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פסחים קי"ז
The Chicago Center
TORAH • CHESED • REFUAH

OVERVIEW of the Daf

1) The structure of different words

A disagreement between R' Yochanan, Rav and Rabbah is presented as to whether certain words are one word or two.

The Gemara further clarifies their opinions.

2) Hallel

Different opinions are cited concerning the authorship of Hallel.

A Baraisa cites differing opinions whether Dovid HaMelech referred to himself or Klal Yisroel in writing Tehillim.

Different words used to start chapters of Tehillim are explained.

As an aside, the Gemara discusses the appropriateness of being in a state of simchah while studying Torah.

Another Baraisa records additional opinions regarding the authorship of Tehillim.

3) Halleluyah

R' Chisda and Rabba bar R' Huna disagree whether the word הללויה marks the beginning of a chapter or the conclusion of a chapter.

A number of cases that are not subject to this dispute are enumerated.

It is unsuccessfully suggested that this dispute is a dispute between Tannaim.

4) Distinguishing between related berachos

Rava distinguishes between the berachah of redemption (גאולה) of krias shema and that of the amidah.

R' Zeira notes the difference in the language between קדשנו במצוותיו recited in Kiddush and the way it is said in the amidah — קדשנו במצותיך.

On a side note R' Acha bar Yaakov teaches that one must mention the Exodus in Kiddush.

Rabbah bar Shila differentiates between the way we mention the Davidic monarchy in the amidah, מצמיח קרן ישועה, and the way it is mentioned in the haftorah, מגן דוד.

The sources for mentioning various leaders in tefilos are identified.

5) The concluding berachah

Rava and the elders of Pumbedisa disputed how to end the berachos of the amidah and Kiddush on Shabbos and Yom Tov.

The Gemara's final conclusion is according to the Elders of Pumbedisa who ruled that on Shabbos the berachos of amidah and Kiddush should conclude מקדש השבת and on Yom Tov they should conclude מקדש ישראל והזמנים.

6) MISHNAH: The halachos related to the third and fourth cups of wine are presented.

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Distinctive INSIGHT

The Chapters of Tehillim and their subject

תנו רבנן: כל שירות ותושבחות שאמר דוד בספר תהלים רבי אליעזר אומר כנגד עצמו אמרן. רבי יהושע אומר כנגד ציבור אמרן

We learned in a Baraisa regarding the songs and praises said by Dovid HaMelech [in Tehillim]: R' Eliezer says that Dovid composed these chapters referring to himself, while R' Yehoshua contends that he said them in reference to the Jewish nation.

Maharsha notes that there are clearly many chapters in Tehillim which are reflections of personal experiences which Dovid overcame. How does R' Yehoshua explain that these were written corresponding to the community at large? Similarly, there are many chapters which discuss communal matters. How are we to understand the view that these were composed in response to the private affairs of Dovid HaMelech?

We must say that when we say "all the songs of Tehillim were written..." for either Dovid himself or for the community, the word "all" cannot be understood literally. Certainly, the chapters which are explicitly aimed at Dovid's personal situations were written as his personal songs. Those chapters which are clearly responses to communal situations which the nation faced are obviously to be understood in that vein. The argument between R' Eliezer and R' Yehoshua is only in reference to the chapters which contain no indication of their subject matter. This is where R' Yehoshua holds that Dovid wrote them corresponding to himself, even when they are written in the plural form. Iyun Yaakov explains that being that Dovid HaMelech was the king, it was appropriate for him to express his experiences in the plural, as he represented the nation as a whole due to his position as king.

On the other hand, R' Yehoshua is of the opinion that

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REVIEW and Remember

1. What are the meanings of the word הללוי'ה?
2. What is the difference between מזמור לדוד and לדוד מזמור?
3. Why is the language גואל ישראל used in the amidah?
4. What was the reasoning behind the position held by the Elders of Pumbedisa regarding the concluding berachos on Shabbos and Yom Tov?

HALACHAH Highlight

To a better birkas hamazon

א"ל רב חנן לרבא ש"מ ברכת המזון טעונה כוס א"ל ארבע כסי תיקנו רבנן דרך חירות כל חד וחד נעביד בה מצוה

R. Chanan said to Rava, "From here we learn that birkas hamazon requires a cup of wine." Rava replied,"The Rabbis enacted four cups of wine as an expression of freedom, and with each one we perform a mitzvah."

