

מכלל דרב אחא בר יעקב סבר מצה
בזמן הזה דאורייתא? והא רב אחא
בר יעקב הוא דאמר: מצה בזמן הזה
דרבנן! קסבר: כל דתקון רבנן – כעין
דאורייתא תיקון.

The Gemara asks: Does this prove by inference that Rav Aḥa bar Ya'akov maintains that eating *matza* nowadays applies by Torah law? But isn't Rav Aḥa bar Ya'akov the one who said that eating *matza* nowadays applies by rabbinic law? Rav Aḥa bar Ya'akov apparently contradicts himself. The Gemara answers: Rav Aḥa bar Ya'akov maintains that everything the Sages instituted through their decrees, they instituted similar to the model established by Torah law. In other words, although the obligations to eat *matza* and recite the Haggadah are rabbinic, the stringencies and restrictions that apply to Torah mitzvot apply here as well. Therefore, a blind person is exempt from reciting the Haggadah.

לרב ששית ולרב יוסף נמי, הא ודאי
כל דתקון רבנן כעין דאורייתא
תיקון!

The Gemara asks: According to the opinion of Rav Sheshet and Rav Yosef too, certainly everything the Sages instituted through their decrees, they instituted similar to the model established by Torah law. Why, then, did these blind Sages recite the Haggadah themselves?

הכי השתא! בשלמא התם, מדהוה
ליה למיכתב "בננו הוא" וכתב
"בננו זה" – שמע מינה פרט לסומין
הוא דאיתא. אבל הכא – אי לאו
"בעבור זה" מאי לכתוב? אלא:
בעבור מצה ומרור הוא דאיתא.

The Gemara rejects this difficulty: How can these cases, the verses dealing with rebellious son and the Passover Haggadah, be compared? Granted, there, in the case of the rebellious son, as the verse could have written: He is our son, and instead it is written: "This son of ours," I can learn from it that the parents must point to a finger to their son, which comes to exclude blind parents. However, here, if the verse did not use the phrase "because of this," what could it have written in reference to *matzot* and bitter herbs? Rather, this verse comes because of the *matza* and bitter herbs. Consequently, there is no need to actually to point with one's finger in this instance, and therefore the blind are also obligated to recite the Haggadah.

"לפיכך אנחנו חייבים",

The mishna states: Therefore we are obligated to thank.

Perek X
Daf 117 Amud a

NOTES

הללויה כסיה וידידיה – *Halleluya*, *kesya*, and *Yedidya* – In the vocalized text of the Bible, the term *halleluya* is written as a single word, with one exception. *Yedidya* is also written as one word, whereas *kesya* is written as two words, although some authorities say that this too is a single word. The word *merḥavya* is subject to debate.

אמר רב חסדא אמר רבי יוחנן:
הללויה וקסיה וידידיה – אחת הן.
רב אמר: כסיה ומרחביה אחת הן.
רבה אמר: מרחביה בלבד.

The mishna states that we will say before Him: *Halleluya*. The Gemara discusses the meaning of this term. Rav Ḥisda said that Rabbi Yoḥanan said: The word *halleluya* and the word *kesya* (Exodus 17:16) and the name *Yedidya* (II Samuel 12:25) are each regarded as a single word, not an amalgamation of two smaller words, i.e., *Hallelu-ya*. Rav said that *kesya* and *merḥavya* (Psalms 118:5) are single words. Rabba said: Only *merḥavya* is a single word; the others are two words.^N

איבעיא להו: מרחב ייה לרב חסדא
מאי? תיקו.

A dilemma was raised before the Sages: According to the opinion of Rav Ḥisda, what is the status of *merḥavya*? Is it counted as two words or one? This dilemma was raised because Rav Ḥisda himself did not mention this term. No answer was found for this dilemma, and therefore the Gemara states: Let it stand unresolved.

איבעיא להו: ידידיה לרב מאי?
תא שמע, דאמר רב: ידידיה נחלק
לשנים, לפיכך: "ידיד" – חול, "יה"
קודש.

Another dilemma was raised before the Sages: According to the opinion of Rav, what is the status of the name *Yedidya*? The Gemara answers: Come and hear, as Rav said explicitly: *Yedidya* is divided into two separate names. Therefore, *yedid* is a mundane word, whereas *ya* is a sacred name, which must be treated respectfully like the other sacred names of God.

איבעיא להו: הללויה לרב מאי? תא
שמע, דאמר רב: חזינא תילי דבי
חביבא דכתיב בהו "הללו" בחד
גיפא ו"יה" בחד גיפא.

A dilemma was raised before the Sages: According to the opinion of Rav, what is the status of *halleluya*? Is it one word or two? The Gemara answers: Come and hear, as Rav said: I saw a book of Psalms in the study hall of my uncle, Rabbi Ḥiyya, in which the word *hallelu* is written on one side, at the end of a line, and *ya* was written on one side, at the beginning of the next line. This shows that the word *halleluya* can indeed be split in two.

Disagrees with himself – וּפְלִיגָא דִּידִיהּ אֲדִידִיהּ – Several commentaries explain that according to the opinion of Rabbi Yehoshua ben Levi the term *halleluya* can be written in two different ways, which bear separate meanings. When it is written as one word, it means great praise. However, when *halleluya* is written as two words, it signifies both a Divine name and praise (Rabbi Elazar Moshe Horowitz).

Kalu, kol elu – כָּלוּ, כֹּל אֱלֹהִים – According to various traditions, the *kamat* vowel, which appears under the letter *kaf* in the word *kalu*, is a small *kamat*, which indeed makes the word sound similar to *kol elu*.

Stood in tears [*bekhi*] – עוֹמֵד בְּבִכִי – Some commentaries associate this *bekhi* with thick smoke or haze, as in the verse: “And they roll upward [*veyitavku*] in thick clouds of smoke” (Isaiah 9:17). In other words, the smoke from the idolatrous offerings rose as the services proceeded (Rabbi Elazar Moshe Horowitz).

