חוּמָּשׁ עִם רַשִׁ"י · שופטים · שֵׁנִי

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

SHOFTIM · 2ND ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, the Torah introduces the mitzvos and halachos that govern the appointment and conduct of a Jewish king. Once Klal Yisrael enters the land, conquers it, and settles it, they are commanded to appoint a king over themselves. The Torah sets clear boundaries for who may hold this position, emphasizing that the king must be chosen by Hashem and must be a brother from among the Jewish people, strictly forbidding the appointment of a foreigner.

Furthermore, the Torah places unique restrictions on the king to ensure he remains focused on his avodas Hashem and does not become haughty. He is warned against amassing too many horses, which could lead the people back to Mitzrayim, taking too many wives who might turn his heart away, and accumulating excessive gold and silver.

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

פָּסוּק א

Pasuk 1

כִּי תָבֹא אֶל הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ וִירִשְׁתָּהּ וְיָשַׁבְתָּה בָּהּ

When you come to the land that Hashem your God gives to you and you possess it and you dwell in it

וְאָמַרְתָּ אָשִׂימָה עָלַי מֶלֶךְ כְּכָל הַגּוֹיִם אֲשֶׁר סְבִיבֹתָי׃

and you say I will set over me a king like all the nations that are around me

פָּסוּק ב

Pasuk 2

שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ מִקֶּרֶב

appointing you shall appoint over yourself a king whom Hashem your God shall choose from among

אַחֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי

your brothers you shall appoint over yourself a king not will you be able to place over yourself a man foreign

אֲשֶׁר לֹא אָחִיךָ הוּא׃

who is not your brother he

פָּסוּק ג

Pasuk 3

רַק לֹא יַרְבֶּה לּוֹ סוּסִים וְלֹא יָשִׁיב אֶת הָעָם מִצְרַיְמָה לְמַעַן

Only he shall not multiply for himself horses and he shall not return the people to Mitzrayim in order

הַרְבּוֹת סוּס וַיהוָה אָמַר לָכֶם לֹא תֹסִפוּן לָשׁוּב בַּדֶּרֶךְ הַזֶּה עוֹד׃

to multiply horses and Hashem said to you you shall not continue to return on the way this again

רַ"שִׁ"י

לא ירבה לו סוסים. אֶלָּא כְּדֵי מֶרְכַּבְתּוֹ, שֶׁלֹּא ישיב את העם
the people — he will return so that not his carriage enough for except horses to himself shall he multiply Not

מצרימה , שֶׁהַסּוּסִים בָּאִים מִשָּׁם, כְּמָה שֶׁנֶּאֱמַר בִּשְׁלֹמֹה מלכים א י' ַוַתַּעַלֶה
And came up 10 I Melachim concerning Shlomo that it is said as from there come for the horses to Mitzrayim

וַתֵּצֵא מֶרְכָּבָה מִמִּצְרַיִם בְּשֵׁשׁ מֵאוֹת כֶּסֶף וְסוּס בַּחֲמִשִּׁים וּמֵאָה סנהדרין כ"א :
21b Sanhedrin and a hundred for fifty and a horse silver hundred for six from Mitzrayim a chariot and went out

פָּסוּק ד

Pasuk 4

וְלֹא יַרְבֶּה לוֹ נָשִׁים וְלֹא יָסוּר לְבָבוֹ וְכֶסֶף וְזָהָב לֹא
not and gold and silver his heart will turn away so that not wives for himself shall he multiply and not

יַרְבֶּה לוֹ מְאֹד:
excessively for himself shall he multiply

רַ"שִׁ"י

ולא ירבה לו נשים. אֶלָּא י"ח, שֶׁמָּצִינוּ שֶׁהָיוּ לוֹ לְדָוִד שֵׁשׁ נָשִׁים,
wives six to Dovid to him that there were for we find eighteen except wives to himself shall he multiply And not

וְנֶאֱמַר לוֹ שמואל ב י"ב:ח' "וְאִם מְעָט וְאוֹסִפָה לְךָ כְּהֵנָּה וְכָהֵנָּה":
like these to you then I would add too little and if eight twelve II Shmuel to him and it was said

רַ"שִׁ"י

וכסף וזהב לא ירבה לו מאד. אֶלָּא כְּדֵי לִתֵּן לְאַכְסַנְיָא ספרי; סנהדרין
Sanhedrin Sifrei for soldiers' pay to give enough but greatly to himself shall he multiply not and gold And silver

כ"א :
21a

פָּסוּק ה

Pasuk 5

וְהָיָה כְּשִׁבְתּוֹ עַל כִּסֵּא מַמְלַכְתּוֹ וְכָתַב לוֹ אֶת מִשְׁנֵה הַתּוֹרָה
the Torah a copy of — for himself that he shall write his kingdom the throne of upon when he sits And it shall be

