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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

“Therefore we are obligated, etc.” Rav Chisda said in Rabbi Yochanan's name: Halleluyah, keisyah and Yedidyah are single words. Rav said: Keisyah and merchavyah are single words. Rabbah said merchavyah alone [is a single word]. The scholars asked: What about merchav Yah in Rav Chisda's view? The question stands. The scholars asked: What about Yedidyah in Rav's view? — Come and hear: Yedidyah is divisible into two, therefore yedid [beloved] is non-sacred while Yah [God] is sacred. The scholars asked: What about Halleluyah in Rav's view? Come and hear, for Rav said: I saw [a copy of] the Psalms in my friend's college, wherein ‘Hallelu’ was written on one line and ‘Yah’ on the following.¹ Now he disagrees with Rabbi Yehoshua ben Levi, for Rabbi Yehoshua ben Levi said: What is the meaning of ‘Halleluyah? Praise him with many praises.² Further, he [Rabbi Yehoshua ben Levi] is self-contradictory. For Rabbi Yehoshua ben Levi said: The Book of Psalms was uttered with ten synonyms of praise, viz.: nitzuach [victory], niggun [melody], maskil, mizmor [psalm], shir [song], ashrei [happy], tehillah [praise], tefillah [prayer], hodayah [thanksgiving] [and] halleluyah. The greatest of all is ‘halleluyah,’ because it embraces the [Divine] Name and praise simultaneously. (116b4 – 117a1)

Rav Yehudah said in Shmuel's name: The Song in the Torah³ was uttered by Moshe and Israel when they

ascended from the [Reed] Sea. And who recited this Hallel? The prophets among them ordained that Israel should recite it at every important season and at every misfortune — may it not come upon them! and when they are redeemed they recite [in gratitude] for their redemption.

It was taught, Rabbi Meir used to say: All the praises which are stated in the Book of Psalms, David uttered all of them, for it is said, The prayers of David the son of Yishai are ended [kallu]: read not kallu but kol ellu [all these].

Who recited this Hallel?⁴ Rabbi Yosi said: My son Elozar maintains [that] Moshe and Israel said it when they ascended from the [Reed] Sea, but his college disagree with him, averring that David said it. But his view is preferable to theirs: Is it possible that Israel slaughtered their pesach-offerings or took their palm-branches without uttering song! Another argument: Michah's image stands at Beki and Israel recites the Hallel!⁵ (117a1 – 117a2)

Our Rabbis taught: As for all the songs and praises to which David gave utterance in the Book of Psalms, Rabbi Eliezer said: He spoke them in reference to himself; Rabbi Yehoshua said: He spoke them with reference to the

¹ Thus he evidently regards it as two words.

² Since he interprets the whole word thus, he evidently regards it as one.

³ Az yashir Moshe.

⁴ That appears in the Book of Psalms and is recited on the festivals.

⁵ Rashbam: Hallel, which contains a sweeping condemnation of idolatry, could not have been composed in the days of David while Michah's idolatrous image was still in existence; hence it must have been composed at the Reed Sea.

[Jewish] community; while the Sages maintain: Some of them refer to the community, while others refer to himself. [Thus:] those which are couched in the singular bear upon himself, while those which are couched in the plural allude to the community. Nitzzuach and niggun [introduce psalms] relating to the future; maskil [indicates that it was spoken] through a meturgeman [interpreter]; [the superscription] To David, a song intimates that the Shechinah rested upon him and then he uttered [that] song; 'a song of David' intimates that he [first] uttered [that particular] psalm and then the Shechinah rested upon him. This teaches you that the Shechinah rests [upon man] neither in indolence nor in gloom nor in frivolity nor in levity, nor in vain pursuits, but only in rejoicing connected with a mitzvah, for it is said, 'but now bring me a musician.' And it came to pass, when the musician played, that the hand of Hashem came upon him. (117a2 – 117a3)

Rav Yehudah said in Rav's name: And it is likewise so in a matter of halachah.⁶ Rav Nachman said: And it is likewise so for a good dream.⁷ But that is not so, for Rav Giddal said in Rav's name: If a scholar sits before his teacher and his lips do not drip anxiety, they shall be burnt, for it is said, His lips are as lilies [shoshanim], dropping with flowing myrrh [mor ober]: read not shoshanim but sheshonim [that study]; read not mor'ober but mar ober [dropping anxiety]? — There is no difficulty: One applies to the teacher, the other to the disciple. Alternatively, both refer to the teacher, yet there is no difficulty: the one holds good before he commences; the other, after he commences. Even as Rabbah used to say something humorous to his scholars before he commenced [his discourse], in order to amuse them; after that he sat in awe and commenced the lecture. (117a3)

⁶ Serious study should be preceded by light-hearted conversation.