כל שירות... שאמר דוד – כל שירות... שאמר דוד – Some commentaries explain that this is referring only to those Psalms that are not clearly the prayers of an individual or a community (Maharsha). However, everyone agrees that some of the Psalms are David's personal prayers, while others are stated on behalf of the entire Jewish people.

וּפְלִיגָא דְרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי. דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מַאי הַלְלוּיָהּ – הַלְלוּיָהּ בְּהַלְלוּלִים הִרְבָּה.

וּפְלִיגָא דִּידִיהּ אֲדִידִיהּ, דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: בְּעֶשְׂרֵה מֵאֲמֹרוֹת שֶׁל שֶׁבַח נֶאֱמַר סֵפֶר תְּהִלִּים: בְּנִצְּזוּחַ, בְּנִגּוּן, בְּמִשְׁכִּיל, בְּמִזְמוֹר, בְּשִׁיר, בְּאֲשֵׁרִי, בְּתִהִלָּה, בְּתַפִּלָּה, בְּהוֹדָאָה, בְּהַלְלוּיָהּ. גְּדוּל מְכוּלֵן הַלְלוּיָהּ, שְׂכוּלָל שֵׁם וְשֶׁבַח בְּבַת אַחַת.

אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: שִׁיר שְׁבַתוֹרָה – מִשֶּׁה וְיִשְׂרָאֵל אֲמָרוּהוּ בְּשָׁעָה שְׁעָלוּ מִן הַיָּם. וְהִלֵּל זֶה מִי אָמַר? נְבִיאִים שְׂבִינֵיהֶן תִּקְנֵן לָהֶן לְיִשְׂרָאֵל, שִׁיחַוּ אוֹמְרִין אוֹתוֹ עַל כָּל פֶּרֶק וּפֶרֶק וְעַל כָּל צָרָה וְצָרָה שְׁלֵא תִבָּא עֲלֵיהֶן, וְלְכַשְׁנֵיגָאֵלִין אוֹמְרִים אוֹתוֹ עַל גְּאוּלָּתָן.

תִּנְיָא: הִיָּה רַבִּי מֵאִיר אוֹמֵר: כָּל תּוֹשְׁבֵיחוֹת הָאֲמֹרוֹת בְּסֵפֶר תְּהִלִּים כֵּלֵן דְּדוֹד אֲמָרוּן, שְׁנֵאמַר: “כֵּלֵן תִּפְלוֹת דְּדוֹד בֶּן יִשׂוּי.” אֵל תִּיקְרוּי “כֵּלֵן” אֶלָּא “כָּל אֱלֹהִים.”

הִלֵּל זֶה מִי אָמַר? רַבִּי יוֹסִי אוֹמֵר, אֲלֵעֲזָר בְּנֵי אוֹמֵר: מִשֶּׁה וְיִשְׂרָאֵל אֲמָרוּהוּ בְּשָׁעָה שְׁעָלוּ מִן הַיָּם, וְחִלְקִין עֲלֵיו תִּבְרִיו לֹמַר שְׁדוּד אֲמָרוּ, וְנִרְאִין דְּבִרְיו מִדְּבִרֵיהֶן. אֲפֹשֶׁר יִשְׂרָאֵל שְׁחֲטוּ אֶת פְּסָחֵיהֶן וְנִטְלוּ לֹלְבִיָּהֶן וְלֹא אָמְרוּ שִׁירָה?

דְּבַר אַחֵר: פְּסָלוּ שֶׁל מִיכָה עוֹמֵד בְּבִכִי, וְיִשְׂרָאֵל אוֹמְרִים אֶת הַהִלֵּל!

תִּנְיָא רַבִּי: כָּל שִׁירוֹת וְתוֹשְׁבֵיחוֹת שְׁאֲמַר דְּדוֹד בְּסֵפֶר תְּהִלִּים – רַבִּי אֲלֵעֲזָר אוֹמֵר: כִּנְגַד עֲצָמוּ אֲמָרוּן; רַבִּי יְהוֹשֻׁעַ אוֹמֵר: כִּנְגַד צִיבוּר אֲמָרוּן; וְחִכְמִים אוֹמְרִים: יֵשׁ מִהֶן כִּנְגַד צִיבוּר, וְיֵשׁ מִהֶן כִּנְגַד עֲצָמוּ. הָאֲמֹרוֹת בְּלִשׁוֹן יַחֲדִי – כִּנְגַד עֲצָמוּ; הָאֲמֹרוֹת בְּלִשׁוֹן רַבִּים – כִּנְגַד צִיבוּר.

The Gemara comments: This opinion **disputes that of Rabbi Yehoshua ben Levi, as Rabbi Yehoshua ben Levi said: What is the meaning of the word *halleluya*? It means praise Him [*hallelu-hu*] with many praises [*hillulim*].** According to this opinion, the *ya* at the end of the word is a superlative, not a divine name.

The Gemara adds: This statement of Rabbi Yehoshua ben Levi **disagrees with another ruling that he himselfⁿ issued, as Rabbi Yehoshua ben Levi said: The book of Psalms is said by means of ten expressions of praise: By *nitzuah, niggun, maskil, mizmor, shir, ashrei, tehilla, tefilla, hoda'a*, and *halleluya*.** He continues: **The greatest of them all is *halleluya*, as it includes God's name and praise at one time.** This statement indicates that Rabbi Yehoshua ben Levi considers *halleluya* to be a combination of two words, one of which is the name of God.