הַזֹּאת עַל סֵפֶר מִלִּפְנֵי הַכֹּהֲנִים הַלְוִיִּם:
the Levi'im the Kohanim from before a scroll upon this

רַ"שִׁ"י

והיה כשבתו. אִם עָשָׂה כֵּן כְּדַאי הוּא שֶׁתִּתְקַיֵּם מַלְכוּתוֹ ספרי :
Sifrei his kingdom that should endure he is worthy thus he acts if when he sitteth And it shall be

רַ"שִׁ"י

את משנה התורה. שְׁתֵּי סִפְרֵי תוֹרָה, אַחַת שֶׁהִיא מֻנַּחַת בְּבֵית גִּנָּזָיו, וְאַחַת
and one his treasuries in the house of placed which is one Torah scrolls of two of the Torah a double —

שֶׁנִּכְנֶסֶת וְיוֹצֵאת עִמּוֹ סנהדרין כ"א ; וְאָנְקְלוֹס תִּרְגֵּם "פַּתְשֶׁגֶן", פָּתַר משנה
mishneh he explained a copy translated and Onkelos 21 Sanhedrin with him and goes out that enters

לְשׁוֹן שְׁנוּן וְדִבּוּר׃

and speaking repeating an expression of

פָּסוּק ו

Pasuk 6

וְהָיְתָה עִמּוֹ וְקָרָא בּוֹ כָּל יְמֵי חַיָּיו לְמַעַן יִלְמַד לְיִרְאָה אֶת

— to fear he will learn so that his life the days of all in it and he shall read with him and it shall be

יְהוָה אֱלֹהָיו לִשְׁמֹר אֶת כָּל דִּבְרֵי הַתּוֹרָה הַזֹּאת וְאֶת הַחֻקִּים הָאֵלֶּה

these the statutes and — this the Torah the words of all — to keep his God Hashem

לַעֲשֹׂתָם׃

to perform them

רַ״שִׁ״י

דברי התורה. כְּמַשְׁמָעוֹ׃

the words of the Torah according to its literal meaning

פָּסוּק ז

Pasuk 7

לְבִלְתִּי רוּם לְבָבוֹ מֵאֶחָיו וּלְבִלְתִּי סוּר מִן הַמִּצְוָה יָמִין

right the commandment from to turn aside and so as not above his brothers his heart to be haughty so as not

וּשְׂמֹאול לְמַעַן יַאֲרִיךְ יָמִים עַל מַמְלַכְתּוֹ הוּא וּבָנָיו בְּקֶרֶב יִשְׂרָאֵל׃

Yisrael in the midst of and his sons he his kingdom over days he may prolong so that or left

רַ״שִׁ״י

ולבלתי סור מן המצוה. אֲפִלּוּ מִצְוָה קַלָּה שֶׁל נָבִיא׃

and so as not to depart from the commandment even a commandment light of a prophet

רַ״שִׁ״י

למען יאריך ימים. מִכְּלַל הֵן אַתָּה שׁוֹמֵעַ לָאו; וְכֵן מָצִינוּ בְּשָׁאוּל שֶׁאָמַר

so that he may prolong days from the implication of yes you hear no and so we find with Shaul that said

לוֹ שְׁמוּאֵל שמואל א י' "שִׁבְעַת יָמִים תּוֹחֵל עַד בּוֹאִי אֵלֶיךָ", לְהַעֲלוֹת

to him Shmuel Shmuel I 10 seven days you shall wait until my coming to you to offer

עוֹלוֹת, וּכְתִיב שם י"ג "וַיּוֹחֶל שִׁבְעַת יָמִים", וְלֹא שָׁמַר הַבְטָחָתוֹ לִשְׁמֹר כָּל

burnt offerings it is written and it there 13 and he waited seven days and he did not keep his promise to wait to keep all of

הַיּוֹם, וְלֹא הִסְפִּיק לְהַעֲלוֹת הָעוֹלָה עַד שֶׁבָּא שְׁמוּאֵל וְאָמַר לוֹ "נִסְכַּלְתָּ

the day and he did not manage to offer the burnt offering before that came Shmuel and said to him you acted foolishly

לֹא שָׁמַרְתָּ וגו' וְעַתָּה מַמְלַכְתְּךָ לֹא תָקוּם", הָא לָמַדְתָּ שֶׁבִּשְׁבִיל מִצְוָה

not did you keep etc. and now your kingdom shall not endure behold you have learned that because of a commandment

קַלָּה שֶׁל נָבִיא נֶעֱנַשׁ׃

minor of a prophet he was punished

רַשִׁ"י

הוא ובניו. מַגִּיד שֶׁאִם בְּנוֹ הָגוּן לְמַלְכוּת הוּא קוֹדֵם לְכָל אָדָם הוריות

He and his children this tells that if his son is worthy for kingship he takes precedence before any man Horayot

י"א :