⁷ Going to sleep in good spirits promotes happy dreams.

Our Rabbis taught: Who uttered this Hallel? Rabbi Eliezer said: Moshe and Israel uttered it when they stood by the [Reed] Sea. They exclaimed, 'Not unto us, not unto us,' and the Divine Spirit responded. 'For My own sake, for My own sake, will I do it.' Rabbi Yehudah said: Yehoshua and Israel uttered it when the kings of Canaan attacked them. They exclaimed, 'Not unto us [etc.],' and the Divine Spirit responded etc. Rabbi Elozar the Modiite said: Deborah and Barak uttered it when Sisera attacked them. They exclaimed, 'Not unto us [etc.],' and the Divine Spirit responded. 'For My own sake, for My own sake, will I do it.' Rabbi Elozar ben Azaryah said: Chizkiyah and his companions uttered it when Sancheriv attacked them. They exclaimed, 'Not unto us [etc.],' and the Divine Spirit responded etc. Rabbi Akiva said: Chananyah, Mishael and Azaryah uttered it when the wicked Nevuchadnezzar rose against them. They exclaimed, 'Not unto us etc.,' and the Divine Spirit responded etc. Rabbi Yosi the Galilean said: Mordechai and Esther uttered it when the wicked Haman rose against them. They supplicated, 'Not unto us etc.,' and the Divine Spirit responded etc. But the Sages maintain: The prophets among them enacted that the Israelites should recite at every season and at every trouble — may it not come to them! — and when they are redeemed, they recite it [in thankfulness] for their delivery. (117a3 – 117a4)

Rav Chisda Said: Halleluyah marks the end of a chapter; Rabbah bar Rav Huna said: Halleluyah marks the beginning of a chapter.⁸ Rav Chisda observed: I saw that in the copies of the Psalms used in the college of Rav Chanin bar Rav, 'Halleluyah' was written in the middle of the chapter, which proves that he was in doubt.

Rav Chanin bar Rava said: All agree that in the case of, 'My mouth shall speak the praise of Hashem, and let all flesh

⁸ Where a single Halleluyah separates two psalms, Rav Chisda maintains that it ends the first, while Rabbah bar Rav Huna places it at the beginning of the second.

bless His Holy Name forever and ever.' 'Halleluyah' which follows it is the beginning of the [next] psalm. In the wicked shall see, and be vexed; he shall gnash with his teeth, and melt away, the desire of the wicked shall perish: the 'Halleluyah' which follows it commences the [next] psalm. Again, in the passage, 'You who stand in the house of Hashem, the following 'Halleluyah' commences the [next] psalm. Scripture scholars add the following: He will drink of the brook by the way, therefore will he lift up the head: 'Halleluyah' which follows it is the beginning of the next psalm. The fear of Hashem is the beginning of wisdom; a good understanding to all their practitioners; 'Halleluyah' which follows it is the beginning of the [next] psalm. (117a4)

Shall we say that this is dependent on Tannaim? [For we learned:] How far does one recite it? Beis Shammai maintain: until 'as a joyful mother of children,' while Beis Hillel say: until 'the flint into a flowing fountain.' But another [Baraisa] taught: How far does he recite it? Beis Shammai maintain: Until 'when Israel came forth out of Egypt.' while Beis Hillel say: Until, 'Not unto us, Hashem, not unto us.' Surely then they differ in this: he who says, until 'as a joyous mother of children', holds that [the following] 'Halleluyah' [praise Hashem] is the beginning of the [next] psalm; while he who says until, 'when Israel came forth out of Egypt', holds that 'Halleluyah is the end of the [previous] psalm!⁹ — Rav Chisda reconciles it with his view. All agree that 'Halleluyah' is the end of the psalm. Hence the statement, until 'when Israel came forth out of Egypt' is well. While he who says, until 'a joyous mother of children' is meant inclusively. Then let him say, 'up to "hallelujah"'? And should you answer, because we would not know which 'Halleluyah,' then let him say, 'up to the

⁹ This of course is on the view of Beis Shammai. The differences in the view of Beis Hillel are then stated for the sake of parallelism (Rashbam).

¹⁰ This is followed by one benediction in the morning and two in the evening, before the 'Shemoneh Esrei,' i.e. the Eighteen benedictions.

