אמר רבי אלעזר אמר רבי אבינא כל האומר תהלה לדוד בכל יום שלש פעמים מובטח לו שהוא בן העולם הבא 1.

Rabbi Elazar said that Rabbi Avina said: Anyone who recites: “A Psalm of David” (Psalms 145) three times every day is assured of a place in the World-to-Come.

מאי טעמא

What is the reason that such significance is ascribed to this particular chapter?

אילימא משום דאתיא באלף בית נימא אשרי תמימי דרך דאתיא בתמניא אפין

If you say that it is because it is arranged alphabetically, then let us say: “Happy are they who are upright in the way” (Psalms 119) where the alphabetical arrangement appears eight times.

אלא משום דאית ביה פותח את ידך נימא הלל הגדול דכתיב ביה נתן לחם לכל בשר

Rather, if you suggest that this particular chapter is recited because it contains praise for God’s provision of sustenance to all of creation: “You open Your hand and satisfy every living thing with favor” (Psalms 145:16), then let him recite the great hallel (Psalms 136), in which numerous praises are written, including: “Who provides food to all flesh, Whose kindness endures forever” (Psalms 136:25).

אלא משום דאית ביה תרתי

Rather, the reason why tehilla leDavid is accorded preference is because it contains both an alphabetic acrostic as well as mention of God’s provision of sustenance to all creation. Brachos 4b

2. ע"י מעשה באו מאי היא דההוא עגלא דהוו קא ממטו ליה לשחיטה אזל תליא לרישיה בכנפיה דרבי וקא בכי אמר ליה זיל לכך נוצרת אמרי הואיל ולא קא מרחם ליתו עליה יסורין

What was that incident that led to his suffering? The Gemara answers that there was a certain calf that was being led to slaughter. The calf went and hung its head on the corner of Rabbi Yehuda HaNasi’s garment and was weeping. Rabbi Yehuda HaNasi said to it: Go, as you were created for this purpose. It was said in Heaven: Since he was not compassionate toward the calf, let afflictions come upon him.

וע"י מעשה הלכו יומא חד הוה קא כנשא אמתיה דרבי ביתא הוה שדיא בני כרכושתא וקא כנשא להו אמר לה שבקינהו כתיב (

תהלים קמה, ט

) ורחמיו על כל מעשיו אמרי הואיל ומרחם נרחם

One day, the maidservant of Rabbi Yehuda HaNasi was sweeping his house. There were young weasels [karkushta] lying about, and she was in the process of sweeping them out. Rabbi Yehuda HaNasi said to her: Let them be, as it is written: “The Lord is good to all; and His mercies are over all His works” (

Psalms 145:9

). They said in Heaven: Since he was compassionate, we shall be compassionate on him, and he was relieved of his suffering. Bava Metzi’a 85a

3. "If the statistics are right, the Jews constitute but one percent of the human race. It suggests a nebulous dim puff of star dust lost in the blaze of the Milky Way. Properly the Jew ought hardly to be heard of, but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his commercial importance is extravagantly out of proportion to the smallness of his bulk. His contributions to the world's list of great names in literature, science, art, music, finance, medicine, and abstruse learning are also away out of proportion to the weakness of his numbers. He has made a marvellous fight in the world, in all the ages; and has done it with his hands tied behind him. He could be vain of himself, and be excused for it. The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?" Mark Twain