11a

CHAPTER SUMMARY

The aliyah outlines the specific requirements for a king's daily conduct, most notably the obligation to write a Mishneh Torah—a second Sefer Torah—which must remain with him and be read all the days of his life. This constant learning is meant to instill in him a deep yiras Shamayim, ensuring he keeps all the mitzvos and does not lift his heart above his brothers. By remaining humble and loyal to Hashem's Torah, the king is promised that he and his children will merit to prolong their reign in the midst of Klal Yisrael.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is coming to be mechadesh a beautiful yesod here regarding the mitzvah of a king. Lichoira, a king is the most powerful person in the nation, with the ability to amass wealth, horses, and honor. Yet, the Torah commands that he must write a Sefer Torah that stays with him constantly, "and let him read in it all his life." Why? The pasuk tells us the direct outcome: "so that he will not act haughtily toward his fellows." The very tool of his leadership, the source of his guidance, is what keeps him humble and connected to every single Yid.

We see from here a powerful mahalach for our own lives. Sometimes, Hashem blesses a person with success, influence, or a position of leadership in the community, in the yeshiva, or in business. The yetzer hara immediately whispers that we are above others, leading to a coldness or a feeling of superiority. The Torah's eitzah for the king is the eitzah for us: the only way to stay grounded when you are elevated is to keep the Torah right next to you, realizing that we are all equal servants before Hashem.

When we anchor ourselves in daily learning, it acts as a mirror, reminding us of our true place. It prevents us from looking down on another Yid, no matter how much success Hashem has granted us. True greatness in Yiddishkeit is measured by how much the Torah humbles you, not how much it puffs you up.

Today, when you sit down to learn or when you experience a moment of success, consciously use that moment to lift up someone else. Speak to a friend or a coworker with extra warmth and respect, showing that your connection to Torah only makes you feel closer to every single one of your brothers.

דַּף יוֹמִי · חֻלִּין · דַּף ק״ב

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

📖 THE SUGYA

In this daf, the Gemara delves into the sugya of eiver min hachai, the prohibition against eating a limb from a living animal. We begin by analyzing a major machlokes between Rabbi Yehuda, Rabbi Elazar, and the Rabbis regarding whether this prohibition applies to non-kosher species, or if it is davka limited to kosher species where shechita is applicable. The shakla v'tarya explores the underlying pesukim and the lomdishe question of whether a more stringent prohibition can take effect on an existing one.

Additionally, the Gemara discusses the halachic status of a Ben Noach regarding these prohibitions, clarifying that even if a Jew might be patur from the specific lav of eiver min hachai on non-kosher species, a Ben Noach remains fully forbidden. We also address the shiur required to be chayav for eating a limb from a living animal, debating whether one needs a full kezayis or if there is a unique halacha for eating a whole limb even if it is less than the standard shiur.

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עַמּוּד א׳ DAF 102A

EXPLANATION

לֹא תֹאכַל הַנֶּפֶשׁ עִם הַבָּשָׂר״.

The Torah says, **“You shall not eat the life with the flesh.”**

EXPLANATION

רַבִּי יְהוּדָה וְרַבִּי אֶלְעָזָר סָבְרִי: כֹּל שֶׁאַתָּה מְצוֶּוה עַל דָּמוֹ אַתָּה מְצוֶּוה עַל אֵבָרָיו,

Rabbi Yehuda and Rabbi Elazar hold: Regarding any animal **whose blood you are commanded** not to eat, **you are** also **commanded regarding its limbs** under the prohibition of eating a limb from a living animal.

EXPLANATION

וְהָנֵי טְמֵאִין נָמֵי, הוֹאִיל וְאַתָּה מְצוֶּוה עַל דָּמָן אַתָּה מְצוֶּוה עַל אֵבָרִין.

And these non-kosher animals **as well, since you are commanded regarding their blood, you are** also **commanded regarding their limbs.**

EXPLANATION

וְרַבָּנַן סָבְרִי: ״לֹא תֹאכַל הַנֶּפֶשׁ עִם הַבָּשָׂר״, אֶלָּא בָּשָׂר לְחוֹדֵיהּ,

And the Rabbis hold: The verse says, **“You shall not eat the life with the flesh,”** which implies that you may not eat the life with the flesh, **but rather** you may eat **the flesh alone** when the animal is no longer alive.

EXPLANATION

כֹּל שֶׁבְּשָׂרוֹ מוּתָּר – אַתָּה מְצוָּוה עַל אֵבָרָיו, וְכֹל שֶׁאֵין בְּשָׂרוֹ מוּתָּר – אִי אַתָּה מְצוָּוה עַל אֵבָרָיו.

Therefore, **regarding any** animal **whose flesh is permitted** through shechita, **you are commanded regarding its limbs; but regarding any** animal **whose flesh is not permitted** through shechita, **you are not commanded regarding its limbs.**

QUESTION

וְרַבִּי יְהוּדָה, לְמָה לֵיהּ קְרָא?

The Gemara asks: **And according to Rabbi Yehuda, why does he need a verse** to teach that the prohibition of a limb from a living animal applies to non-kosher species?

