חוּמָּשׁ עִם רַשִׁ"י · שופטים · שְׁלִישִׁי

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

SHOFTIM · 3RD ALIYAH

📖 CHAPTER PREVIEW

In this Aliyah, the Torah sets apart the Shevet of Levi, including the Kohanim, from the rest of Klal Yisrael regarding the inheritance of the land. Because they are dedicated to the avodah of Hashem, they do not receive a physical portion or inheritance in Eretz Yisrael. Instead, Hashem is their portion, and they are sustained through the holy gifts that Klal Yisrael is commanded to give them.

The Aliyah goes on to detail the specific matnos kehunah, the priestly gifts, that must be given to the Kohanim from the animals that are slaughtered, as well as the first portion of the agricultural produce and the wool. These gifts are a direct result of Hashem choosing the Kohanim from all the tribes to stand and serve in His Name for all generations.

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

פָּסוּק א

Pasuk 1

לֹא יִהְיֶה לַכֹּהֲנִים הַלְוִיִּם כָּל שֵׁבֶט לֵוִי חֵלֶק וְנַחֲלָה עִם יִשְׂרָאֵל

Not there shall be to the Kohanim to the Levites all the tribe of Levi a portion and an inheritance with Yisrael

אִשֵּׁי יְהוָה וְנַחֲלָתוֹ יֹאכֵלוּן׃

the fire-offerings of Hashem and His inheritance they shall eat

רַשִׁ"י

כל שבט לוי. בֵּין תְּמִימִין בֵּין בַּעֲלֵי מוּמִין ספרי׃

all the tribe of Levi whether unblemished ones or whether possessors of blemishes Sifrei

רַשִׁ"י

חלק. בַּבִּזָּה׃

a portion in the spoil

רַשִׁ"י

ונחלה. בָּאָרֶץ שם׃

and inheritance in the land there

רַשִׁ"י

אשי ה'. קָדְשֵׁי הַמִּקְדָּשׁ׃

the fire-offerings of Hashem the holy things of the Sanctuary

רַשִׁ"י

ונחלתו. אֵלּוּ קָדְשֵׁי הַגְּבוּל – תְּרוּמוֹת וּמַעֲשְׂרוֹת, אֲבָל נַחֲלָה גְּמוּרָה לֹא

and His inheritance these are holy things of the border – heave-offerings and tithes, but an inheritance complete not

יהיה לו בקרב אחיו; ובְּסִפְרֵי דָּרְשׁוּ – ונחלה לא יהיה לו —

to him shall there be not and an inheritance they expounded and in Sifrei his brethren among to him shall there be

זוֹ נַחֲלַת שְׁאָר, בקרב אחיו — זוֹ נַחֲלַת חֲמִשָּׁה. וְאֵינִי יוֹדֵעַ מַה הִיא,

it is what know and I do not five the inheritance of this is his brethren among the rest the inheritance of this is

וְנִרְאֶה לִי שֶׁאֶרֶץ כְּנַעַן שֶׁמֵּעֵבֶר הַיַּרְדֵּן וָאֵילָךְ נִקְרֵאת אֶרֶץ חֲמִשָּׁה עַמִּין,

nations five the land of is called and onward the Jordan which is from across Canaan that the land of to me and it seems

וְשֶׁל סִיחוֹן וְעוֹג שְׁנֵי עַמִּין, אֱמוֹרִי וּכְנַעֲנִי, וְנַחֲלַת שְׁאָר לְרַבּוֹת קֵינִי

Kenite is to include the rest and the inheritance of and Canaanite Amorite nations two and Og Sihon and that of

וּקְנִזִּי וְקַדְמוֹנִי, וְכֵן דּוֹרֵשׁ בְּפָרָשַׁת מַתָּנוֹת שֶׁנֶּאֱמְרוּ לְאַהֲרֹן בְּמִדְבַּר י"ח

18 in Bemidbar to Aaron that were said gifts in the section of it expounds and likewise and Kadmonite and Kenizzite

"עַל כֵּן לֹא הָיָה לְלֵוִי וְגו'" לְהַזְהִיר עַל קֵינִי וּקְנִזִּי וְקַדְמוֹנִי. שׁוּב

again and Kadmonite and Kenizzite Kenite concerning to warn etc." to Levi shall there be not · "therefore

נִמְצָא בְּדִבְרֵי רַבִּי קְלוֹנִימוּס הָכִי גָּרְסִינַן בְּסִפְרֵי: ונחלה לא יהיה לו.

to him shall there be not and an inheritance in Sifrei we read thus Kalonymus Rabbi in the words of it was found

אֵלּוּ נַחֲלַת חֲמִשָּׁה, בקרב אחיו אֵלּוּ נַחֲלַת שִׁבְעָה, נַחֲלַת חֲמִשָּׁה

five the inheritance of seven the inheritance of this is his brethren among five the inheritance of this is

שִׁבְטִים וְנַחֲלַת שִׁבְעָה שְׁבָטִים: וּמִתּוֹךְ שֶׁמֹּשֶׁה וִיהוֹשֻׁעַ לֹא חִלְקוּ נַחֲלָה

an inheritance divide did not and Yehoshua that Moshe and because tribes seven and the inheritance of tribes