Rav Yehuda said that Shmuel said: **The song in the Torah, i.e., the Song at the Sea (Exodus 15:1–19), Moses and the Jewish people recited it when they ascended from the sea.** The Gemara asks: **And who said this *hallel* mentioned in the mishna, Psalms 113–118?** The Gemara answers: **The Prophets among them established this *hallel* for the Jewish people, that they should recite it on every appropriate occasion; and for every trouble, may it not come upon them, they recite the supplications included in *hallel*. When they are redeemed, they recite it over their redemption, as *hallel* includes expressions of gratitude for the redemption.**

It was taught in a *baraita* that Rabbi Meir would say: **All the praises stated in the book of Psalms were recited by David, as it is stated: “The prayers of David, son of Yishai, are ended [*kalu*]” (Psalms 72:20). Do not read *kalu*; rather, read *kol elu*,ⁿ all of these, which indicates that the entire book of Psalms consists of the prayers of King David.**

The Gemara clarifies: According to those who dispute Rabbi Meir's claim that the entire book of Psalms was composed by King David, **who recited this *hallel*? Rabbi Yosei says: My son Elazar says that Moses and the Jewish people recited it when they ascended from the sea. And his colleagues dispute him, saying that it was recited by King David. And the statement of my son, Elazar, appears more accurate than their statement.** The reason is as follows: **Is it possible that the Jewish people slaughtered their Paschal lambs and took and waved their *lulavim* all those generations without reciting a song?** Rather, the Jews must have recited a song each year. Since it is the custom to sing *hallel* nowadays, it is evidently an ancient institution.

Alternatively, is it possible that Micah's idol stood in tears,ⁿ and the Jewish people were reciting *hallel* before it? The reference is to the idol of Micah, which was still standing in the days of David (see Judges 17). The Gemara states that the idol was crying, as a euphemism for its laughter, to avoid shaming the Jewish people (*ge'onim*). The point is that the Jews would not have chanted: “They who make them shall be like them” (Psalms 115:8) at a time that they were worshipping idols. Rather, *hallel* must be older than that, and it dates back to the Song at the Sea.

The Sages taught in a *baraita* that with regard to **all the songs and praise that David recitedⁿ in the book of Psalms, Rabbi Eliezer says: David said them about himself.** They were the praises of an individual that were later transmitted to the community. **Rabbi Yehoshua says: He originally said them about the community.** He composed all of the psalms for the people, including those he wrote about himself. **And the Rabbis say: There are among these psalms some that are about the community, and there are among these psalms some that are about himself.** The Rabbis clarify their opinion: **The psalms that are stated in the singular form are about himself, and those stated in the plural form are about the community.**

NOTES

Nitzuah...in the future – לעתיד לבוא: The word *nitzuah* is derived from *netzah*, eternity (Maharsha).

HALAKHA

The Divine Presence does not rest – אין השכינה שורה – None of the prophets could prophesy at will. Rather, they would meditate in solitude, focus their thoughts, and fill their hearts with joy. By the same token, the prophetic spirit does not rest upon one who is sad or lazy but only upon one filled with joy. Therefore, the novice prophets would play the drums, lyres, flutes, and harps while the prophets sought to prophesy (Rambam *Sefer HaMadda*, *Hilkhot Yesodei HaTorah* 7:4).

מיצוח וניגון – לעתיד לבוא; משכיל – על ידי תורגמן; לרוד מזמור – מלמד ששרתה עליו שכינה ואחר כך אמר שירה. מזמור לרוד – מלמד שאמר שירה ואחר כך שרתה עליו שכינה.

למדך שאין השכינה שורה לא מתוך עצלות, ולא מתוך עצבות, ולא מתוך שחוק, ולא מתוך קלות ראש, ולא מתוך דברים בטלים, אלא מתוך דבר שמחה של מצוה, שנאמר: "ועתה קחו לי מנגן והיה כנגן המנגן ותהי עליו יד ה'".

אמר רב יהודה אמר רב: וכן לדבר הלכה. אמר רב נחמן: וכן לחלום טוב.

איני? והאמר רב גידל אמר רב: כל תלמיד חכם היושב לפני רבו ואין שפתותיו נוטפות מור – תכונה, שנאמר: "שפתותיו שושנים נוטפות מור עובר". אל תקרי "שושנים" – אלא "שושנים", אל תקרי "מור עובר" אלא "מר עבר"!

לא קשיא, הא – ברבא, הא – בתלמידא.

ואי בעית אימא: הא והא ברבא, ולא קשיא: הא – מקמי דפתח, והא – לבתר דפתח. כי הא דרבא מקמי דפתח להו לרבנן אמר מילתא דבדיחותא, ובדחו רבנן. ולבסוף יתיב באימתא, ופתח בשמעתא.

תנו רבנן: הלל זה מי אמרו? רבי אליעזר אומר: משה וישראל אמרוהו בשעה שעמדו על הים. הם אמרו: "לא לנו ה' לא לנו, משיבה רוח הקודש ואמרה להן: "למעני למעני אעשה". רבי יהודה אומר: יהושע וישראל אמרוהו בשעה שעמדו עליהן מלכי כנען. הם אמרו: "לא לנו, ומשיבה וכו'".

The Gemara continues to discuss the book of Psalms. If a psalm begins with the terms *nitzuah* or *niggun*, this indicates that its praise will be fulfilled in the future.^N Psalms that begin with the word *maskil* were delivered by means of a disseminator, a spokesman in a public address. The lecturer would speak softly, followed by a repetition of his discourse in the disseminator's louder voice, so that everyone could hear. If a psalm begins: **Of David a psalm, this teaches that the Divine Presence rested upon him first and afterward he recited the song.** However, if a psalm opens with: **A psalm of David, this teaches that he first recited the song, and afterward the Divine Presence rested upon him.**

The Gemara adds: Incidentally, this serves to teach you that the Divine Presence rests upon an individual neither from an atmosphere of sadness, nor from an atmosphere of laziness, nor from an atmosphere of laughter, nor from an atmosphere of frivolity, nor from an atmosphere of idle conversation, nor from an atmosphere of idle chatter,^H but rather from an atmosphere imbued with the joy of a mitzva. As it is stated with regard to Elisha, after he became angry at the king of Israel, his prophetic spirit left him until he requested: **“But now bring me a minstrel; and it came to pass when the minstrel played, that the hand of the Lord came upon him”** (II Kings 3:15).

Rav Yehuda said that Rav said: And, so too, one should be joyful before stating a matter of *halakha*. Rav Nahman said: And, so too, one should be joyful before going to sleep, to ensure he will have a good dream.