QUESTION

לֵיתֵי אִיסּוּר אֵבֶר לֵיחוֹל עַל אִיסּוּר טוּמְאָה, שֶׁכֵּן אִיסּוּרוֹ נוֹהֵג בִּבְנֵי נֹחַ!

Since Rabbi Yehuda holds that a more stringent prohibition can take effect on an existing prohibition, **let the prohibition of a limb** from a living animal **come and take effect on the prohibition of non-kosher** species, **since its prohibition is** more stringent in that it **applies to Bnei Noach!**

ANSWER

אִין הָכִי נָמֵי, וְכִי אִיצְטְרִיךְ קְרָא לְרַבִּי אֶלְעָזָר.

The Gemara answers: **Yes, indeed it is so,** Rabbi Yehuda does not need the verse; **and the verse was only needed for Rabbi Elazar,** who holds that a prohibition cannot take effect on an existing prohibition, even if the second one is more stringent.

PROOF

תַּנְיָא נָמֵי הָכִי: אֵבֶר מִן הַחַי נוֹהֵג בִּבְהֵמָה חַיָּה וָעוֹף, בֵּין טְמֵאָה בֵּין טְהוֹרָה, שֶׁנֶּאֱמַר ״רַק חֲזַק לְבִלְתִּי אֲכֹל הַדָּם״.

This is also taught in a Braisa: The prohibition of **a limb from a living animal applies to domesticated animals, wild beasts, and birds, whether non-kosher or kosher, as it is stated: "Only be strong not to eat the blood."**

PROOF

כֹּל שֶׁאַתָּה מְצוָּוה עַל דָּמוֹ – אַתָּה מְצוָּוה עַל אֵבָרָיו, וְכֹל שֶׁאִי אַתָּה מְצוָּוה עַל דָּמוֹ – אִי אַתָּה מְצוָּוה עַל אֵבָרָיו, דִּבְרֵי רַבִּי אֶלְעָזָר.

This teaches: **Regarding any** species **whose blood you are commanded** not to eat, **you are commanded regarding its limbs; and regarding any** species **whose blood you are not commanded, you are not commanded regarding its limbs. These are the words of Rabbi Elazar.**

PROOF

וַחֲכָמִים אוֹמְרִים: אֵינוֹ נוֹהֵג אֶלָּא בִּטְהוֹרִין, שֶׁנֶּאֱמַר ״לֹא תֹאכַל הַנֶּפֶשׁ עִם הַבָּשָׂר״, אֶלָּא בָּשָׂר לְחוֹדֵיהּ,

And the Sages say: It only applies to kosher species, **as it is stated: "You shall not eat the life with the flesh,"** which implies that you may eat **the flesh alone** when the animal is dead.

PROOF

כֹּל שֶׁבְּשָׂרוֹ מוּתָּר – אַתָּה מְצוָּוה עַל אֵבָרָיו, וְכֹל שֶׁאֵין בְּשָׂרוֹ מוּתָּר – אֵין אַתָּה מְצוָּוה עַל אֵבָרָיו.

Therefore, **regarding any** animal **whose flesh is permitted** through shechita, **you are commanded regarding its limbs; and regarding any** animal **whose flesh is not permitted, you are not commanded regarding its limbs.**

PROOF

רַבִּי מֵאִיר אוֹמֵר: אֵינוֹ נוֹהֵג אֶלָּא בִּבְהֵמָה טְהוֹרָה בִּלְבַד.

Rabbi Meir says: It only applies to a kosher domesticated animal alone, but not to wild beasts or birds.

STATEMENT

(סִימָן: שְׁמוּאֵל, שֵׁילָא, שִׁימִי).

The Gemara provides a **mnemonic: Shmuel, Sheila, Shimi.**

STATEMENT

אָמַר רַבָּה בַּר שְׁמוּאֵל אָמַר רַב חִסְדָּא, וְאִיתֵּימָא רַב יוֹסֵף, וְאָמְרִי לַהּ אָמַר רַבָּה בַּר שֵׁילָא אָמַר רַב חִסְדָּא, וְאִיתֵּימָא רַב יוֹסֵף, וְאָמְרִי לַהּ רַבָּה בַּר שִׁימִי אָמַר רַב חִסְדָּא, וְאִיתֵּימָא רַב יוֹסֵף:

Rabba bar Shmuel said in the name of Rav Chisda, and some say it was Rav Yosef; and some say it as follows: Rabba bar Sheila said in the name of Rav Chisda, and some say it was Rav Yosef; and some say it as follows: Rabba bar Shimi said in the name of Rav Chisda, and some say it was Rav Yosef:

QUESTION

מַאי טַעְמָא דְּרַבִּי מֵאִיר?

What is the reason of Rabbi Meir for limiting the prohibition to kosher domesticated animals?