אֶלָּא לַחֲמִשָּׁה שְׁבָטִים בִּלְבָד, שֶׁכֵּן מֹשֶׁה הִנְחִיל לִרְאוּבֵן וְגָד וַחֲצִי שֵׁבֶט מְנַשֶּׁה,

Manasseh the tribe of and half of and Gad to Reuven gave inheritance Moshe for so alone tribes to five except

וִיהוֹשֻׁעַ הִנְחִיל לִיהוּדָה וְאֶפְרַיִם וְלַחֲצִי שֵׁבֶט מְנַשֶּׁה, וְשִׁבְעָה הָאֲחֵרִים נָטְלוּ

took others and the seven Manasseh the tribe of and to half of and Ephraim to Yehudah gave inheritance and Yehoshua

מֵאֲלֵיהֶן אַחֲרֵי מוֹת יְהוֹשֻׁעַ, מִתּוֹךְ כָּךְ הִזְכִּיר חֲמִשָּׁה לְבַד וְשִׁבְעָה לְבַד:

separately and seven separately five it mentioned this because of Yehoshua the death of after by themselves

פָּסוּק ב

Pasuk 2

וְנַחֲלָה לֹא יִהְיֶה לוֹ בְּקֶרֶב אֶחָיו יְהוָה הוּא נַחֲלָתוֹ כַּאֲשֶׁר

as is his inheritance He Hashem his brothers among to him there shall be not and an inheritance

דִּבֶּר לוֹ:

to him He spoke

רַשִׁ"י

כאשר דבר לו. "בְּאַרְצָם לֹא תִנְחָל, אֲנִי חֶלְקְךָ" במדבר י"ח :

as He spoke to him "in their land you shall inherit not I am your portion" Bamidbar 18

פָּסוּק ג

Pasuk 3

וְזֶה יִהְיֶה מִשְׁפַּט הַכֹּהֲנִים מֵאֵת הָעָם מֵאֵת זֹבְחֵי זֶבַח אִם

whether the slaughtering those who slaughter from the people from the priests the due of shall be And this

שׁוֹר אִם שֶׂה וְנָתַן לַכֹּהֵן הַזְּרֹעַ וְהַלְּחָיַיִם וְהַקֵּבָה:

and the stomach and the cheeks the shoulder to the priest and he shall give a sheep whether an ox

רַשִׁ"י

מאת העם. וְלֹא מֵאֵת הַכֹּהֲנִים ספרי; חולין קל"ב :

From the people and not from the priests Sifrei Chullin 132b

רַשִׁ"י

אם שור אם שה. פְּרָט לְחַיָּה:

whether an ox or a sheep excluding a wild beast

רַשִׁ"י

הזרע. מִן הַפֶּרֶק שֶׁל אַרְכָּבָה עַד כַּף שֶׁל יַד שקורין אשפלד"ון חולין קל"ד

The shoulder from the joint of the knee until the blade of the shoulder that they call espalda Chullin 134

:

רַשִׁ"י

הלחיים. עִם הַלָּשׁוֹן. דּוֹרְשֵׁי רְשׁוּמוֹת הָיוּ אוֹמְרִים זְרוֹעַ תַּחַת יַד, שֶׁנֶּאֱמַר

with the cheeks of the tongue interpreters of symbolic texts were saying the foreleg in place of the hand as it is said

במדבר כ"ה "וַיִּקַּח רֹמַח בְּיָדוֹ", לְחָיַיִם תַּחַת תְּפִלָּה, שֶׁנֶּאֱמַר תהילים ק"י "וַיַּעֲמֹד

and he took a spear in his hand in place of cheeks as it is said prayer Bamidbar 25 Tehillim 106 and stood up

פִּינְחָס וַיְפַלֵּל", וְהַקֵּבָה תַּחַת "הָאִשָּׁה אֶל קֵבָתָהּ" במדבר כ"ה :

Pinchas and prayed and the maw in place of the woman to her stomach Bamidbar 25

פָּסוּק ד

Pasuk 4

רֵאשִׁית דְּגָנְךָ תִּירֹשְׁךָ וְיִצְהָרֶךָ וְרֵאשִׁית גֵּז צֹאנְךָ תִּתֶּן לוֹ:

The first of your grain your wine and your oil and the first of the shearing of your sheep you shall give to him

רַשִׁ"י

ראשית דגנך. זוֹ תְּרוּמָה, וְלֹא פֵּרֵשׁ בָּהּ שִׁעוּר, אֲבָל רַבּוֹתֵינוּ נָתְנוּ בָהּ שִׁעוּר –

The first of your grain this is terumah and not did it specify in it a measure but our Rabbis gave in it a measure

עַיִן יָפָה אֶחָד מֵאַרְבָּעִים, עַיִן רָעָה אֶחָד מִשִּׁשִּׁים, בֵּינוֹנִית אֶחָד מֵחֲמִשִּׁים,

an eye generous one from forty an eye stingy one from sixty average one from fifty

וְסָמְכוּ עַל הַמִּקְרָא שֶׁלֹּא לִפְחֹת מֵאֶחָד מִשִּׁשִּׁים שֶׁנֶּאֱמַר יחזקאל מ"ה שִׁשִּׁית

upon the verse that not to decrease from one from sixty as it is said Yechezkel 45 a sixth