The Gemara asks: Is that so, that one should introduce matters of *halakha* joyfully? Didn't Rav Giddel say that Rav said: Any Torah scholar who sits before his teacher and his lips are not dripping with bitterness due to fear of his teacher, those lips shall be burned, as it is stated: **“His lips are as lilies [*shoshanim*] dripping with flowing myrrh [*notefot mor over*]”** (Song of Songs 5:13). He interpreted homiletically: **Do not read it as *shoshanim*, lilies; rather, read it as *sheshonim*, who are studying.** Likewise, **do not read it as *mor over*, flowing myrrh; rather, read it as *mar over*, flowing bitterness.** In other words, lips that are studying Torah must be full of bitterness.

The Gemara explains: This is **not difficult**; there is no contradiction here, as **this** statement, which teaches that one should introduce matters of *halakha* joyfully, is referring to a **rabbi**, and that statement, which teaches that one must be filled with bitterness, is referring to a **student**, who must listen to his teacher with trepidation.

And if you wish, say instead that **this and that** are referring to a **rabbi**, and it is **not difficult**. **This** statement, where it is taught that one must be joyful, is **before** one begins teaching; that statement, where it is taught that he must be filled with bitterness and trepidation, is **after** he already began teaching *halakha*. The Gemara adds: That explanation is **like that practice of Rabba's**. **Before he began teaching *halakha* to the Sages, he would say some humorous comment, and the Sages would be cheered. Ultimately, he sat in trepidation and began teaching the *halakha*.**

The Sages taught: **This *hallel*, who initially recited it? Rabbi Eliezer says: Moses and the Jewish people recited it when they stood by the sea. They said: “Not to us, God, not to us, but to Your name give glory”** (Psalms 115:1). **The Divine Spirit responded and said to them: “For My own sake, for My own sake, will I do it”** (Isaiah 48:11). **Rabbi Yehuda says: Joshua and the Jewish people recited it when they defeated the kings of Canaan who stood against them** (see Joshua 12:7–24). **They said: Not to us, and the Divine Spirit responded: For My own sake.**

When Sennacherib stood against them – **בשעה שעמד** – עליהם סנחריב: The image depicts the remains of the wall built by Hezekiah as part of the fortification of Jerusalem against Sennacherib.



Broad wall

NOTES

The *halleluya* that follows it marks the start of the next chapter – הללויה דבתריה ריש פירקא: This rule is correct for all the examples quoted from Psalms. One reason for this is that it is unfitting for verses that describe tragedy and destruction to end with the term *halleluya* (Maharsha).

שעומדים – You who stand in the house of the Lord – *Tosafot* are puzzled by the reference to a *halleluya* that follows this phrase, as the word *halleluya* does not appear immediately afterward, but in the subsequent verse. Some commentaries read: The *halleluya* that follows it is the start of the next verse, rather than the next chapter (Rav Ya'akov Emden). Other commentaries explain that the first two verses of Psalm 135 actually belong to the previous psalm, and that this psalm begins with verse 3 (*Melo HaRo'im*; Rav Shmuel Strashun).

רבי אלעזר המודעי אומר: דבורה וברק אמרוהו בשעה שעמד עליהם סיסרא. הם אמרו: "לא לנו" ורוח הקודש משיבה ואומרת להם "למעני למעני אעשה". רבי אלעזר בן עזריה אומר: חזקיה וסייעתו אמרוהו בשעה שעמד עליהם סנחריב. הם אמרו: "לא לנו" ומשיבה וכו'. רבי עקיבא אומר: חנניה מישאל ועזריה אמרוהו בשעה שעמד עליהם נבוכדנצר הרשע. הם אמרו: "לא לנו" ומשיבה וכו'. רבי יוסי הגלילי אומר: מרדכי ואסתר אמרוהו בשעה שעמד עליהם המן הרשע. הם אמרו: "לא לנו" ומשיבה וכו'.

וחכמים אומרים: נביאים שביניהן תיקנו להם לישראל שיהו אומרים אותו על כל פרק ופרק, ועל כל צרה וצרה שלא תבא עליהם לישראל, ולכשנגאלין אומרים אותו על גאולתן.

אמר רב חסדא: הללויה סוף פירקא. ובה בר רב הונא אמר: הללויה ריש פירקא. אמר רב חסדא: חזינא להו לתילי דבי רב חנין בר רב, דכתיב בהו הללויה באמצע פירקא. אלמא: מספקא ליה.

אמר רב חנין בר רבא: הכל מודים ב"תהלת ה' ידבר פי ויברך כל בשר שם קדשו לעולם ועד" (הללויה) הללויה דבתריה ריש פירקא. "רשע יראה וכעס שניו יחרק ונמס תאות רשעים תאבד", הללויה דבתריה ריש פירקא. ו"שעומדים בבית ה'" הללויה דבתריה ריש פירקא.

קראי מוסיפין אף את אלו: "מנחל בדרך ישותה על בן ירים ראש" הללויה דבתריה ריש פירקא. "ראשית חכמה יראת ה' שכל טוב לכל עושיהם" הללויה דבתריה ריש פירקא.

נימא פתנאי: עד היכן הוא אומר? בית שמאי אומרים: עד "אם הבנים שמחה", ובית הלל אומרים: עד "חלמיש למענינו מים". ותניא אידך: עד היכן הוא אומר? בית שמאי אומרים: עד "בצאת ישראל ממצרים", ובית הלל אומרים: עד "לא לנו ה' לא לנו".

Rabbi Elazar HaModa'i says: Deborah and Barak recited it when Sisera stood against them (see Judges 4–5). They said: Not to us, and the Divine Spirit responded and said to them: For My own sake, for My own sake, will I do it. Rabbi Elazar ben Azarya says: Hezekiah and his company recited it when Sennacherib stood against them (see II Kings 18–19).⁸ They said: Not to us and the Divine Spirit responded: For My own sake. Rabbi Akiva says: Hananiah, Mishael, and Azariah recited it when the wicked Nebuchadnezzar stood against them (see Daniel 3). They said: Not to us, and the Divine Spirit responded: For My own sake. Rabbi Yosei HaGelili says: Mordecai and Esther recited it when the wicked Haman stood against them. They said: Not to us, and the Divine Spirit responded: For My own sake (see the book of Esther).