ANSWER

אָמַר קְרָא "וְזָבַחְתָּ מִבְּקָרְךָ וּמִצֹּאנְךָ".

The verse states: "And you shall slaughter of your cattle and of your sheep," which is written right next to the prohibition of eating a limb from a living animal, showing that the prohibition applies only to kosher domesticated animals.

STATEMENT

אָמַר רַב גִּידֵּל, אָמַר רַב: מַחְלוֹקֶת בְּיִשְׂרָאֵל, אֲבָל בְּבֶן נֹחַ – דִּבְרֵי הַכֹּל מוּזְהָר עַל הַטְּמֵאִין כַּטְּהוֹרִין.

Rav Giddel said in the name of Rav: This dispute as to whether the prohibition applies to non-kosher species **is only regarding a Jew; but regarding a Ben Noach, everyone agrees that he is forbidden to eat a limb from a living non-kosher animal just like from a kosher animal.**

PROOF

תַּנְיָא נָמֵי הָכִי: אֵבֶר מִן הַחַי – בֶּן נֹחַ מוּזְהָר עָלָיו עַל הַטְּמֵאִים כַּטְּהוֹרִים, וְיִשְׂרָאֵל אֵינוֹ מוּזְהָר אֶלָּא עַל הַטְּהוֹרִין בִּלְבַד.

This is also taught in a Braisa: Regarding a limb from a living animal, a Ben Noach is forbidden to eat it from non-kosher species just like from kosher species, but a Jew is only forbidden to eat it from kosher species alone.

EXPLANATION

אִיכָּא דְּאָמְרִי "טְהוֹרָה", וְרַבִּי מֵאִיר.

There are those who say the text of the Braisa reads **"kosher"** in the singular, **and** this is in accordance with **Rabbi Meir** who limits it to a kosher domesticated animal.

EXPLANATION

אִיכָּא דְּאָמְרִי "טְהוֹרִים", וְרַבָּנַן.

And there are those who say the text of the Braisa reads **"kosher"** in the plural, **and** this is in accordance with **the Rabbis** who include kosher wild beasts and birds.

PROOF

אָמַר רַב שֵׁיזְבִי: אַף אֲנַן נָמֵי תְּנֵינָא, אָכַל אֵבֶר מִן הַחַי מִמָּנָּה אֵינוֹ סוֹפֵג אַרְבָּעִים, וְאֵין שְׁחִיטָה מְטַהַרְתָּהּ.

Rav Sheizvi said: We have also learned in a Mishnah: If one ate a limb from a living non-kosher bird, **he does not receive forty lashes, and slaughtering does not purify it** from its tumah.

INFERENCE

בְּמַאי? אִילֵימָא בְּיִשְׂרָאֵל – פְּשִׁיטָא דְּאֵין שְׁחִיטָה מְטַהַרְתָּהּ!

The Gemara analyzes this: **In what case** is this Mishnah speaking? **If we say it is regarding a Jew, it is obvious that slaughtering does not purify it,** since a non-kosher bird can never be made kosher by shechita!

INFERENCE

אֶלָּא לָאו בִּבְנֵי נֹחַ, מִכְּלָל דְּאָסוּר.

Rather, is it not regarding a Ben Noach, and the Mishnah is telling us that shechita does not permit it for him? **By implication,** we see **that it is forbidden** for him to eat a limb from a living non-kosher bird.

RESOLUTION

רַבִּי מָנִי בַּר פַּטִּישׁ רָמֵי רֵישָׁא אַסֵּיפָא, וּמְשַׁנֵּי: רֵישָׁא בְּיִשְׂרָאֵל, וְסֵיפָא בִּבְנֵי נֹחַ.

Rabbi Mani bar Pattish pointed out a contradiction between the first clause and the final clause of that Mishnah, **and resolved it: The first clause is regarding a Jew, and the final clause is regarding a Ben Noach.**

STATEMENT

אָמַר רַב: אֵבֶר מִן הַחַי צָרִיךְ כְּזַיִת, מַאי טַעְמָא? אֲכִילָה כְּתִיבָה בֵּיהּ.

Rav said: To be liable for eating a limb from a living animal, one needs to eat **a kezayis. What is the reason? Eating is written in connection with it,** and the standard halachic measure for eating is a kezayis.

OBJECTION

מֵתִיב רַב עַמְרָם: אָכַל אֵבֶר מִן הַחַי מִמָּנָּה – אֵינוֹ סוֹפֵג אֶת הָאַרְבָּעִים, וְאֵין שְׁחִיטָה מְטַהַרְתָּהּ.

Rav Amram challenged this: The Mishnah says, **"If one ate a limb from a living** non-kosher bird, **he does not receive forty lashes, and slaughtering does not purify it."**

OBJECTION

וְאִי סָלְקָא דַּעְתָּךְ בָּעֵינַן כְּזַיִת – תִּיפּוֹק לֵיהּ דְּקָאָכֵל כְּזַיִת.