"Halleluyah" of "as a joyous mother of children"? This is a difficulty. Rabbah bar Rav Huna reconciles it with his view. All agree that 'Halleluyah' is the beginning of the psalm. Hence the statement, until 'as a joyous mother of children' is well. While he who says, until 'when Israel came forth' does not mean it inclusively. Then let him say, 'until the Halleluyah? And should you answer, because we would not know which 'Halleluyah' is meant, then let him say, 'until the Halleluyah of "when Israel came forth"'? This is a difficulty. (117a4 – 117b1)

And he concludes with [a formula of] redemption. Rava said: [The ending of the benediction following] the reciting of the shema¹⁰ and Hallel is 'who redeemed Israel'; that of prayer¹¹ is 'the redeemer of Israel'. What is the reason? Because it is a petition.¹² Rabbi Zeira said: [The formula] in kiddush is 'Who did sanctify us with His commandments and did command us'; that of prayer is 'sanctify us with Your Commandments.' What is the reason? Because it is supplication. Rav Acha bar Yaakov said: And he must refer to the Egyptian exodus in the kiddush of the day. [For] here it is written, that you may remember the day [when you came forth out of the land of Egypt], while there it is written, Remember the Shabbos day, to hallow it [by reciting kiddush]. (117b1 – 117b2)

Rabbah bar Shila said: [The formula] in Prayer is 'who causes the horn of Salvation to spring forth,' while that of the haftarah is 'the shield of David.' And I will make you a great man, like the name of the great ones. Rav Yosef taught: that alludes to the fact that we say 'the shield of David.'¹³

¹¹ The Amidah on weekdays. It consists of the Eighteen Benedictions, the fifth of which is a prayer for redemption.

¹² For the future. Hence the past tense would be inappropriate.

¹³ It is a great honor to David that God is designated 'the shield of David' in the conclusion of a benediction.



Rabbi Shimon ben Lakish said: And I will make you a great nation: that means that we say, 'the God of Avraham'; and I will bless you — that we say, 'the God of Yitzchak'; and make Your name great, — that we say, 'the God of Yaakov.' You might think that we conclude with [a reference to] all of them: therefore, it is said [to Avraham], and you shall be a blessing: with you do we conclude, but we do not conclude with all of them. (117b2 – 117b3)

Rava said: I found the elders of Pumbedisa sitting and stating: On the Shabbos, both in Prayer and in kiddush [we conclude the benediction with] 'Who sanctifies the Shabbos.' On a festival, both in Prayer and in kiddush [we conclude with] 'Who sanctifies Israel and the [festive] seasons.' Said I to them, On the contrary, [the formula] of Prayer both on the Shabbos and on a festival is 'Who sanctifies Israel.' In the kiddush of the Shabbos [the formula is] 'Who sanctifies the Shabbos'; On a festival, 'Who sanctifies Israel and the seasons.' Now I will state my reason and your reason. Your reason is: the Shabbos is permanently fixed, hence both in Prayer and in kiddush 'Who sanctifies the Shabbos' [is said]. On festivals, which are fixed by Israel, for they intercalate the months and fix [the beginnings of] the years, 'Who sanctifies Israel and the seasons' [is said]. My reason: Prayer, which is [carried on] in public, [requires] 'Who sanctifies Israel'; as for kiddush, which is [recited] privately [at home], on the Shabbos [the formula is] 'Who sanctifies the Shabbos,' while on festivals it is 'Who sanctifies Israel and the seasons. That [argument] however is incorrect: isn't prayer [recited] privately [too], and isn't kiddush recited publicly? - Rava however, holds: Follow the main [practice].¹⁴ (117b3 – 117b4)

Ulla bar Rav visited Rava. He recited [kiddush] in accordance with the elders of Pumbedisa, and he said

¹⁴ Prayer is essentially intended for the community, not withstanding that private prayer too is possible. Again, kiddush is chiefly intended for the home ('in the place of the meal'),

nothing to him [in protest]. This proves that Rava retracted. Rav Nassan the father of Rav Huna the son of Rav Nassan visited Rav Pappa. He recited it in accordance with the elders of Pumbedisa, whereupon Rav Pappa praised him. Ravina said: I visited Mereimar at Sura, when the prayer leader went down [to the reading desk] and recited it as the elders of Pumbedisa. Everybody made to silence him, but he said to them, 'Leave him alone: the law is as the elders of Pumbedisa.' Then they did not silence him. (117b4)

INSIGHT TO THE DAF

Is Hallel Mid'Oraisa, Mi'Divrei Kaballah, or Mid'Rabanan?

