

OVERVIEW of the Daf

1) Birkas HaShir

R' Yehudah and R' Yochanan disagree regarding explaining what is meant by "Birkas HaShir."

2) Hallel HaGadol

A Baraisa records a dispute concerning what is said over the fourth cup of wine at the seder.

Three different opinions define what constitutes Hallel HaGadol.

R' Yochanan explains why Hallel HaGadol is called by that title.

Different parts of the chapter are explained

3) Sustenance

R' Yochanan presents two illustrations of how difficult it is for Hashem to provide sustenance for mankind

The Gemara digresses to discuss Adam's reaction to the curse he received following his sin.

Another illustration is presented, in the name of R' Elazar ben Azaryah, of the difficulty of providing sustenance.

Different related teachings from R' Elazar ben Azaryah are presented.

4) Hallel

The Gemara provides three explanations why we recite the regular Hallel rather than Hallel HaGadol

Two opinions are presented regarding who was the first to say the phrase **וַאֲמַת ה' לְעוֹלָם**.

Different pesukim from Hallel are expounded.

The Gemara quotes a number of teachings R' Yishmael the son of R' Yosi, cited in his father's name.

Following up on one of the teachings from R' Yishmael the son of R' Yosi, Rabbi taught that the abundance of food collected by Rome will be distributed amongst those who study Torah.

Different parts of the related pasuk in Yeshaya are explained ■

Distinctive INSIGHT

Tehillim 136 and earning a living

קשין מזונותיו של אדם כקריעת ים סוף דכתיב נותן לחם לכל בשר וסמך ליה לגזור ים סוף לגזרים

The Gemara teaches a lesson about the difficulty of earning a living from the fact that the verse regarding sustenance in Tehillim 136 is situated next to the verse which discusses the splitting of the Yam Suf. Maharsha notes that, notwithstanding, these verses are not adjacent one to the other. The verse of splitting the waters of the Yam Suf is verse 13, while the verse which refers to our daily bread is verse 25. If the Gemara means to associate these two verses simply due to their being in the same chapter, then the lesson could have pointed out that the difficulty of maintaining one's livelihood is comparable to any of the miracles mentioned in the chapter, such as Creation itself, or like the miracle of the death of the first-born in Egypt. What is the meaning of the connection between earning a living and the splitting of the waters of the Yam Suf?

חכמת מנור explains that there is a series of verses at the beginning of this chapter of Tehillim which lists natural occurrences, such as "He made the Heavens with understanding...He spread the earth upon the waters...He made great luminaries...the sun...the moon, etc." Later, the chapter highlights overt miracles and supernatural events. Accordingly, the verse which tells of Hashem providing food for all creatures should have been in the earlier part of the chapter, together with the natural events. Why does it appear much later, among the supernatural events? It is to teach that providing provisions for all creatures is not a simple thing, but it is a great miracle, just like the splitting of the Yam Suf. ■

REVIEW and Remember

1. What caused Adam HaRishon to cry?

2. What are the five important matters that are contained in the standard Hallel?

3. Why did the fish of the sea declare **וַאֲמַת ה' לְעוֹלָם**?

4. How much food will be distributed amongst those who study Torah?

HALACHAH Highlight

Jewish style

מי גרם להם לישראל שיתפזרו לבין אומות העולם? קריבות שהיו חפצין בהן

What caused Bnei Yisroel to be scattered amongst the nations? The friendships that they desired to have with them.

The Gemara in Shabbos¹ similarly states: "R' Papa said: If there would be no more יהירי there would be no more אמגושי." Rashi explains that יהירי refers to Jews who arrogantly sport long hairstyles and extravagant clothing like the non-Jews, and אמגושי are those who provoke others to idolatry, causing us to be despised [by God].