And the Rabbis say that *hallel* was not established for any specific event, but the Prophets among them instituted that the Jewish people should recite it on every appropriate occasion, and for every trouble, may it not come upon the Jewish people. When they are redeemed, they recite it over their redemption.

The Gemara continues to discuss the term *halleluya*. Rav Hisda said: The *halleluya* stated in the final verse in several Psalms signifies the end of a chapter. Rabba bar Rav Huna said: *Halleluya* marks the start of a new chapter, the beginning of the next psalm. Rav Hisda said: I saw a book of Psalms in the study hall of Rav Hanin bar Rav, in which it is written *halleluya* in the middle of the chapter, i.e., between the chapters, neither at the start of one psalm nor at the end of the next. Apparently, Rav Hanin bar Rav was uncertain where the word belonged.

Rav Hanin bar Rava said: Everyone concedes with regard to the verse: "My mouth shall speak the praise of the Lord; and let all flesh bless His holy name forever and ever" (Psalms 145:21), that the *halleluya* that follows, the opening word of the subsequent psalm, marks the start of the next chapter,⁹ not the conclusion of the previous one. Likewise, with regard to the verse: "The wicked shall see and be vexed; he shall gnash with his teeth, and melt away; the desire of the wicked shall perish" (Psalms 112:10), the *halleluya* that follows it, is the start of the next chapter. And similarly, with regard to: "You who stand in the house of the Lord"¹⁰ (Psalms 135:2) the *halleluya* that follows it, in verse 3, signifies the start of the next chapter.

Those Sages who were expert in the verses of the Bible add these too: "He will drink of the brook in the way; therefore will he lift up the head" (Psalms 110:7); the *halleluya* that follows it, the first word of the subsequent psalm, is the start of the next chapter. With regard to the verse: "The fear of God is the beginning of wisdom; a good understanding have all they who practice them; His praise endures for ever" (Psalms 111:10), the *halleluya* that follows it, marks the start of the next chapter.

The Gemara suggests: Let us say it is parallel to a dispute between the *tanna'im*, as we learned in the mishna: Until where does one recite *hallel*? Beit Shammai say: Until "A joyful mother of children, *halleluya*" (Psalms 113:9). And Beit Hillel say: Until "The flint into a fountain of waters" (Psalms 114:8). And it was taught in another source, a *baraita*: Until where does one recite *hallel*? Beit Shammai say: Until "When Israel came forth out of Egypt" (Psalms 114:1), the beginning of the first passage after "A joyful mother of children, *halleluya*." And Beit Hillel say: Until "Not to us, God, not to us" (Psalms 115:1), which follows "the flint into a fountain of waters."

NOTES

Let him say *halleluya* of a joyful mother of children – וְנִמְא הַלְלוּיָהּ שֶׁל אִם הַבְּנִים שְׂמֵחָה: Several resolutions have been suggested for these two questions. Some commentaries explain that had the *tanna* stated that this part of *hallel* is recited up to the *halleluya* of “A joyful mother of children,” one might mistakenly think he meant up to but not including the word *halleluya*, from which it could be inferred that *halleluya* signifies the beginning of a paragraph. The second question can be answered in a similar fashion (Rabbi David Pardo).

Shabbat and the exodus from Egypt – שַׁבַּת וְיִצְיַאת מִצְרַיִם: Several commentaries explain that Moses established a day of rest for the Jewish people in Egypt, which is why slavery is mentioned in connection to Shabbat (Deuteronomy 5:15), in remembrance of the oppression of that time. In addition, the Exodus is mentioned in the *kiddush* of Shabbat because Shabbat is listed in the Torah as one of the Festivals (Rav Shmuel Strashun). The *Me’iri* explains that Shabbat and Egypt both reflect the power of God and His providence over the world.

HALAKHA

The versions of the prayers – נְסֻחוֹת הַתְּפִלָּה: The prayer book follows the rulings of the Gemara here. In *Shema* and *hallel*, the prayer concludes: Who redeemed Israel. The blessing in the weekday *Amida* prayer concludes: Who redeems Israel. For *kiddush*, the formula is: Who sanctified us with His mitzvot and commanded us, whereas in the Festival *Amida* the phrase is: You sanctified us with Your mitzvot.

מאי לאו בהא קמפליג: למאן דאמר עד “אם הבנים שמחה” סבר הללויה ריש פירקא, ומאן דאמר “עד בצאת ישראל” – סבר הללויה סוף פירקא!

רב הסדא מתרץ לטעמיה: דכולי עלמא סברי הללויה סוף פירקא. מאן דאמר עד “בצאת ישראל” – שפיר; ומאן דאמר עד “אם הבנים שמחה” – עד ועד בכלל.

ונימא עד הללויה! וכי תימא דלא ידעינן הי הללויה – ונימא: הללויה של “אם הבנים שמחה”! קשיא.

רבה בר רב הונא מתרץ לטעמיה: דכולי עלמא הללויה ריש פירקא. מאן דאמר עד “אם הבנים שמחה” – שפיר. ומאן דאמר עד “בצאת ישראל” – סבר: עד ולא עד בכלל.

ונימא עד הללויה! וכי תימא דלא ידעינן הי הללויה – ונימא: עד הללויה שבצאת ישראל! קשיא.

“וחותם בגאולה.” אמר רבא: קריאת שמע והלל – “גאל ישראל”; דצלותא – “גואיל ישראל”. מאי טעמא – דרחמי נגהו.

אמר רבי זירא: דקידושא – “אשר קדשנו במצותיו וצונו”, דצלותא – “קדשנו במצותיך”. מאי טעמא – דרחמי נגהו.

אמר רב אחא בר יעקב: וצריך שיוכייר יציאת מצרים בקידוש היום. בתיב הכא: “למען תזכור את יום”, וכתוב התם: “זכור את יום השבת לקדשו”.