The Gemora says that Hallel was a decree of the prophets. The Magid Mishneh (Hilchos Megila 3:6) writes that the obligation to say hallel when we are redeemed from a difficult situation is therefore an obligation "Mi'Divrei Kaballah (which is more strict than a regular halachah which is mid'rabanan)." However, reciting hallel on the set days when we are supposed to recite it is only mid'rabanan.

The Shagas Aryeh (#69) writes that saying hallel is always only mid'rabanan. He therefore states that if someone is unsure whether or not he said hallel, he does not have to recite it (possibly) again.

The Teshuvos Chasam Sofer (Yoreh Deah 233) maintains that on days when we say hallel because we were saved from death, such as chanukah, reciting hallel is a Torah obligation. He understands that this is a Kal v'Chomer from Pesach: if on pesach we are required to say over the story of Yetzias Mitzrayim in a manner which includes

though it is also recited in the synagogue on account of the wayfarers.

“shira” – “song” because we were taken out of servitude, certainly we are obligated to sing shira when saved from actual death.

DAILY MASHAL

Rock of Israel and their Redeemer

In Machzorim for Yomim Tovim, we find piyutim inserted in the berachos before and after Kerias Shema. Today, many communities are accustomed to skip over these insertions. However the custom among Ashkenazic Jewry for many hundreds of years was to recite these piyutim.

The piyut after the berachos for Kerias Shema in Maariv concludes, “Blessed are You, the King, Rock of Israel and their Redeemer,” as opposed to, “Blessed are You, Who redeemed Israel,” which is recited the rest of the year.

The Taz (66 s.k. 6) cites an interesting question, which he had heard in his youth asked by a doctor named R’ Shlomo to the Maharam of Lublin. (The Maharam is most famous for his commentary to the Gemara and Tosefos, found beneath the Maharsha in most printings of the Talmud). In our Gemara, we find that the beracha after Kerias Shema concludes “*Gaal Yisroel* – Who redeemed Israel,” in past tense. There, we express our gratitude to Hashem for redeeming us from the Egyptian exile. The beracha during Shemoneh Esrei concludes, “*Go’el Yisroel* – Redeemer of Israel,” in the present tense. There, we beseech Hashem to redeem us from our current exile as well. The present tense wording of the piyut, “Rock of Israel and their Redeemer,” seems to contradict this Gemara. It should more correctly read, “Rock of Israel, Who redeemed them.”

The Taz addressed this question to his father in law, the Bach, and to many other prominent Rabbonim of his generation. Neither they, nor the Maharam himself, found a sufficient answer to reconcile the piyut with the Gemara.

In light of this issue, the Bach (O.C. ibid, 5) in fact corrected the wording of the piyut to read, “Rock of Israel, Who redeemed them,” in past tense.

The Taz suggests that when the Gemara differentiated between the wordings of the berachos, it meant mostly to say that “*Ga’al Yisrael* - Who redeemed Israel,” is not a request for the future, and therefore is inappropriate for Shemoneh Esrei. However, the wording “*Go’el Yisrael* - Redeemer of Israel” can imply present, past or future tense. Therefore, it is equally appropriate to the requests for the future of Shemoneh Esrei, and the praises of the past of Kerias Shema.

The Magen Avraham (236) makes a different distinction. The future tense of “*Go’el Yisrael*” is inappropriate for the beracha of Kerias Shema in the morning, *Emes V’Yatziv*, since this beracha praises Hashem for the exodus from Egypt, which occurred many years ago. However, in the beracha of Kerias Shema at night, *Emes V’Emuna*, we also mention the future redemption, in which Hashem will rescue us from the hands of the kingdoms that now subjugate us (See Rashi, Berachos 12a s.v. *She’ne’emar*). Therefore, the future tense “*Go’el Yisrael*” is also appropriate (see Eliya Rabba, Perisha, and Machatzis HaShekel who comment on this answer).

The Noda B’Yehuda, in his commentary to Shulchan Aruch “*Dagul Mervava*” (66), writes that in the special beracha for the piyut, “Rock of Israel and their Redeemer,” Rock of Israel certainly implies past, present and future tense. In that context, Redeemer carries the same implications, and is not limited only to future tense.

Despite all these answers, the Shaarei Teshuva (66 s.k. 5) concludes that the wording of the piyut still seems to contradict our Gemara. Therefore, many have the custom to conclude the Beracha in the past tense “*Ga’al Yisrael*” on Yom Tov, as they would on a weekday (cited in Mishna Berura ibid, s.k. 33).