There are differing opinions among the poskim regarding if and when birkas hamazon must be recited over a cup of wine.[1] The Mishna Berura[2] writes that the generally accepted custom is to be lenient in this regard and not necessitate having wine for birkas hamazon. Even when three people have eaten together and constitute a zimun, they usually do not use a cup of wine, unless they have wine or חמר מדינה with them in the house, in which case it is certainly the optimal way to perform the Mitzvah according to all opinions. He adds that many later authorities are lenient and do not require an individual reciting birkas hamazon alone to use a cup of wine, regardless of circumstances. Nowadays, however, the common practice is that even when three people eating together do have wine accessible to them, they still do not recite birkas hamazon over a cup of wine. In doing so, they rely on the Aruch HaShulchan[3] who rules leniently in consideration of the high price of wine and other drinks. Nevertheless,[4] he writes that there are those who are particular to have wine for birkas hamazon recited with a zimun on Shabbos and Yom Tov whenever possible. It is also commendable for wealthy people, who always have wine or חמר מדינה available, to bentch over a cup of wine.[5] ■

1. עי' או"ח סימן קפ"ב ס"א
2. שם ס"ק ד'
3. ערוה"ש שם ס"א. והנה המ"ב שם רמז לעיין ברמ"א סע' ב' שכתב שכשהיין ביוקר יברך על כוס חמר מדינה. אמנם הערוה"ש דיבר במקום שגם החמר מדינה הוא ביוקר כמבואר בלשונו
4. ערוה"ש שם סוף ס"א
5. שם ס"ג ■

(Insight...Continued from page 1)

these undetermined chapters were written in regard to the nation at large, even when the chapter may have been written in the singular form. This is because the nation shares a common bond, and they are accurately described as a single entity.

The Chachamim argue, and they hold that any chapter of Tehillim which is written in the plural was composed corresponding to the community, while the ones which are written in singular reflect a personal event in the life of Dovid HaMelech. This is the rule, unless there is some explicit indication that the subject of the particular chapter is based upon the reverse. ■

STORIES Off the Daf

The blessing of Chessed

יכול יהו חותמין בכולן ת"ל והיה ברכה בך חותמין ואין חותמין בכולן

Rav Levi Yitzchak of Berditchev, zt"l, taught that although the three Avos represent the Divine attributes of חסד, גבורה, and תפארת respectively, it is fitting that the first section of the amidah closes with the merit of Avraham Avinu. His attribute is חסד, loving kindness. Even though the strength in Divine service of Yitzchak Avinu and the harmonious beauty in Torah of Yaakov Avinu are also pillars upon which the world stands, they are only the means through which we reach the true purpose of creation: חסד.

Once, the Arizal sat in the field teaching the Torah's secrets to his followers, when he suddenly stopped. "Hurry!" he exhorted his students. "Put some money together immediately and bring it to Rav Yakov Alterotz! He is sitting in his doorway right now crying bitterly over his lot, and his lament has reached the highest heaven! The Holy One is infuriated with the entire city for not showing mercy toward him, and I just heard the Divine decree! A swarm of locusts is going to descend upon us and destroy every growing thing in Tzfas!"

His students were dumbstruck. "If you hurry," he urged, "there is a chance that we can overturn the decree!" Each of them pulled from his pockets whatever he could spare, and Rav Yitzchak HaKohen was sent to Rav Yaakov's house.

When he got there, he found the man weeping bitterly in his own doorway over a broken barrel of water that he could not replace. "What will I do now?" he wailed.

Rav Yitzchak wordlessly gave him the money, and the poor man rejoiced at his good fortune and blessed him.

When Rav Yitzchak returned to the Arizal, his Rebbi announced to the anxious group that the decree was cancelled. Just then, a powerful wind began blowing towards Tzfas, carrying on its wings an enormous swarm of locusts. "Don't fear!" the Arizal pointed, "Look!"

The powerful wind abruptly changed course, and blew its whole burden out to sea! ■

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R' Chanan thought to deduce from the Mishnah that there is an obligation to recite birkas hamazon while holding a cup of wine.

Rava rejects this inference. ■

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