What, is it not the case that the mishna and the *baraita* disagree concerning the following matter: According to the one who says that one must recite until “A joyful mother of children,” he maintains that the subsequent *halleluya* is the start of a chapter. And the one who said that one must recite until “When Israel came forth” maintains that *halleluya* is the end of the previous chapter. The mishna and the *baraita* disagree only with regard to when the word *halleluya* should be recited, at this point in the seder or when *hallel* is resumed after the meal.

The Gemara rejects this contention: This is no proof, as Rav H̄isda explains the difference between the mishna and the *baraita* in accordance with his reasoning, that everyone maintains that *halleluya* marks the end of a chapter. However, the one who said that one must recite until “When Israel came forth” spoke well, as he cites the beginning of the next verse. And the one who said that one must recite until “A joyful mother of children” means until and including, i.e., one finishes the entire verse including the word *halleluya*.

The Gemara asks: If so, let the *tanna* say: Until *halleluya*. And if you say that we would not know which *halleluya* he meant, let the *tanna* say: The *halleluya* of “A joyful mother of children.”^M The Gemara comments: This is indeed difficult for the opinion of Rav H̄isda.

Likewise, Rabba bar Rav Huna explains the difference between the mishna and the *baraita* in accordance with his reasoning, that everyone agrees that *halleluya* signifies the start of a chapter. The one who said that one must recite until “A joyful mother of children” spoke well, and the one who said that one must recite until “When Israel came forth” maintains that the term means until and not including, as one does not conclude with the word *halleluya* after “A joyful mother of children.”

The Gemara asks a similar question with regard to the opinion of Rabba bar Rav Huna: If so, let the *tanna* say: Until *halleluya*. And if you say that we would not know which *halleluya* he meant, let the *tanna* say: The *halleluya* of “When Israel came forth.” The Gemara comments: This is indeed difficult for Rabba bar Rav Huna’s opinion.

And the mishna stated that one concludes this section of *hallel* with a blessing that refers to redemption. With regard to the dispute over how to conclude the blessing, Rava said: For the recitation of *Shema* and *hallel* on Passover, the wording of the final blessing is: Who redeemed Israel, in the past tense, whereas the seventh blessing of the weekday *Amida* prayer concludes with: Who redeems Israel, in the present tense. What is the reason for this difference? Prayer is a supplication for mercy and therefore one mentions and requests the anticipated redemption in his prayers.^H

Likewise, Rabbi Zeira said: The formula of *kiddush* is: Who sanctified us with His mitzvot and commanded us, in the past tense. In contrast, the formula in the *Amida* prayer is: Sanctify us with Your mitzvot, in the future tense. What is the reason for this difference? Prayer is a supplication for mercy, and one submits a request for the future.

Rav Aḥa bar Ya’akov said: And one must mention the exodus from Egypt in the daytime *kiddush* of Shabbat, despite the fact that Shabbat is not directly connected to the Exodus. The proof is that here, with regard to Passover, it is written: “That you may remember the day when you came out of the land of Egypt all the days of your life” (Deuteronomy 16:3); and it is written there, with regard to Shabbat: “Remember the Shabbat day to sanctify it” (Exodus 20:7). By means of a verbal analogy of the word “day,” these verses teach that one must also recall the Exodus on Shabbat.^N

אמר רבה בר שילא: דצלותא "מצמיח קרן ושועה"; דאפטרותא "מגן דוד".

"ועשיתי לך שם גדול בשם הגדולים" – תני רב יוסף: זהו שאומרים "מגן דוד".

אמר רבי שמעון בן לקיש: "ואעשך לגוי גדול" – זהו שאומרים אלהי אברהם; "ואברכך" – זהו שאומרים אלהי יצחק; "ואגדלה שמך" – זהו שאומרים אלהי יעקב.

יכול יהו חותמין בכולן – תלמוד לומר: "והיה ברכה" – כך חותמין, ואין חותמין בכולן.

אמר רבא: אשכחתינא לסבי דפומבדיתא דיתבי וקאמרי: בשבתא, בין בצלותא בין בקידושא – "מקדש השבת"; ביומא טבא, בין בצלותא ובין בקידושא – "מקדש ישראל והזמנים". ואמינא להו אנא: אדרבה, דצלותא בין בשבתא בין ביומא טבא – "מקדש ישראל"; בקידושא דשבתא – "מקדש השבת"; ביומא טבא – "מקדש ישראל והזמנים".

ואנא אמינא טעמא דידי וטעמא דידיכו. טעמא דידיכו: שבת דקביעא וקיימא, בין בצלותא ובין בקידושא – "מקדש השבת"; יומא טבא, דישאל הוא דקבעי ליה דקמעברי ירחי וקבעי לשני – "מקדש ישראל והזמנים".

טעמא דידי: צלותא דברבים איתא – "מקדש ישראל"; קידוש דביחיד איתא, בשבת – "מקדש השבת"; ביום טוב – "מקדש ישראל והזמנים".

ולא היא, צלותא ביחיד מי ליתיה, וקידושא ברבים מי ליתיה? ורבא סבר: זיל בתר עיקר.

The Gemara discusses the formulas of other prayers. **Rabba bar Sheila** said: The prayer that describes the future restoration of the kingship of Israel concludes with: **He Who causes the horn of salvation to flourish**, while the blessing recited after the *haftara*, the portion read from the Prophets, concludes with: **Shield of David**.^N

Incidentally, the Gemara cites the promise God issued to David through Nathan the Prophet: "And I will make you a great name, like the names of the great ones in the earth" (11 Samuel 7:9). **Rav Yosef** teaches: This is the meaning of the phrase "like the names of the great ones," that Jews will say: **Shield of David**, just as they say: **Shield of Avraham**.

Rabbi Shimon ben Lakish said with regard to God's blessing of Avraham: "And I will make of you a great nation, and I will bless you, and I will make your name great, and you will be a blessing," (Genesis 12:2). "And I will make of you a great nation"; this is fulfilled in the opening of the first blessing of the *Amida*, as Jews say: **God of Avraham**. "And I will bless you"; this is fulfilled when they say: **God of Isaac**, as it is a blessing for a father when the name of his son is eternalized. "And I will make your name great"; this is fulfilled when they say: **God of Jacob**.

