Sages of the words of one · one who treats with 5 he came and not disrespect
לוֹמַר בְּדָבָרֵי תוֹרָה. ו מִי שֶׁלֹּא קִבֵּל עָלָיו אֶת הַדִּין מְנַדִּין
they ban the judgment — upon himself accept who did not one 6 Torah regarding the words of to say
אוֹתוֹ עַד שְׂתִיתֵן. ז מִי שֶׁיֵּשׁ בְּרִשּׁוֹתָיו דְּבָר הַמְזִיק כְּגוֹן כָּלָב רַע אוֹ סֵלָם
a ladder or bad a dog such as that damages a thing in his domain who has one 7 he gives until him
רַעוּעַ מְנַדִּין אוֹתוֹ עַד שֶׁיִּסְרֵר הֶזְקוֹ. ח הַמוֹכֵר קֶרְקַע שְׁלוֹ לְעוֹבֵד
to a worshiper of of his land one who sells 8 his damage he removes until him they ban rickety
כּוֹכָבִים מְנַדִּין אוֹתוֹ עַד שֶׁיִּקְבֵּל עָלָיו כָּל אֲנָס שֶׁיָּבוֹא מִן
from that will come accidental damage all upon himself he accepts until him they ban stars

הַעוֹבֵד כּוֹכָבִים לְיִשְׂרָאֵל חֵבְרוּ בַּעַל הַמִּצָּר. ט הַמַּעֲיֵד עַל

against one who testifies 9 the boundary the owner of his fellow to Israel stars the worshiper of

יִשְׂרָאֵל בְּעֶרְכָּאוֹת שָׁל עוֹבְדֵי כּוֹכָבִים וְהוֹצִיא מִמֶּנּוּ בְּעֵדוּתוֹ מָמוֹן

money by his testimony from him and extracted stars worshipers of of in courts an Israelite

שָׁלָא כְּדִין יִשְׂרָאֵל, מְנַדִּין אוֹתוֹ עַד שְׂיִשְׁלָם. י טַבַּח כֹּהֵן

who is a Kohen a butcher 10 he pays until him they ban Israel according to the law of that is not

שְׂאִינוּ מִפְּרִישׁ הַמִּתְּנּוֹת וְנוֹתְנֵן לְכֹהֵן אַחֵר מְנַדִּין אוֹתוֹ עַד שְׂיִתֵּן. יא

11 he gives until him they ban another to a Kohen and gives them the gifts separate who does not

הַמַּחֲלִיל יוֹם טוֹב שְׁנֵי שָׁל גָּלִיּוֹת אֶף עַל פִּי שֶׁהוּא מְנַהֵג. יב הַעוֹשֶׂה

one who does 12 is a custom that it though · even exiles of second good day one who desecrates

מְלָאכָה בְּעֶרְבַּ הַפֶּסַח אַחֵר חֲצוֹת. יג הַמְזַכֵּיר שֵׁם שָׁמַיִם לְבַטְלָהּ אוֹ

or in vain Heaven the Name of one who mentions 13 midday after Pesach on the eve of melacha

לְשִׁבוּעָה בְּדִבְרֵי הַבְּאִי. יד הַמְבִּיא אֶת הָרַבִּים לְיָדֵי חֲלוּל הַשֵּׁם. טו

15 the Name desecration of to the many — one who brings 14 nonsense in words of for an oath

הַמְבִּיא אֶת הָרַבִּים לְיָדֵי אֲכִילַת קֳדָשִׁים בַּחוּץ. טז הַמַּחְשֵׁב שָׁנִים

years one who calculates 16 outside sacrificial foods eating of to the many — one who brings

וְקוֹבֵעַ חֳדָשִׁים בַּחוּצָה לָאָרֶץ. יז הַמְכַשִּׁיל אֶת הָעוֹר. יח הַמַּעֲכֵב

one who prevents 18 the blind — one who causes to 17 of the Land outside months and establishes
stumble

הָרַבִּים מִלַּעֲשׂוֹת מִצְוָה. יט טַבַּח שְׂיִצָּאָה טְרֵפָה מִתַּחַת יָדוֹ. כ

20 his hand from under non-kosher meat from whom went out a butcher 19 a mitzvah from performing the many

טַבַּח שָׁלָא בְּדָק סִפְיָנוּ לְפָנֵי חָכָם. כא הַמְקַשֶּׁה עֲצָמוֹ לְדַעַת. כב מִי

one 22 intentionally himself one who hardens 21 a sage before his knife inspect who did not a butcher

שֶׁגֵּרַשׁ אֶת אִשְׁתּוֹ וַעֲשָׂה בֵּינוּ וּבֵינָה שְׁתָּפוֹת אוֹ מַשָּׂא וּמָתָן

dealings business or a partnership and between her between him and made his wife — who divorced

הַמְבִּיאִין לָהֶן לְהִזְקֹק זֶה לָזֶה כְּשִׁיבּוֹאוֹ לְבֵית דִּין מְנַדִּין אוֹתָם. כג

23 them they ban law to the house of when they come with this one this one to interact them that bring

חָכָם שְׂשִׁמוּעָתוֹ רָעָה. כד הַמְנַדֵּה מִי שְׂאִינוּ חַיֵּב גְּדוּרֵי:

banishment liable to is not whoever one who bans 24 is bad whose reputation a sage

This halacha lists the twenty-four specific offenses for which the Sages authorize placing an individual under a ban of ostracism.

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.

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.