And if it enters your mind that we require a kezayis, let him be liable for eating a non-kosher bird, **since he ate a kezayis** of non-kosher food!

RESOLUTION

כִּדְאָמַר רַב נַחְמָן, בְּמַשֶּׁהוּ בָּשָׂר גִּידִין וַעֲצָמוֹת, הָכָא נָמֵי בְּמַשֶּׁהוּ בָּשָׂר גִּידִין וַעֲצָמוֹת.

The Gemara answers: **Just as Rav Nachman said** in another context, we are dealing with a case where the limb is whole but has only **a tiny amount of meat, sinews, and bones, here too,** we are dealing with a whole limb that has only **a tiny amount of meat, sinews, and bones,** which is less than a kezayis.

PROOF

תָּא שְׁמַע, דְּאָמַר רַב:

Come and hear a proof from that which **Rav said:**

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OBJECTION

אָכַל צִפּוֹר טְהוֹרָה בְּחַיֶּיהָ – בְּכָל שֶׁהוּא,

The Gemara objects from a braisa: If one **ate a kosher bird while it was alive**, he is liable **for any amount**, even less than a kezayis.

OBJECTION

בְּמִיתָתָהּ – בִּכְזַיִת,

But if he ate it **after its death**, he is liable only if he ate **a kezayis**.

OBJECTION

וְטִמְּאָה בֵּין בְּחַיֶּיהָ בֵּין בְּמִיתָתָהּ – בְּכָל שֶׁהוּא,

And if he ate **a non-kosher** bird, **whether while it was alive or whether after its death**, he is liable **for any amount**, because it is a whole creature. This contradicts Rav's ruling that a whole creature still requires a kezayis!

ANSWER

הָכָא נָמֵי בְּמַשֶּׁהוּ בָּשָׂר גִּידִים וַעֲצָמוֹת.

The Gemara answers: **Here too**, we are dealing with a case where there is only **a tiny amount of meat**, but it is eaten together with **sinews and bones** which combine to make up a kezayis.

OBJECTION

תָּא שְׁמַע: נָטַל צִפּוֹר שֶׁאֵין בּוֹ כְּזַיִת וַאֲכָלוֹ – רַבִּי פּוֹטֵר, וְרַבִּי אֶלְעָזָר בַּר רַבִּי שִׁמְעוֹן מְחַיֵּיב.

Come and hear a further challenge from a braisa: If **one took a bird that does not have a kezayis** of volume **and ate it** alive, **Rabbi** Yehuda HaNasi **exempts** him, **and Rabbi Elazar bar Rabbi Shimon deems him liable**.

OBJECTION

אָמַר רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן: קַל וָחוֹמֶר, עַל אֵבֶר מִמֶּנָּה חַיָּיב, עַל כּוּלָּהּ לֹא כָּל שֶׁכֵּן!

Rabbi Elazar bar Rabbi Shimon said to Rabbi: It is a **kal vachomer**! If **for** eating just **a limb from it** while alive one is **liable**, then **for** eating **all of it, is it not all the more so** that he should be liable?

OBJECTION

חֲנָקָהּ וַאֲכָלָהּ – דִּבְרֵי הַכֹּל בִּכְזַיִת.

The braisa concludes: If **he strangled it and ate it** after its death, **everyone agrees** that he is liable only **for a kezayis**.

EXPLANATION

עַד כָּאן לָא פְּלִיגִי, אֶלָּא דְּמָר סָבַר: בְּחַיֶּיהָ לְאֵבָרִים עוֹמֶדֶת, וּמָר סָבַר: בְּחַיֶּיהָ לָאו לְאֵבָרִים עוֹמֶדֶת.

The Gemara analyzes the dispute: **Until this point they do not disagree, except that** one **Master**, Rabbi Elazar, **holds** that **while it is alive, it stands to be** divided **into limbs**, so eating the whole bird is like eating its limbs; **and** one **Master**, Rabbi, **holds** that **while it is alive, it does not stand to be** divided **into limbs**.

OBJECTION

דְּכוּלֵּי עָלְמָא מִיהָא לָא בָּעֵינַן כְּזַיִת,

In any event, everyone agrees that **we do not require a kezayis** of actual meat for the prohibition of eating a limb from a living creature, which is the basis of Rabbi Elazar's kal vachomer. This is a kasha on Rav!

ANSWER

אָמַר רַב נַחְמָן: בְּמַשֶּׁהוּ בָּשָׂר, גִּידִים וַעֲצָמוֹת.

Rav Nachman said in defense of Rav: Here too, we are talking about a case where there is **a tiny amount of meat**, but it is eaten together with **sinews and bones** to make up a kezayis.

QUESTION

וּמִי אִיכָּא מִידֵּי, דִּבְכוּלֵּיהּ לֵית בֵּיהּ כְּזַיִת בָּשָׂר, וּבְחַד אֵבֶר אִית כְּזַיִת בְּמַשֶּׁהוּ בָּשָׂר גִּידִין וַעֲצָמוֹת?

