

דף יומי • תלפין • דף 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.

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

עמוד א' DAF 102A

EXPLANATION

לא תאכל הנפש עם הבשר.

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

EXPLANATION

רבי יהודה ורבי אלעזר סברי: כל שאתה מצווה על דמו אתה מצווה על אבריו,

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

והני טמאין נמי, הואיל ואתה מצווה על דמן אתה מצווה על אבריו.

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

EXPLANATION

ורבנן סברי: “לא תאכל הנפש עם הבשר”, אלא בשר לחודיה,

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

כָּל שֶׁבִּשְׂרוֹ מוּתָר – אֶתָּה מִצְוָה עַל אֲבָרָיו, וְכָל שֶׁאִין בְּשָׂרוֹ מוּתָר – אִי אֶתָּה מִצְוָה עַל אֲבָרָיו.

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

ורבי יהודה, למה ליה קרא?

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

ליתי איסור אבר ליחול על איסור טומאה, שפן איסורו נוהג בבני נח!

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

אין הכי נמי, וכי איצטריך קרא לרבי 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

תנא נמי הכי: אבר מן החי נוהג בבמה חיה ועוף, בין טמאה בין טהורה, שנאמר "רק חזק לבלתי אכל הדם".

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

כל שאתה מצווה על דמו – אתה מצווה על אבריו, וכל שאי אתה מצווה על דמו – אי אתה מצווה על אבריו, דברי רבי 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

וחכמים אומרים: אינו נוהג אלא בטהורין, שנאמר "לא תאכל הנפש עם הבשר", אלא בשר לחודיה,

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

כָּל שֶׁבִּשְׂרוֹ מוּתָר – אֶתָּה מִצְוָה עַל אֲבָרָיו, וְכָל שֶׁאִין בְּשָׂרוֹ מוּתָר – אִין אֶתָּה מִצְוָה עַל אֲבָרָיו.

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

רבי מאיר אומר: אינו נוהג אלא בבמהמה טהורה בלבד.

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

STATEMENT

(סימן: שמואל, שילא, שימי).

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

STATEMENT

אמר רבה בר שמואל אמר רב חסדא, ואיתימא רב יוסף, ואמרי לה אמר רבה בר שילא אמר רב חסדא, ואיתימא רב יוסף, ואמרי לה רבה בר שימי אמר רב חסדא, ואיתימא רב יוסף:

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

מאי טעמא דרבי מאיר?

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

ANSWER

אמר קרא "וזבחת מבקרך ומצאנך".

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

אמר רב גידל, אמר רב: מחלוקת בישראל, אבל כבן נח – דברי הכל מוזקת על הטמאין כטהורין.

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

תניא נמי הכי: אבר מן החי – בן נח מוזקת עליו על הטמאים כטהורים, וישראל אינו מוזקת אלא על הטהורין בלבד.

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

איכא דאמרי "טהורה", ורבי מאיר.

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

איכא דאמרי “טהורים”, ורבנן.

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

אמר רב שיזבי: אף אנו נמי תנינא, אכל אבר מן החי ממנה אינו סופג ארבעים, ואין שחיטה מטהרתה.

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

במאי? אילימא בישראל – פשיטא דאין שחיטה מטהרתה!

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

אלא לאו בבני נח, מפלל דאסור.

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

רבי מני בר פטיש רמי רישא אסיפא, ומשני: רישא בישראל, וסיפא בבן נח.

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

אמר רב: אבר מן החי צריך כזית, מאי טעמא? אכילה כתיבה ביה.

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

מתיב רב עמרם: אכל אבר מן החי ממנה – אינו סופג את הארבעים, ואין שחיטה מטהרתה.

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

ואי סלקא דעתך בעינן כזית – תיפוק ליה דקאכל כזית.

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

כְּדָאֹמַר רַב נַחֲמָן, בְּמִשְׁהוּ בִּשְׂרָר גִּידִין וְעֶצְמוֹת. הֵכָא נִמְי בְּמִשְׁהוּ בִּשְׂרָר גִּידִין וְעֶצְמוֹת.

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:

עמוד ב' DAF 102B

OBJECTION

אֵכָל צִפּוֹר טְהוֹרָה בְּחַיָּיהָ – בְּכָל שְׁהוּא,

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 – בְּכֹזֵית,

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

OBJECTION

וּטְמֵאָה בֵּין בְּחַיָּיהָ בֵּין בְּמִיתָתָהּ – בְּכָל שְׁהוּא,

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

הֵכָא נִמְי בְּמִשְׁהוּ בִּשְׂרָר גִּידִים וְעֶצְמוֹת.

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: נֹטֵל צִפּוֹר שֶׁאֵין בוֹ כֹּזֵית וְאֵכָלוּ – רַבִּי פִּוְסֵר, וְרַבִּי אֶלְעָזָר בַּר רַבִּי שְׁמַעוֹן מְחַיִּיב.

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 שְׁמַעוֹן: קָל וְחוּמָר, עַל אֹכֵל מִמֶּנָּה חַיִּיב, עַל כּוֹלָהּ לֹא כָּל שְׁכָּן!