הָאֵיפָה מֵחֹמֶר הַחִטִּים, שִׁשִּׁית הָאֵיפָה חֲצִי סְאָה, כְּשֶׁאַתָּה נוֹתֵן חֲצִי סְאָה לְכֹר

of the ephah a sixth of the wheat from a chomer of the ephah half a seah give when you a seah is half for a kor

הֲרֵי אֶחָד מִשִּׁשִּׁים, שֶׁהַכֹּר שְׁלוֹשִׁים סְאִין תלמוד ירושלמי תרומות פ"ד :

behold it is one from sixty for the kor is thirty seahs Talmud Yerushalmi Terumos chapter 4

רַשִׁ"י

וראשית גז צאנך. כְּשֶׁאַתָּה גּוֹזֵז צֹאנְךָ בְּכָל שָׁנָה תֵּן מִמֶּנָּה רֵאשִׁית לַכֹּהֵן,

And the first of the shearing of your flock when you shear your flock in every year give from it the first to the Kohen

וְלֹא פֵּרֵשׁ בָּהּ שִׁעוּר, וְרַבּוֹתֵינוּ נָתְנוּ בָהּ שִׁעוּר אֶחָד מִשִּׁשִּׁים, וְכַמָּה צֹאן

and not did it specify in it a measure and our Rabbis gave in it a measure and how many sheep

חַיָּבוֹת בְּרֵאשִׁית הַגֵּז? חָמֵשׁ רְחֵלוֹת, שֶׁנֶּאֱמַר שמואל א כ"ה וְחָמֵשׁ צֹאן עֲשׂוּיוֹת.

are obligated in the first of the shearing five ewes as it is said Shmuel I 25 and five sheep prepared

רַבִּי עֲקִיבָא אוֹמֵר רֵאשִׁית גֵּז – שְׁתַּיִם, צֹאנְךָ – אַרְבָּעָה, תִּתֶּן לוֹ – הֲרֵי
Rabbi Akiva says shearing two your flock four you shall give to him behold
חֲמִשָּׁה עִי' ספרי וחולין קל"ה :
five see Sifrei and Chullin 135

פָּסוּק ה

Pasuk 5

כִּי בוֹ בָּחַר יְהוָה אֱלֹהֶיךָ מִכָּל שְׁבָטֶיךָ לַעֲמֹד לְשָׁרֵת בְּשֵׁם יְהוָה הוּא
Because him has chosen Hashem your God from all your tribes to stand to serve in the name of Hashem he
וּבָנָיו כָּל הַיָּמִים:
and his sons all the days

רַשִׁ"י

לעמד לשרת. מִכָּאן שֶׁאֵין שֵׁרוּת אֶלָּא מֵעוֹמֵד ספרי; סוטה ל"ח :
to stand to minister from here that there is no service except standing Sifrei Sotah 38

CHAPTER SUMMARY

This Aliyah establishes that the Kohanim and Levi'im have no territorial portion or inheritance in Eretz Yisrael, as Hashem is their inheritance. Instead, they are supported by the fire-offerings of Hashem and the designated matnos kehunah. Specifically, when a person slaughters an ox or a sheep, he is required to give the Kohen the shoulder, the cheeks, and the stomach. Additionally, the Torah commands us to give the Kohen the first of our grain, wine, and oil, which is terumah, as well as the first shearings of the sheep, because Hashem chose them and their children to serve in His Name forever.

לְמַעֲשֶׂה — WHAT TO TAKE HOME

The Torah is mechadesh a beautiful yesod here regarding Shevet Levi. The pasuk says they do not get a chelek and a nachalah in the land of Eretz Yisrael like the other shevatim. Instead, "Hashem hu nachalato", Hashem Himself is their portion. Because they are completely dedicated to standing and serving in the name of Hashem, they do not have the normal worries of working the land. Instead, the rest of Klal Yisrael brings them the zeroa, lechayayim, and keivah, and the reishis gez.

Lichoira, we have to ask ourselves: is this lifestyle of "Hashem hu nachalato" only meant for one specific shevet in the Midbar or the Beis HaMikdash? The Rambam famously writes that this is not just for Shevet Levi. Any single Yid whose heart moves him to separate himself and stand before Hashem to serve Him and to know Him is sanctified as kodesh kodashim, and Hashem becomes his portion forever. When a Yid makes the ratzon to put Hashem at the center of his life, Hashem provides for him and takes care of his needs, just as He did for the Kohanim.

This is our avodah today. We get so caught up in the daily grind, worrying about our parnassah, our fields, and our physical assets. The Torah is telling us: make yourself a little bit like Shevet Levi. When you set aside time for learning and davening, clear your head of all your worldly worries. Realize that your ultimate security and your true portion is not your business or your bank account, but Hashem Himself.

Today, when you sit down to learn or stand up to daven, turn off your phone and put away your worldly worries for just thirty minutes. Say to yourself: "For these thirty minutes, I am like Shevet Levi. Hashem is my portion, and I trust Him to take care of the rest."

דַּף יוֹמִי · חֻלִּין · דַּף ק״ג

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

📖 THE SUGYA

We are starting a fascinating sugya on our daf regarding the concept of issur chal al issur, whether one prohibition can take effect on top of another existing prohibition. The Gemara focuses on a case where someone ate a limb from a living animal (eiver min hachai) that was also a tereifa. Rabbi Yochanan and Reish Lakish argue whether he is lokeh once or twice, which leads the Gemara into a deep analysis of how and when these different issurim actually take effect on the animal.

