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Pesachim Daf 50

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Daf Notes is currently being dedicated to the neshamah of

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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

1. People’s status in this world does not necessarily represent their standing in the next world.

The *Gemora* relates that Rav Yosef, the son of Rabbi Yehoshua ben Levi, was so sick that he lost consciousness. When he came to, his father asked him what he saw when he lost consciousness. He answered that he saw an upside down world, where the important people in this world had a low status in the next world, and the unimportant people had a high status in the next world. Rabbi Yehoshua asked his son, what about the Torah scholars? His son responded that they have the same important status in the next world as they do in this world (see *Insight*).

2. While in this world we have separate blessings for good and bad occurrences. In the next world there will be only one blessings for both: “Ha’tov v’Hameitiv” - - “The One who is good and does good to others.”

Some Rishonim seem to explain this as meaning that in the next world there simply will not be any bad news (see *Rif in Ein Yaakov explaining Rashi*). However, a popular explanation of this *Gemora* is indeed recorded by the Anaf Yosef (on *Ein Yaakov*). He says that in this world Chazal commanded us to say a blessing of “*Dayan ha’Emes*” -- “The True Judge” whenever we hear significantly bad news. This is because we should recognize that Hashem is in charge of the world, even the seemingly bad things that we have difficulty accepting. This terminology was instituted because people cannot always fathom how something that is extremely distressful for them is actually

for their best. However, in the next world when we are closer to Hashem, the good reason for everything that happens will be obvious to us. Accordingly, we will always say the blessing of “*Ha’tov v’Hameitiv*.”

3. Doing work before midday on Erev Pesach is prohibited in a place where the custom is not to do work.

The *Mishna* explains that whether or not one can do work on *Erev Pesach* before midday is dependent on the custom of the place. Rashi explains that the reason that there was a custom in some places not to do work was in order that people should not forget to do the many things that they need to do that morning. These include burning their *chametz*, preparing to slaughter their *korban pesach*, and preparing their *matzah* for *Pesach* night (among other basic *pesach* preparations done on *Erev Pesach*). Rashi comments that it was especially prudent to be ready, in order that on *Pesach* night everything will be set so that the *seder* can begin quickly, and the children will not fall asleep.

4. A person is rewarded by Hashem if he abstains from working when he is not supposed to work, even if he would not have worked anyway.

The *Gemora* cites four types of people who either work or do not work at certain times. One of them is “the unemployed person who receives reward.” This refers, Rava explains, to the women of *Mechuza*. They did not work the whole week, nor on *Erev Shabbos*, because they simply never worked. Although they did not abstain from

working on *Erev Shabbos* because it was *Erev Shabbos*, they still receive some reward for abstaining from working on *Erev Shabbos*. Rava explains that this fits with the comment of Rav Yehudah, that a person should always do the *mitzvos* even if he does not do them for the sake of the *mitzvah* alone. [*He will still be rewarded, though certainly he will receive less reward than one who does the mitzvah because it is a mitzvah.*]

5. If a certain city has a custom that was accepted by the previous generations living in that city, it cannot be changed by a new generation.

The people of Bayshan accepted upon themselves not to travel on *Erev Shabbos* to the fair in Tzidon (*although they could get back in time for Shabbos*). A later generation asked Rabbi Yochanan if they could change the custom. Their rationale was that their fathers had accepted the custom because they were well off financially, and therefore did not need to go the Tzidon fair on Friday. However, they were not as well off, and needed to go to help their basic incomes. Rabbi Yochanan said that they may not go, as any custom that has been accepted by one's parents (*seemingly referring to an entire city*) cannot be discarded. This is as the verse states, "*Listen, my son, to the rebuke of your father, and do not discard the Torah of your mother.*"

INSIGHTS TO THE DAF

Rebuke

Tosfos in Bava Basra (10b, DH "Elyonim") cites an instance where even Torah scholars can wind up in a different position in the next world. Tosfos quotes Rabbeinu Chananel as saying that it is a tradition from the Gaonim,

passed down from Rabbi to student, that the great *Amora* Shmuel, who was the Rabbi of Rav Yehudah in this world, is his student in the next world. This is because of an instance where Rav Yehudah rebuked Shmuel for not listening to the cries of a woman (as recorded in *Shabbos* 55a). In the merit of rebuking his Rebbi when he should have, he is accorded the honor of being his Rabbi's teacher in the next world.

It is difficult for us to fully comprehend this teaching. It is clear that Tosfos himself realizes that this is a novel teaching, as he quotes Rabbeinu Chananel as reassuring that it is true, and has been passed down faithfully, something that would not be necessary to state regarding a normal teaching. There is a similar, though not identical, precedent for reward because of rebuke. The *Gemora* in Sanhedrin (101b) records that Yeravam, the king who took rule over most of Bnei Yisrael (*besides Yehudah and Binyamin*), merited becoming king because he rebuked Shlomo Hamelech. He literally took the position that was given to Shlomo's descendants, to be king over Bnei Yisroel, because of this rebuke. This shows us that the *mitzvah* of giving rebuke is a *mitzvah* that can elevate people to tremendous heights. However, one must be careful to give rebuke properly, as the *Gemora* in Sanhedrin (101b) continues that Yeravam also lost his kingdom eventually because when he rebuked Shlomo, he did so in public.