The Gemara asks: **But is there any** such **thing, where in the whole** bird **there is not a kezayis of meat, and yet in one** single **limb there is a kezayis** made up **of a tiny amount of meat, sinews, and bones**? How can a single limb have a kezayis if the whole bird does not?

ANSWER

אָמַר רַב שֵׁרֶבְיָא: אִין, בִּקְלָנִיתָא.

Rav Sherevya said: Yes, in a kelanita bird, which is extremely thin and bony.

OBJECTION

אֵימָא סֵיפָא: חֲנָקָהּ וַאֲכָלָהּ, דִּבְרֵי הַכֹּל בִּכְזַיִת, וְהָא קִלָּנִיתָא עוֹף טָמֵא הוּא, וְאָמַר רַב: טְמֵאָה, בֵּין בְּחַיֶּיהָ בֵּין בְּמִיתָתָהּ, בְּמַשֶּׁהוּ!

The Gemara objects: But **say the latter clause** of that braisa: If **he strangled it and ate it, everyone agrees** he is liable only **for a kezayis**. **But a kelanita is a non-kosher bird, and Rav said** himself that for **a non-kosher** bird, **whether while it was alive or whether after its death**, one is liable **for any amount**! Why would the braisa require a kezayis if he strangled it?

ANSWER

אֶלָּא כְּעֵין קִלָּנִיתָא.

Rather, the braisa is talking about a kosher bird that is **similar to a kelanita** in that it is very small and bony.

STATEMENT

אָמַר רָבָא: אִם תֵּימְצֵי לוֹמַר סָבַר רַבִּי מַחְשֶׁבֶת אֳכָלִין שְׁמָהּ מַחְשָׁבָה,

Rava said: If you say that **Rabbi** Yehuda HaNasi **holds** that **an intention regarding food is considered a** valid **intention** to determine its status,

STATEMENT

חִישֵּׁב לְאוֹכְלָהּ אֵבֶר אֵבֶר, וַאֲכָלָהּ כּוּלָּהּ – חַיָּיב.

then if **he intended to eat it limb by limb**, and thereby designated it to stand for limbs, **and** then changed his mind and **ate it all** at once, he is **liable** for eating a limb from a living creature.

QUESTION

אַמַּר לֵיהּ אַבָּיֵי: וּמִי אִיכָּא מִידֵּי, דְּאִילּוּ אָכֵיל לֵיהּ אַחֵר – לָא מִיחַיַּיב, וְאָכֵיל לֵיהּ הַאי – מִיחַיַּיב?

Abaye said to him: But is there any such **thing, where if another person ate it he would not be liable, but** if **this person ate it he is liable** just because of his thoughts?

ANSWER

אַמַּר לֵיהּ: זֶה לְפִי מַחְשַׁבְתּוֹ, וְזֶה לְפִי מַחְשַׁבְתּוֹ.

Rava **said to him:** Yes, **this one** is judged **according to his intention, and that one** is judged **according to his intention**.

STATEMENT

וְאָמַר רָבָא: אִם תֵּימְצֵי לוֹמַר סָבַר רַבִּי אֶלְעָזָר בַּר רַבִּי שִׁמְעוֹן מַחְשֶׁבֶת אֳכָלִין שְׁמָהּ מַחְשָׁבָה,

And Rava also said: If you say that **Rabbi Elazar bar Rabbi Shimon holds** that **an intention regarding food is considered a** valid **intention**,

STATEMENT

חִישֵּׁב לְאוֹכְלָהּ מֵתָה, וַאֲכָלָהּ חַיָּה – פָּטוּר.

then if **he intended to eat it** only after it was **dead**, and thereby designated it not to stand for limbs while alive, **and** then changed his mind and **ate it alive**, he is **exempt** from the prohibition of eating a limb from a living creature.

QUESTION

אַמַּר לֵיהּ אַבָּיֵי: וּמִי אִיכָּא מִידֵּי, דְּאִילּוּ אָכֵיל לֵיהּ אַחֵר מִחַיַּיב, וְאָכֵיל לֵיהּ הַאי פָּטוּר?

Abaye said to him: But is there any such **thing, where if another person ate it he would be liable, but** if **this person ate it he is exempt**?

ANSWER

אַמַּר לֵיהּ: זֶה לְפִי מַחְשַׁבְתּוֹ, וְזֶה לְפִי מַחְשַׁבְתּוֹ.

Rava **said to him:** Yes, **this one** is judged **according to his intention, and that one** is judged **according to his intention**.

STATEMENT

אָמַר רַבִּי יוֹחָנָן: ״לֹא תֹאכַל הַנֶּפֶשׁ עִם הַבָּשָׂר״ – זֶה אֵבֶר מִן הַחַי,

Rabbi Yochanan said: The pasuk says, **"You shall not eat the life with the flesh"**; **this is** the source for the prohibition of eating **a limb from a living animal**.