Some authorities hold that there is no law requiring one to wear clothing that is distinct from the non-Jews. The only prohibition would be to wear their foolish clothing in order to imitate them or to dress in non-Jewish styles that entails any breach in modesty.³ Rav Moshe Feinstein⁴ rules accordingly and also permits one to be called by a non-Jewish name.⁵ Others⁶ dispute this position and opine that the law does require remaining dissimilar to the non-Jews in one's mode of dress and choice of name. Everyone agrees, however, that one must be recognizably Jewish⁷. For instance,⁸ a man should cover his head with a yarmulke, rather than a

toupee⁹ that is not a recognizable head covering. Nevertheless, R' Moshe¹⁰ does allow someone in need of livelihood to wear such a head covering to a job interview if he will be able to wear a proper yarmulke to work once hired. ■

1. שבת קל"ט ע"א
2. המהרי"ק בשורש פ"ח. וכ"כ הרמ"א ביו"ד קע"ח ס"א. משא"כ הגר"א שם החמיר כתוס' בע"ז י"א א'. ועי"ש בר"ן ואכמ"ל
3. ולכן גדולי דורינו אסרו לילך עם חצאיות עם שסע, שעשוי שאנשים ימשכו להסתכל. ואכמ"ל
4. אג"מ יו"ד ח"א סימן פ"א ועע"ש
5. אג"מ או"ח סי' ס"ו. ועי"ש די"ל שרק במצרים היו צריכים שלא לשנות מלבושם ושמים וללשונו, שבלי זה אין הבדל בינם לגוים. משא"כ לאחר מתן תורה א"צ לכ"ז. ע"ש
6. בדרכי תשובה שם בס"ק ד' ה' ח' ט' וי"ד, בשם אחרונים רבים, וכן משמע משם לכאן בב"ח וט"ז בבב"ב ודו"ק. וע"ע בחכמת אדם כלל פ"ט בהשמטת הצנזור, שהגר"א פסק שיהרג ואל יעבור במעשה בוילנא שגזרו לשנות המלבושים, ועע"ש שגם הביא את המהרי"ק הנ"ל ומשמע לכאן שלא הגדיר כאג"מ הנ"ל. וע"ע בתחילת דברי הרמ"א שם. ודו"ק. ואכמ"ל
7. עי' רא"ש בע"ז פ"ב סימן ד'. ובב"ק פרק י' סימן י"א ובנמ"י שם, ובתוה"ד ח"א סימן קצ"ז, ובשו"ע יו"ד קנ"ז ס"ב. ועי"ש בתה"ד בדת ר"י החסיד בזה
8. דוגמא זו הובא בתרומת הדשן הנ"ל
9. במשנה ברורה סימן ב' ס"ק י"ב הביא מחלוקת בזה ע"ש. ובבאר הטיב שם משמע שכשא"א יש להקל וכאג"מ דלהלן
10. באג"מ או"ח ח"ד סימן ב' ■

STORIES Off the Daf

As difficult as splitting the sea...

קשיון מוזנותיו של אדם כקריעת ים סוף

Rav Yehoshua of Ostrovo, zt"l, asks the obvious question: How could we say that securing a person's livelihood is as difficult for Hashem as splitting the sea? Could it be that splitting the sea was a chore for Hashem? Rather, if a person sees that he is having a hard time making a living, he should focus on the fact that according to the natural order, it would have been impossible to split the sea—it was faith and trust in Hashem alone that resulted in its being split. The same is true of one's liveli-

hood. If a person would only trust completely in Hashem, his needs would certainly be met.

Reb Leibel Glazer, a chossid of the Sfas Emes, zt"l, of Ger was once in difficult straits. He had sat and learned a few years after his wedding according to the terms of the wedding agreement, fully supported by his father-in-law. Eventually the agreed-upon time passed, and he was forced to seek a livelihood to support his growing family. Even so, he refused to dedicate more than four hours a day to business so that the rest of his time could be devoted to Torah study and avodas Hashem. As his family grew, however, it seemed as though he would need to spend more time in business. At that point, the Sfas Emes passed away and Reb Leibel

approached his successor, the Imrei Emes, zt"l, for advice instead.

After explaining his situation at length, he submitted his question. "Rebbe, I think that I really have no choice in the matter. Do I or do I not need to devote more of my day to business?"

The Rebbe listened patiently to Reb Leibel's story, but when it came to a response, he answered with lightning quickness. "Maybe yes, maybe no – but what does your having to work more or not have to do with decreasing the time set aside for your learning? What has the Gemara done to deserve getting shortchanged like that?"

The chossid took this as a clear answer... and he cut back his time at business to two hours a day. ■