Lichoira, we need to understand the mechanics of how these prohibitions collide. The Gemara brings down several ways to explain this machlokes, looking at whether an animal during its life is considered already "divided into limbs" (omed lachasoch), or whether we say one issur can take effect over another because it is a more inclusive prohibition (issur mosif or issur kolel) that applies to more things or more people.

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

עַמּוּד א׳ DAF 103A

STATEMENT

אָכַל אֵבֶר מִן הַחַי מִן הַטְּרֵפָה,

If one **ate a limb from the living** animal which was also **from a tereifa** animal,

STATEMENT

רַבִּי יוֹחָנָן אָמַר: חַיָּיב שְׁתַּיִם,

Rabbi Yochanan said: He is liable to receive **two** sets of lashes, one for eating a limb from a living animal and one for eating from a tereifa.

STATEMENT

וְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ אָמַר: אֵינוֹ חַיָּיב אֶלָּא אַחַת.

And Rabbi Shimon ben Lakish said: He is not liable except for **one** set of lashes.

OBJECTION

בְּשִׁלָּמָא לְרַבִּי יוֹחָנָן נִיחָא, אֶלָּא לְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ קַשְׁיָא.

The Gemara comments: **Granted, according to Rabbi Yochanan** it is **well**, because there are two distinct prohibitions here. **But according to Rabbi Shimon ben Lakish**, it is **difficult**; why does he hold that there is only one set of lashes?

ANSWER

אָמַר רַב יוֹסֵף: לָא קַשְׁיָא, כָּאן בִּבְהֵמָה אַחַת, כָּאן בִּשְׁתֵּי בְּהֵמוֹת.

Rav Yosef said: This is **not difficult. Here**, where they argue, it is **with regard to one animal**; but **there**, where everyone agrees he gets two sets of lashes, it is **with regard to two animals**.

EXPLANATION

בְּשִׁתֵּי בְּהֵמוֹת מִיחַיַּיב שְׁתַּיִם, בִּבְהֵמָה אַחַת פְּלִיגִי.

If he ate **from two animals**, meaning he ate a limb from a living kosher animal and a piece of meat from a dead tereifa animal, everyone agrees **he is liable** to receive **two** sets of lashes. But where he ate **from one animal**, such as a limb from a living tereifa animal, **they disagree**.

QUESTION

בִּבְהֵמָה אַחַת, בְּמַאי פְּלִיגִי?

The Gemara asks: **With regard to one animal, in what** case **do they disagree**?

ANSWER

אָמַר אַבָּיֵי: כְּגוֹן שֶׁנִּטְרְפָה עִם יְצִיאַת רוּבָּהּ,

Abaye said: They disagree, **for example, where** the animal **became a tereifa with the emergence of the majority of its** body from the womb, so that both the status of tereifa and the status of a living animal began at the exact same moment.

EXPLANATION

מָר סָבַר: בְּהֵמָה בְּחַיֶּיהָ לְאֵבָרִים עוֹמֶדֶת, וְאִיסּוּר טְרֵפָה וְאִיסּוּר אֵבֶר בַּהֲדֵי הֲדָדֵי קָאָתוּ.

One **Master**, Rabbi Yochanan, **holds: An animal during its life stands to be divided into limbs**, meaning we view each limb as a separate entity even while alive. Therefore, **the prohibition of tereifa and the prohibition of a limb** from the living **come together** at the moment of birth, and both take effect simultaneously.

EXPLANATION

וּמָר סָבַר, בְּהֵמָה בְּחַיֶּיהָ לָאו לְאֵבָרִים עוֹמֶדֶת, וְלָא אָתֵי אִיסּוּר אֵבֶר חָיֵיל אַאִיסּוּר טְרֵפָה.

And one **Master**, Reish Lakish, **holds: An animal during its life does not stand to be divided into limbs**. Therefore, the prohibition of tereifa takes effect at birth, but the prohibition of a limb from the living only takes effect when the limb is actually severed. Since the tereifa prohibition is already there, **the prohibition of a limb** from the living **does not come and take effect upon the** already existing **prohibition of tereifa**.

ANSWER

וְאִיבָּעֵית אֵימָא, דְּכוּלֵּי עָלְמָא בְּהֵמָה בְּחַיֶּיהָ לָאו לְאֵבָרִים עוֹמֶדֶת, וּבְמֵיתֵי אִיסּוּר אֵבֶר מֵיחַל אַאִיסּוּר טְרֵפָה קָא מִיפַּלְגִי:

And if you wish, say instead **that everyone agrees** that **an animal during its life does not stand to be divided into limbs**. Rather, **with regard to the coming of the prohibition of a limb** from the living **to take effect upon the** already existing **prohibition of tereifa, they disagree**:

EXPLANATION

מָר סָבַר אָתֵי אִיסּוּר אֵבֶר חָיֵיל אַאִיסּוּר טְרֵפָה, וּמָר סָבַר לָא אָתֵי אִיסּוּר אֵבֶר חָיֵיל אַאִיסּוּר טְרֵפָה.