One might have thought that Jews should conclude the first blessing of the *Amida* prayer with the names of all the forefathers; therefore the verse states: "And you will be a blessing," i.e., with you, Avraham, they will conclude the blessing, and they will not conclude with a mention of all of the forefathers. This is why the first blessing of the *Amida* prayer ends: **Shield of Avraham**.

Rava said: I found the Elders of Pumbedita^B sitting and saying: On Shabbat, both in prayer and in *kiddush*, one recites: **Who sanctifies Shabbat. On a Festival,^H both in prayer and in *kiddush* one recites: Who sanctifies Israel and the seasons. And I said to them: On the contrary, in prayer, both on Shabbat and on a Festival, one should recite: Who sanctifies Israel. However, in the *kiddush* of Shabbat one should recite: Who sanctifies Shabbat, whereas in the *kiddush* of a Festival one should recite: Who sanctifies Israel and the seasons.**

Rava further said to the Elders of Pumbedita: **And I can say my reason and your reason. Your reason** is that since **Shabbat is established and permanent**, i.e., it always occurs on the seventh day of the week, both in prayers and in *kiddush* one should recite: **Who sanctifies Shabbat**. It is not necessary for Israel to sanctify Shabbat, as it is permanently sanctified by God. Conversely, with regard to a Festival, as it is **Israel who establishes it**, as the Sages add extra days to certain months and establish years by intercalating them, one recites: **Who sanctifies Israel and the seasons**. This is Rava's explanation of the reason for the ruling of the Elders of Pumbedita.

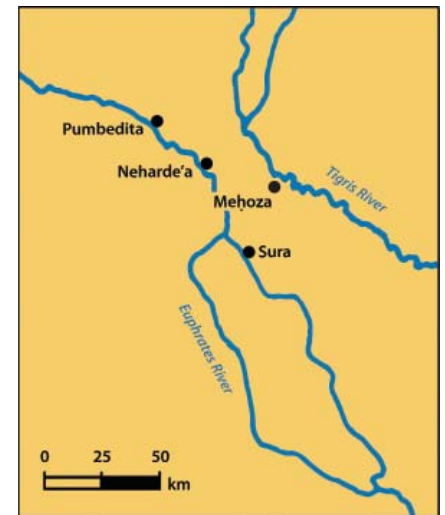
Rava continues: **My reason** is that in the case of prayer, which is in public, one recites: **Who sanctifies Israel**, in honor of the community. Conversely, for *kiddush*, which is recited by an individual alone on Shabbat, one says: **Who sanctifies Shabbat**, as Israel does not sanctify Shabbat. On a Festival one recites: **Who sanctifies Israel and the seasons**. In this case, Israel is mentioned, as its Sages sanctify the Festivals.

The Gemara rejects Rava's reason: **And that is not so. Is there not also the prayer recited by a person who is alone; and is there not also *kiddush* in public?** The above distinction is rendered meaningless in practice. **But Rava maintains: Follow the main practice of each mitzva.** Prayer is primarily a communal activity, whereas *kiddush* is fundamentally the obligation of each individual.

The prayer **He Who causes the horn of salvation to flourish**; after the *haftara*, **Shield of David** – דצלותא ושועה: מצמיח קרן ושועה; דאפטרותא מגן דוד: Some commentaries explain that no requests are submitted invoking King David's merit. Rather, the blessing in the *Amida* is an anticipation of salvation. The *haftara* blessing is not a prayer but rather the fulfillment of God's promise to David: "I will you a great name" (11 Samuel 7:9; Maharsha).

BACKGROUND

סבי דפומבדיתא – Elders of Pumbedita



Map of Pumbedita

HALAKHA

קידוש ופרayer on Shabbat and a Festival – קידוש ופרayer on Shabbat and a Festival – תפלה בשבת ובחג: The prayers and *kiddush* on Shabbat conclude with: **Who sanctifies Shabbat** (*Tur, Oraḥ Hayyim* 268), whereas the concluding blessing for the prayers and *kiddush* on Festivals is: **Who sanctifies Israel and the seasons**. This is the formula used by the Elders of Pumbedita, which was ultimately accepted by Rava (*Shulḥan Arukh, Oraḥ Hayyim* 487:1).

HALAKHA

The fourth cup, he completes *hallel* over it – רביעי גומר – עָלֵיו אֶת הַהֲלֵל: An alternative version of this passage, cited by the Rif, reads: He recites the great *hallel* over the fifth. According to this variant reading, one must apparently drink a fifth cup of wine. The Ran rules likewise. However, many authorities claim that the fifth cup is not mandatory (Rambam). Some authorities state that one should drink a fifth cup only if he has a strong desire to do so (Rema, based on *Mordekhai*; see *Shulhan Arukh HaRav*; *Shulhan Arukh*, *Orah Hayyim* 481:1).

NOTES

Between the third cup and the fourth cup one should not drink – בין שלישי לרביעי לא ישתה – It is explained in the Jerusalem Talmud that the reason for this prohibition is to prevent intoxication. Although the wine drunk before or during a meal does not cause inebriation, once one has finished eating he runs a greater risk of becoming drunk. Others explain that the prohibition against additional cups is part of the general prohibition against eating after the *afikoman*, with the exception of the wine prescribed by the Sages (*ge'onim*; *Seder Rav Amram*). Some authorities state that if one continues to drink after the meal, when it is no longer a mitzva, it will not be evident that he drank the four cups in celebration of the redemption (Ra'avad).

עוֹלָא בַר רַב נְחִית קַמֵּיה דְרַבָּא. אָמַר כְּסָבִי דְפּוּמְבִדִיתָא, וְלֹא אָמַר לִיה וְלֹא מִיָּדִי. אֲלָמָא: הָדַר בֵּיה רַבָּא. רַב נָתַן אָבוּה דְרַב הוּנָא בְרִיה דְרַב נָתַן נְחִית קַמֵּיה דְרַב פַּפָּא. אָמַר כְּסָבִי דְפּוּמְבִדִיתָא, וְשַׁבְחִיה רַב פַּפָּא.