STATEMENT

״וּבָשָׂר בַּשָּׂדֶה טְרֵפָה לֹא תֹאכֵלוּ״ – זֶה בָּשָׂר מִן הַחַי וּבָשָׂר מִן הַטְּרֵפָה.

And the pasuk, **"And you shall not eat any flesh that is torn in the field"**; **this is** the source for the prohibition of eating **flesh** severed **from a living animal, and flesh** severed **from a tereifah**.

STATEMENT

וְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ אָמַר: ״לֹא תֹאכַל הַנֶּפֶשׁ עִם הַבָּשָׂר״ – זֶה אֵבֶר מִן הַחַי וּבָשָׂר מִן הַחַי,

And Rabbi Shimon ben Lakish said: "You shall not eat the life with the flesh"; **this is** the source for both **a limb from a living animal and flesh** severed **from a living animal**.

STATEMENT

״וּבָשָׂר בַּשָּׂדֶה טְרֵפָה לֹא תֹאכֵלוּ״ – זֶה בָּשָׂר מִן הַטְּרֵפָה.

And the pasuk, **"And you shall not eat any flesh that is torn in the field"**; **this is** the source only for **flesh** severed **from a tereifah**.

EXPLANATION

אָכַל אֵבֶר מִן הַחַי וּבָשָׂר מִן הַחַי – לְרַבִּי יוֹחָנָן חַיָּיב שְׁתַּיִם, לְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ אֵינוֹ חַיָּיב אֶלָּא אַחַת.

The Gemara clarifies: If **one ate a limb from a living animal and** also **flesh** severed **from a living animal**, then **according to Rabbi Yochanan he is liable for two** sets of lashes, because they are derived from two different pesukim; but **according to Rabbi Shimon ben Lakish he is liable only for one** set of lashes, because they are derived from the same pasuk.

EXPLANATION

אָכַל בָּשָׂר מִן הַחַי וּבָשָׂר מִן הַטְּרֵפָה – לְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ חַיָּיב שְׁתַּיִם, לְרַבִּי יוֹחָנָן אֵינוֹ חַיָּיב אֶלָּא אַחַת.

If **one ate flesh** severed **from a living animal and flesh** severed **from a tereifah**, then **according to Rabbi Shimon ben Lakish he is liable for two** sets of lashes; but **according to Rabbi Yochanan he is liable only for one** set of lashes, because he derives both from the same pasuk of "torn in the field".

EXPLANATION

אָכַל אֵבֶר מִן הַחַי וּבָשָׂר מִן הַטְּרֵפָה – לְדִבְרֵי הַכֹּל חַיָּיב שְׁתַּיִם.

If **one ate a limb from a living animal and flesh** severed **from a tereifah**, then **according to everyone he is liable for two** sets of lashes, as they are derived from two separate pesukim according to both opinions.

OBJECTION

וּרְמִינְהוּ:

And the Gemara **raises a contradiction** from a braisa:

SUMMARY

The daf establishes that while Rabbi Yehuda and Rabbi Elazar extend the prohibition of eiver min hachai to non-kosher animals based on the comparison to the prohibition of blood, the Sages limit it to kosher species that are subject to shechita, and Rabbi Meir restricts it even further to kosher domesticated animals. Rav Giddel clarifies that for a Ben Noach, everyone agrees the prohibition applies to non-kosher species as well. Finally, the Gemara discusses the shiur of eating a limb, contrasting Rav's view that a kezayis is required with braisos that suggest a whole limb is forbidden in any amount.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In our sugya, the Gemara brings down a fascinating discussion about the power of a person's thoughts. Rava is mechadesh that if a person has a specific intent when eating, such as "machsheves ochalin" where he plans to eat a small bird limb by limb, or conversely, he thinks he is eating a dead bird but it is actually still alive, his liability is determined "zeh lefi machshavto v'zeh lefi machshavto," each person according to his own thoughts. Lichoira, we see a tremendous yesod here: the halachic reality of what you are doing is directly shaped by the thoughts you have in your mind at that very moment.

This is a powerful lesson for our entire avodas Hashem. We often go through our day doing mitzvos or learning Torah on autopilot, without giving much thought to what we are doing. But the Torah is teaching us that your mind is not just a passive observer; your machshavah actually defines the quality and the very reality of your actions. When you put on tefillin, give tzedakah, or sit down to learn a blatt Gemara, the level of connection and the spiritual impact of that mitzvah are shaped b'davka by your focus and intention.

Today, before you perform any mitzvah or begin to learn, stop for just five seconds to consciously think about what you are doing and why you are doing it, to connect to Hashem. Let your machshavah elevate your action from a routine habit into a powerful, living connection.

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

The Five Daily Kapitlach

📖 **CHAPTER PREVIEW**

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

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

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

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

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

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

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

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

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

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

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

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

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

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

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

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

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל עֲוֹנֹתָיו׃

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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