One **Master**, Rabbi Yochanan, **holds: The prohibition of a limb** from the living, which is a more inclusive prohibition because it applies to Bnei Noach as well, **comes and takes effect upon the prohibition of tereifa. And** one **Master**, Reish Lakish, **holds: The prohibition of a limb** from the living **does not come and take effect upon the prohibition of tereifa.**

ANSWER

אִיפְּעֵית אֵימָא, דְּכוּלֵּי עָלְמָא בְּהֵמָה בְּחַיֶּיהָ לְאֵבָרִים עוֹמֶדֶת, וּכְגוֹן שֶׁנִּטְרְפָה לְאַחַר מִכָּאן, וּבְמֵיתֵי אִיסּוּר טְרֵפָה חָיֵיל אַאִיסּוּר אֵבֶר קָא מִיפַּלְגִי.

If you wish, say instead **that everyone agrees** that **an animal during its life stands to be divided into limbs, and** this is a case **where it became a tereifa after this**, meaning after birth. **And with regard to the coming of the prohibition of tereifa to take effect upon the** already existing **prohibition of a limb** from the living, **they disagree.**

EXPLANATION

מָר סָבַר אָתֵי וְחָיֵיל, וּמַר סָבַר לָא אָתֵי וְחָיֵיל.

One **Master**, Rabbi Yochanan, **holds: It comes and takes effect** because it is a more inclusive prohibition, as it forbids the whole animal and not just the limbs. **And** one **Master**, Reish Lakish, **holds: It does not come and take effect.**

ANSWER

רָבָא אָמַר: כְּגוֹן שֶׁתָּלַשׁ מִמֶּנָּה אֵבֶר וּטְרָפָהּ בּוֹ.

Rava said a different explanation: They disagree in a case **where he tore a limb from it and** thereby **rendered it a tereifa by** that very act of tearing.

EXPLANATION

מָר סָבַר: בְּהֵמָה בְּחַיֶּיהָ לְאֵבָרִים אֵינָהּ עוֹמֶדֶת, אִיסּוּר אֵבֶר וְאִיסּוּר טְרֵפָה בַּהֲדֵי הֲדָדֵי קָאָתוּ.

One **Master**, Rabbi Yochanan, **holds: An animal during its life does not stand to be divided into limbs**. Therefore, the limb prohibition only begins at the moment of tearing, which is the exact moment the animal becomes a tereifa. Thus, **the prohibition of a limb** from the living **and the prohibition of tereifa come together**, and both apply.

EXPLANATION

וּמָר סָבַר, בְּהֵמָה בְּחַיֶּיהָ לְאֵבָרִים עוֹמֶדֶת, וְלָא אָתֵי אִיסּוּר טְרֵפָה חָיֵיל אַאִיסּוּר אֵבֶר.

And one **Master**, Reish Lakish, **holds: An animal during its life stands to be divided into limbs**. Therefore, the limb prohibition was already in effect from birth, and when the animal becomes a tereifa, **the prohibition of tereifa does not come and take effect upon the** already existing **prohibition of a limb** from the living.

STATEMENT

אָמַר רַבִּי חִיָּיא בַּר אַבָּא, אָמַר רַבִּי יוֹחָנָן: אָכַל חֵלֶב מִן הַחַי מִן הַטְּרֵפָה – חַיָּיב שְׁתַּיִם.

Rabbi Chiyya bar Abba said that **Rabbi Yochanan said: If one ate forbidden fat from a living** animal which was also **from a tereifa** animal, **he is liable** to receive **two** sets of lashes.

OBJECTION

אֲמַר לֵיהּ רַבִּי אַמִּי: וְלֵימָא מָר שָׁלֹשׁ, שֶׁאֲנִי אוֹמֵר שָׁלֹשׁ.

Rabbi Ami said to him: But let the Master say three sets of lashes, **for I say** that the correct version of Rabbi Yochanan's ruling is that he is liable to **three** sets of lashes.

STATEMENT

אִיתְּמַר נָמֵי, אָמַר רַבִּי אַבָּהוּ, אָמַר רַבִּי יוֹחָנָן: אָכַל חֵלֶב מִן הַחַי מִן הַטְּרֵפָה – חַיָּיב שָׁלֹשׁ.

It was also stated: Rabbi Abbahu said that **Rabbi Yochanan said: If one ate forbidden fat from a living** animal which was also **from a tereifa** animal, **he is liable** to receive **three** sets of lashes.

QUESTION

בְּמַאי קָמִיפַּלְגִי, כְּגוֹן שֶׁנִּטְרְפָה עִם יְצִיאַת רוּבָּהּ.

The Gemara asks: **In what** principle **do they disagree**, Rabbi Chiyya bar Abba and Rabbi Ami? They disagree, **for example, where** the animal **became a tereifa with the emergence of the majority of its** body from the womb.

EXPLANATION

מַאן דְּאָמַר שָׁלֹשׁ, קָסָבַר: בְּהֵמָה בְּחַיֶּיהָ לְאֵבָרִים עוֹמֶדֶת, דְּאִיסּוּר חֵלֶב וְאִיסּוּר אֵבֶר וְאִיסּוּר טְרֵפָה בַּהֲדֵי הֲדָדֵי קָאָתוּ.

The one who says three sets of lashes **holds: An animal during its life stands to be divided into limbs**. Therefore, **the prohibition of forbidden fat, the prohibition of a limb** from the living, **and the prohibition of tereifa come together** at birth, and all three take effect simultaneously.