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

חֲנֻקָּה וְאַכְלָהּ – דְּבָרֵי הַכֹּל בְּכֻזָּית.

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 לֹא פְּלִיגִי, אֲלָא דְּמַר סָבֵר: בְּחִיָּה לְאַכְרִים עֹמְדָת, וּמַר סָבֵר: בְּחִיָּה לְאוּלָּאִים עֹמְדָת.

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

דְּכוּלִּי עֲלֵמָא מִיָּהָא לֹא בְּעִינֵן כְּזַיִּית.

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 נַחֲמָן: בְּמִשְׁהוּ בָּשָׂר, גִּידִים וְעֲצָמוֹת.

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 אֵיכָא מִיָּדֵי, דְּבְכוּלִּיהּ לִית בֵּיהּ כְּזַיִּית בָּשָׂר, וּבְחֵד אַכְרֵי אִית כְּזַיִּית בְּמִשְׁהוּ בָּשָׂר גִּידִין וְעֲצָמוֹת?

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 שְׂרֵבְיָא: אֵין, בְּקֻלְנִיתָא.

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

OBJECTION

אֵימָא סִיפָא: חֲנֻקָּה וְאַכְלָהּ, דְּבָרֵי הַכֹּל בְּכֻזָּית, וְהָא קֻלְנִיתָא עוֹף טָמֵא הוּא, וְאָמַר רַב: טָמֵא, בֵּין בְּחִיָּה בֵּין בְּמִיתָתָהּ, בְּמִשְׁהוּ!

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

אֲלָא בְּעִין קֻלְנִיתָא.

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 רַבָּא: אִם תִּימָצִי לוֹמַר סֵבֵר רַבִּי מַחְשֶׁבֶת אֶכְלִין 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

חֵיִשֵּׁב לְאוֹכְלָהּ אֶבֶר אֶבֶר, וְאָכְלָהּ כּוֹלָהּ – חַיִּיב.

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

אָמַר לִיה אַבְיִי: וּמִי אֵיכָא מִיָּדֵי, דְּאִילּוּ אֶכִּיל לִיה אַחֵר – לֹא מִיחְיִיב, וְאֶכִּיל לִיה הָאִי – מִיחְיִיב?

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

אָמַר לִיה: זֶה לְפִי מַחְשֶׁבֶתּוֹ, וְזֶה לְפִי מַחְשָׁבָתּוֹ.

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

STATEMENT

וְאָמַר רַבָּא: אִם תִּמָּצִי לוֹמַר סֵבֵר רַבִּי אֶלְעָזָר בַּר רַבִּי שִׁמּוֹן שְׁמָעוֹן מַחְשֶׁבֶת אֶכְלִין 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

חֵיִשֵּׁב לְאוֹכְלָהּ מֵתָהּ, וְאָכְלָהּ חַיָּה – פֶּטוּר.

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

אָמַר לִיה אַבְיִי: וּמִי אֵיכָא מִיָּדֵי, דְּאִילּוּ אֶכִּיל לִיה אַחֵר מִחְיִיב, וְאֶכִּיל לִיה הָאִי פֶּטוּר?

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

אָמַר לִיה: זֶה לְפִי מַחְשֶׁבֶתּוֹ, וְזֶה לְפִי מַחְשָׁבָתּוֹ.

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

STATEMENT

אמר רבי יוחנן: "לא תאכל הנפש עם הבשר" – זה אבר מן החי,

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

"ובשר בשדה טרפה לא תאכלו" – זה בשר מן החי ובשר מן הטרפה.

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

ורבי שמעון בן לקיש אמר: "לא תאכל הנפש עם הבשר" – זה אבר מן החי ובשר מן החי,

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

"ובשר בשדה טרפה לא תאכלו" – זה בשר מן הטרפה.

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

אכל אבר מן החי ובשר מן החי – לרבי יוחנן חייב שתיים, לרבי שמעון בן לקיש אינו חייב אלא אחת.

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

אכל בשר מן החי ובשר מן הטרפה – לרבי שמעון בן לקיש חייב שתיים, לרבי יוחנן אינו חייב אלא אחת.

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

אכל אבר מן החי ובשר מן הטרפה – לדברי הכל חייב שתיים.

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

ורמינהו:

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.

למעשה 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.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׂוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בְּלוּ עֲצָמִי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וְלַיְלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בְּחֶרְבְּנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מָצָא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֶתֶר לִי מִצָּר תִּצְרֶנִּי רָנִי פֶלֶט תִּסּוּבְּנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֶד אִין הָבִין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יִסּוּבְּנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מֶרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמֵה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סֵלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֲל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלֻמָּנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת נְאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּה עַל יַד מִינָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיִּרְחַ בַּלַּיְלָה:
יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:
יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:
אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:
אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֵד:
כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְרָא:
קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:
נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבָקֶר שׁוֹמְרִים לְבָקֶר:
יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְדוּת:
וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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