אָמַר רַבִּינָא: אָנָּא אֵיקָלַע לְסוּרָא קַמֵּיה דְמַרְיֵמַר, וְנְחִית קַמֵּיה שְׁלוּחָא דְצִיבּוּרָא. וְאָמַר כְּסָבִי דְפּוּמְבִדִיתָא, וְהוּוּ מְשַׁתְקִי לִיה כּוּלֵי עֲלָמָא. אָמַר לְהוּ: שַׁבְּוּהוּ! הִילְכֵתָא כְּסָבִי דְפּוּמְבִדִיתָא. וְלֹא הוּוּ מְשַׁתְקוּ לִיה.

מתני' מוגו לו בוס שלישי – מברך על מזונו. רביעי – גומר עליו את הלל, ואומר עליו ברכת השיר. בין הבוסות הללו, אם רוצה לשתות – ישתה; בין שלישי לרביעי לא ישתה.

גמ' אמר ליה רב חנן לרבא: שמע מינה: ברכת המזון טעונה בוס! אמר ליה: ארבע כסי תיקנו רבנן דרדך חירות, כל חד וחד נעביד ביה מצוה.

רביעי גומר עליו את ההלל ואומר עליו ברכת השיר.

The Gemara reports: Ulla bar Rav descended to lead the prayer service before Rava. He said the formula in accordance with the opinion of the Elders of Pumbedita, and Rava did not say anything to him. Apparently, Rava retracted his opinion and accepted the formula of the Elders of Pumbedita. Likewise, the Gemara relates: Rav Natan, father of Rav Huna, son of Rav Natan, descended to lead the prayer service before Rav Pappa and recited the liturgy in accordance with the opinion of the Elders of Pumbedita, and Rav Pappa praised him for his correct recitation.

Ravina said: I happened to come to Sura before Mareimar, and the prayer leader descended before him and recited the liturgy in accordance with the opinion of the Elders of Pumbedita, and everyone tried to silence him, as they had never heard that version of the prayer before. Mareimar said to them: Leave him, as the halakha is in accordance with the opinion of the Elders of Pumbedita. And the people in attendance listened to him and no longer tried to silence the prayer leader, but allowed him to complete the prayer.

MISHNA They poured for the leader of the seder the third cup of wine, and he recites the blessing over his food, Grace After Meals. Next, they pour him the fourth cup. He completes *hallel* over it,^H as he already recited the first part of *hallel* before the meal. And he also recites the blessing of the song at the end of *hallel* over the fourth cup. During the period between these cups, i.e., the first three cups established by the Sages, if one wishes to drink more he may drink; however, between the third cup and the fourth cup one should not drink.^N

GEMARA Ran Hanan said to Rava: Since the mishna states that Grace After Meals must be recited over the third cup, learn from it that Grace After Meals requires a cup of wine. Rava said to him: This is no proof, for although the Sages instituted the drinking of four cups in the manner of freedom, once the four cups are in place, with each and every one of them we will perform a mitzva, despite the fact that they were not originally instituted for this purpose. After the Sages instituted these four cups, they attached a special mitzva to each one. However, this does not prove that there is an obligation to recite Grace After Meals over a cup of wine during the rest of the year.

We learned in the mishna that they pour the leader of the seder the fourth cup and he completes *hallel* over it, and he recites the blessing of the song at the end of *hallel* over that cup.

Perek X Daf 118 Amud a

HALAKHA

What is the blessing of the song – מאי ברכת השיר – In the blessing of the song, one recites the blessing: All Your works shall praise You and: The breath of all living [*nishmat*], in accordance with the opinion of both Rav Yehuda and Rabbi Yoḥanan. In addition, one recites the great *hallel*, Psalm 136, as stated in the *baraita*, in accordance with the opinion of Rav Yehuda (*Shulhan Arukh*, *Orah Hayyim* 480).

מאי ברכת השיר? רב יהודה אָמַר: "יְהַלְלוּךָ ה' אֱלֹהֵינוּ." וְרַבִּי יוֹחָנָן אָמַר: "נִשְׁמַת כָּל חַי." תַּנּוּ רַבָּנִן: רַבִּיעֵי גוֹמַר עָלָיו אֶת הַהֲלֵל, וְאָמַר הַלֵּל הַגְּדוֹל, דְּבַרֵּי רַבִּי טַרְפוֹן, וַיֵּשׁ אוֹמְרִים: "ה' רוּעֵי לֹא אַחֲסֵר."

מהיכן הלל הגדול? רבי יהודה אומר: מ"הודו" עד "נהרות בבל". ורבי יוחנן אומר: מ"שיר המעלות" עד "נהרות בבל". רב אחא בר יעקב אומר: מ"כי יעקב בחר לו יה" עד "נהרות בבל".

The Gemara asks: What is the blessing of the song^H mentioned in the mishna? Rav Yehuda said: It is the blessing that begins with: They shall praise You, Lord, our God. And Rabbi Yoḥanan said that one also recites: The breath of all living, a prayer that follows the verses of praise [*pesukei dezimra*]. The Sages taught in a *baraita*: With regard to the fourth cup, one completes *hallel* over it and recites the great *hallel*; this is the statement of Rabbi Tarfon. And some say that one recites: "The Lord is my shepherd, I shall not want" (Psalms 23:1), in appreciation of the food he ate at the meal.

The Gemara asks: From where does the great *hallel* begin and where does it end? Rabbi Yehuda says: From "Give thanks" (Psalms 136:1) until "The rivers of Babylon" (Psalms 137:1). And Rabbi Yoḥanan says: From "A song of ascents" (Psalms 134:1) until "The rivers of Babylon." Rav Aḥa bar Ya'akov said: From "For the Lord has chosen Jacob for Himself" (Psalms 135:4) until "The rivers of Babylon."