EXPLANATION

וּמַאן דְּאָמַר שְׁתַּיִם, קָסָבַר בְּהֵמָה בְּחַיֶּיהָ לָאו לְאֵבָרִים עוֹמֶדֶת, וְאִיסּוּר חֵלֶב וְאִיסּוּר טְרֵפָה – אִיכָּא, אִיסּוּר אֵבֶר – לָא אָתֵי חָיֵיל.

And the one who says two sets of lashes **holds: An animal during its life does not stand to be divided into limbs**. Therefore, **the prohibition of forbidden fat and the prohibition of tereifa are** indeed present, as they both take effect at birth, but **the prohibition of a limb** from the living **does not come and take effect** later when the limb is severed, because of the existing prohibitions.

ANSWER

וְאִי בָּעֵית אֵימָא, דְּכוּלֵּי עָלְמָא בְּהֵמָה בְּחַיֶּיהָ לָאו לְאֵבָרִים עוֹמֶדֶת, וּבְמֵיתֵי אִיסּוּר אֵבֶר וְחָיֵיל אַאִיסּוּר חֵלֶב וְאַאִיסּוּר טְרֵפָה קָא מִיפַּלְגִי, מָר סָבַר אָתֵי חָיֵיל, וּמַר סָבַר לָא אָתֵי חָיֵיל.

And if you wish, say instead **that everyone agrees** that **an animal during its life does not stand to be divided into limbs**. **But with regard to the coming of the prohibition of a limb** from the living **to take effect upon the** already existing **prohibition of forbidden fat and upon the prohibition of tereifa, they disagree. One Master**, Rabbi Ami, **holds: It comes and takes effect. And** one **Master**, Rabbi Chiyya bar Abba, **holds: It does not come and take effect**.

ANSWER

וְאִי בָּעֵית אֵימָא, דְּכוּלֵּי עָלְמָא בְּהֵמָה בְּחַיֶּיהָ לְאֵבָרִים עוֹמֶדֶת, וּכְגוֹן שֶׁנִּטְרְפָה לְאַחַר מִכָּאן, וּבְמֵיתֵי אִיסּוּר טְרֵפָה מֵיחַל אַאִיסּוּר אֵבֶר קָא מִיפַּלְגִי.

And if you wish, say instead **that everyone agrees** that **an animal during its life stands to be divided into limbs, and** this is a case **where it became a tereifa after this**, meaning after birth. **And with regard to the coming of the prohibition of tereifa to take effect upon the** already existing **prohibition of a limb** from the living, **they disagree**.

EXPLANATION

מָר סָבַר: אָתֵי חֵייל, מִידֵּי דְּהָוֵה אַחֵלֶב, דְּאָמַר מָר: הַתּוֹרָה אָמְרָה יָבֹא אִיסּוּר נְבֵלָה יָחוּל עַל אִיסּוּר חֵלֶב, וְיָבֹא אִיסּוּר טְרֵפָה יָחוּל עַל אִיסּוּר חֵלֶב.

One **Master**, Rabbi Ami, **holds: It comes and takes effect, just as it is with regard to forbidden fat. As the Master said: The Torah said, let the prohibition of neveilah come and take effect upon the prohibition of forbidden fat, and let the prohibition of tereifa come and take effect upon the prohibition of forbidden fat**. So too, it can take effect over the limb prohibition.

EXPLANATION

וְאִידַּךְ, אַחֵלֶב הוּא דְּחַיָּיב, דְּהוּתַּר

And the other Master, Rabbi Chiyya bar Abba, holds: **It is specifically with regard to forbidden fat that he is liable** for the additional prohibition, **because it was permitted** from its general prohibition for certain uses, making it weaker, whereas the limb prohibition was never permitted.

עמוד ב׳ DAF 103B

EXPLANATION

מִכְּלָלוֹ, אֲבָל אֵבֶר דְּלֹא הוּתַּר מִכְּלָלוֹ – לָא.

from its general prohibition, **but** regarding **a limb** from a living animal, **which was not permitted** in any circumstances **from its general prohibition**, the prohibition of tereifa does **not** take effect upon it.

STATEMENT

כִּי אֲתָא רַב דִּימִי אָמַר: בְּעָא מִינֵּיהּ רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ מֵרַבִּי יוֹחָנָן:

When Rav Dimi came from Eretz Yisrael to Babylonia, **he said: Rabbi Shimon ben Lakish inquired of Rabbi Yoḥanan** as follows:

QUESTION

חִלְּקוֹ מִבַּחוּץ, מַהוּ? אֲמַר לֵיהּ: פָּטוּר.

If **one divided** a kezayis of a limb from a living animal **outside** his mouth and ate the pieces separately, **what is** the halakha? Rabbi Yoḥanan **said to him:** He is **exempt**.

QUESTION

מִבִּפְנִים, מַאי? אֲמַר לֵיהּ: חַיָּיב.

If he divided it **inside** his mouth and swallowed the pieces separately, **what** is the halakha? Rabbi Yoḥanan **said to him:** He is **liable**.

STATEMENT

כִּי אֲתָא רָבִין אָמַר: חִלְּקוֹ מִבַּחוּץ – פָּטוּר, מִבִּפְנִים – רַבִּי יוֹחָנָן אָמַר חַיָּיב, וְרֵישׁ לָקִישׁ אָמַר פָּטוּר.

When Ravin came, **he said** a different version of this dispute: If **one divided it outside** his mouth, everyone agrees he is **exempt;** but if he divided it **inside** his mouth, **Rabbi Yoḥanan says** he is **liable, and Reish Lakish says** he is **exempt**.

EXPLANATION

רַבִּי יוֹחָנָן אָמַר: חַיָּיב, הֲרֵי נֶהֱנָה גְּרוֹנוֹ בִּכְזַיִת.

Rabbi Yoḥanan says he is **liable** because **behold, his throat derived pleasure from a kezayis** of forbidden food at one time.

EXPLANATION

וְרֵישׁ לָקִישׁ אָמַר: פָּטוּר, אֲכִילָה בְּמֵעָיו בָּעֵינַן וְלֵיכָּא.

And Reish Lakish says he is **exempt** because **we require eating** to be **in his stomach** as a kezayis all at once, **and** here **there is not** a kezayis entering his stomach at one time.

QUESTION

אֶלָּא לְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ, הֵיכִי מַשְׁכַּחַתְּ לַהּ דְּמְחַיֵּיב?

The Gemara asks: **But according to Rabbi Shimon ben Lakish, how do you find** a case **where he is liable** for eating a limb from a living animal? Since a person normally chews and breaks up his food before swallowing, it will never enter his stomach as a whole kezayis!

ANSWER

אָמַר רַב כָּהֲנָא: בִּגְרוֹמִיתָא זְעִירְתָּא.

Rav Kahana said: You can find such a case **with a small bone** that has a kezayis of meat, bone, and sinew on it, **which** is small enough that he can **swallow** it whole.

STATEMENT

וְרַבִּי אֶלְעָזָר אָמַר: אֲפִילּוּ חִלְּקוֹ מִבַּחוּץ נָמֵי חַיָּיב, מְחוּסַּר קְרִיבָה לָאו כִּמְחוּסַּר מַעֲשֶׂה דָּמֵי.

And Rabbi Elazar said: Even if he divided it outside his mouth, he is **also liable,** because being **lacking in proximity** of the pieces **is not considered like lacking an action** of eating the required amount.

STATEMENT

אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: כְּזַיִת שֶׁאָמְרוּ – חוּץ מִשֶּׁל בֵּין הַשִּׁנַּיִם, וְרַבִּי יוֹחָנָן אָמַר: אַף עִם בֵּין הַשִּׁנַּיִם.

Rabbi Shimon ben Lakish said: The kezayis of which the Sages **spoke** regarding forbidden foods must be swallowed, **excluding that which** remains stuck **between the teeth. And Rabbi Yoḥanan said: Even with** that which remains stuck **between the teeth**, it is included in the shiur.

EXPLANATION

אָמַר רַב פָּפָּא: בְּשֶׁל בֵּין שִׁנַּיִם – דְּכוּלֵי עָלְמָא לָא פְּלִיגִי, כִּי פְּלִיגִי – בֵּין הַחֲנִיכַיִּים.

Rav Pappa said: Regarding that which is between the teeth, everyone agrees that they **do not dispute** that it is not included. **When they dispute,** it is regarding food that remains stuck **between the palate** and the throat, which he tastes but does not swallow.

EXPLANATION

מָר סָבַר: הֲרֵי נֶהֱנָה גְּרוֹנוֹ בִּכְזַיִת, וּמָר סָבַר: אֲכִילָה בְּמֵעָיו בָּעֵינַן.

One **Master**, Rabbi Yoḥanan, **holds: Behold, his throat derived pleasure from a kezayis,** so he is liable. **And** one **Master**, Reish Lakish, **holds: We require eating** to enter **his stomach**.

STATEMENT

אָמַר רַבִּי אַסִּי אָמַר רַבִּי יוֹחָנָן: אָכַל חֲצִי זַיִת וְהֶקִיאוֹ, וְחָזַר וְאָכַל חֲצִי זַיִת אַחֵר – חַיָּיב. מַאי טַעְמָא? הֲרֵי נֶהֱנָה גְּרוֹנוֹ בִּכְזַיִת.

Rabbi Asi said that **Rabbi Yoḥanan said: If one ate half a kezayis** of forbidden food **and vomited it, and then went back and ate another half a kezayis,** he is **liable. What is the reason? Behold, his throat derived pleasure from a kezayis** of forbidden food.

QUESTION

בָּעָא רַבִּי אֶלְעָזָר מֵרַבִּי אַסִּי: אָכַל חֲצִי זַיִת וְהֶקִיאוֹ וְחָזַר וַאֲכָלוֹ, מַהוּ?

Rabbi Elazar raised a dilemma before Rabbi Asi: If one ate half a kezayis and vomited it, and then went back and ate it again, **what is** the halakha?

QUESTION

מַאי קָא מְיַבַּעְיָא לֵיהּ? אִי הָוֵי עִיכּוּל אִי לָא הָוֵי עִיכּוּל, וְתֵיבְּעֵי לֵיהּ כְּזַיִת!

The Gemara asks: **What is the dilemma he is raising? If** it is whether **it is considered digested** by being in his stomach briefly, **or if it is not considered digested, then let him raise the dilemma** with a full **kezayis**!

OBJECTION

אֶלָּא, אִי בָּתַר גְּרוֹנוֹ אָזְלִינַן, אִי בָּתַר מֵעָיו אָזְלִינַן. וְתִפְשׁוֹט לֵיהּ מִדְּרַבִּי אַסִּי!

Rather, his dilemma must be **whether we follow his throat** or **whether we follow his stomach. But let him resolve it from that which Rabbi Asi** himself said in the name of Rabbi Yoḥanan, which shows we follow the throat!

RESOLUTION

רַבִּי אַסִּי גְּמָרֵיהּ אִיעַקַּר לֵיהּ, וַאֲתָא רַבִּי אֶלְעָזָר לְאַדְכּוֹרֵיהּ, וְהָכִי קָאָמַר לֵיהּ:

The Gemara answers: **Rabbi Asi's learning had become forgotten to him, and Rabbi Elazar came to remind him** of it, **and this is what he was saying to him:**

EXPLANATION

לְמָה לִי חֲצִי זַיִת אַחֵר? לֵימָא מָר בְּדִידֵיהּ, דְּאִיכָּא לְמִשְׁמַע מִינַּהּ תַּרְתֵּי:

Why do I need a case of **another half-kezayis? Let the Master state** the ruling **with** the very same half-kezayis **itself, as there would be to learn from it two** things:

EXPLANATION

שְׁמָעִינַן מִינַּהּ דְּלָא הָוֵי עִיכּוּל, וְשָׁמְעִינַן מִינַּהּ דַּהֲרֵי נֶהֱנָה גְּרוֹנוֹ בִּכְזַיִת.

We would learn from it that it is not considered digested, and we would learn from it that behold, his throat derived pleasure from a kezayis.

STATEMENT

אִישְׁתִּיק וְלָא אֲמַר לֵיהּ וְלָא מִידֵּי, אֲמַר לֵיהּ: מוֹפֶת הַדּוֹר, לָא זִימְנִין סַגִּיאִין אָמְרַתְּ קַמַּיהּ דְּרַבִּי יוֹחָנָן, וְאָמַר לָךְ: הֲרֵי נֶהֱנָה גְּרוֹנוֹ בִּכְזַיִת?

Rabbi Asi **remained silent and did not say anything to him.** Rabbi Elazar **said to him: Wonder of the generation! Did you not say this many times before Rabbi Yoḥanan, and he said to you: Behold, his throat derived pleasure from a kezayis?**

STATEMENT

הֲדַרַן עֲלָךְ גִּיד הַנָּשֶׁה.

May we return to you, Pereg **Gid HaNasheh**.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ כָּל הַבָּשָׂר אָסוּר לְבַשֵּׁל בְּחָלָב, חוּץ מִבְּשַׂר דָּגִים וַחֲגָבִים,

MISHNAH: **All meat is forbidden to cook in milk, except for the meat of fish and grasshoppers;**

MISHNAH

וְאָסוּר לְהַעֲלוֹת עִם הַגְּבִינָה עַל הַשֻּׁלְחָן, חוּץ מִבְּשַׂר דָּגִים וַחֲגָבִים.

and it is forbidden to place meat **with cheese on the** same **table, except for the meat of fish and grasshoppers.**

SUMMARY

The Gemara presents a machlokes between Rabbi Yochanan and Reish Lakish regarding one who eats a limb from a living tereifa animal. Rabbi Yochanan holds he receives two sets of lashes because both prohibitions apply, while Reish Lakish holds he only receives one. Abaye and Rava offer different ways to set up the case and explain the dispute, focusing on whether the animal is considered omed lachasoch (standing to be divided into limbs) and whether the issurim of eiver min hachai and tereifa came into existence simultaneously at birth or at the moment of tearing. Finally, the Gemara discusses a parallel machlokes regarding one who eats forbidden fat (chelev) from a living tereifa animal, where Rabbi Ami and Rabbi Abbahu quote Rabbi Yochanan as ruling that the person is actually liable for three sets of lashes, while Rabbi Chiyya bar Abba holds he is only liable for two.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

In our sugya, the Gemara is deeply bothered by how we define the act of eating. Reish Lakish holds that "achilah b'me'av ba'enan", for an act of eating to be complete, the food must actually reach the stomach. But Rabbi Yochanan is mechadesh a powerful yesod: "harei nehenah grono b'chazayis", the moment the throat derives pleasure from the volume of a kezayis, the essence of the eating has already happened. The throat's experience of pleasure is itself the defining moment of the act.

Think about this lichoira abstract lomdus as a guide for our own avodah. We often think that the only things that "count" in our spiritual lives are the big, final results, when we finish a whole masechta, when we completely master a difficult middah, or when we see the final, successful outcome of our tefillos. We focus so much on the "stomach," on the final digestion and completion of our efforts, that we overlook the journey itself.

But Rabbi Yochanan is teaching us a deep lesson for life: "harei nehenah grono." The immediate, present moment of connection, the sweetness of a single line of Gemara you just understood, the warmth of one sincere word of tefillah, the small victory of holding back your temper for just one minute, that is where the real spiritual reality is created. Hashem does not only value the final, completed package. Every single second of spiritual pleasure and effort you experience along the way is a complete, independent world of holiness.

Today, don't wait for the "completion" to feel like your avodah matters. When you sit down to learn or daven, take ten seconds to pause and consciously enjoy the sweetness of the words. Let your neshama feel the pleasure of being close to Hashem right now, in this very moment, because that connection is already a complete and eternal success.

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.'