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Pesachim Daf 54

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

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

And in accordance with whom did they hold their view?¹ — In accordance with the following which Rabbi Binyomin bar Yefes said in the name of Rabbi Yochanan: We recite a blessing over light both at the termination of the Shabbos and at the termination of Yom Kippur, and that is the popular practice. An objection is raised: We do not recite a blessing over light except at the termination of the Shabbos, since it was then created for the first time; and as soon as he sees [it] he immediately recites a blessing. Rabbi Yehudah said: He recites them² in order over the cup [of wine]. Now Rabbi Yochanan said regarding this: The halachah is as Rabbi Yehudah? — There is no difficulty: here the reference is to light that has burnt over the Shabbos;³ there it refers to light which issues from tinder and stones.⁴

One [Baraisa] taught: We can recite a blessing over light which issues from tinder and stones; [while] another taught: We cannot recite a blessing over it.? — There is no difficulty: one refers to the termination of the Shabbos, [and] the other refers to the termination of Yom Kippur. (54a1)

Rebbe used to ‘scatter’ them.⁵ Rabbi Chiya ‘collected’ them.⁶ Rabbi Yitzchak bar Avdimi said: Though Rebbe scattered them, he subsequently repeated them in [their] order over the cup [of wine], so as to discharge his children and household [of their obligation]. (54a1)

Yet was light created at the termination of the Shabbos? Surely It was taught: Ten things were created on the eve of the [first] Shabbos at twilight. These are they: the well,⁷ the manna, the rainbow, the writing⁸ and the writing instrument[s], the Tables, the burial place of Moshe, the cave in which Moses and Elijah stood, the opening of the donkey’s mouth, and the opening of the earth’s mouth to swallow up the wicked. Rabbi Nechemyah said in his father’s name: Also fire and the mule.⁹ Rabbi Yoshiyah said in his father’s name: Also the ram¹⁰ and the shamir.¹¹ Rabbi Yehudah said: Tongs too. He used to say: Tongs are made with tongs;¹² then who made the first tongs? Hence in truth it was a Heavenly creation. Said they to him, it is possible to make it in a mold and shape it simultaneously. Hence in truth it is of human manufacture!¹³ — There is no difficulty: one refers to our fire,

¹ Viz., Ulla and Rabbah bar Bar Chanah, who would not accept Rabbi Abba’s ruling in the name of Rabbi Yochanan that the blessing over fire is not recited on the night following Yom Kippur.

² Various blessings which are to be recited on the termination of Shabbos.

³ It had burnt during the day. Nevertheless it had observed the Shabbos, as it were, in that it was lit in permitted circumstances, e.g., for an invalid or a woman about to be delivered of child. Or in the case of Yom Kippur, it had been lit prior to its commencement. There a blessing is recited at the termination of the latter too, because fire was prohibited to us during this holy day, and now, at nightfall, it is permitted.

⁴ I.e., which is made now. A blessing over this is recited only at the termination of the Shabbos, when light was likewise created for the first time, but not at the termination of Yom Kippur.

⁵ Immediately he saw light after the termination of the Shabbos he recited the appropriate blessing. Later, when spices were brought to him, he recited a further blessing over them. Thus the blessings were ‘scattered’.

⁶ He recited both blessings together over a cup of wine, as is the present practice.

⁷ The Well of Miriam which followed the Jewish Nation in the Wilderness.

⁸ I.e., the shape of letters.

⁹ The mule is regarded as a hybrid. But according to Rabbi Nechemyah, the first was created directly, and was not the result of cross-breeding.

¹⁰ Which Avraham offered as a substitute for Yitzchak; it was ordained at the Creation that the ram should thus be ready to hand.

¹¹ A legendary worm used for the building of the Temple. It was laid upon the stones and cut through them, and so obviated the need for iron tools.

¹² The already manufactured tongs must hold the iron on the anvil as it is beaten out into another pair of tongs.

¹³ This shows that fire was created already on Shabbos eve.



the other to the fire of the Gehinnom. Our fire [was created] at the termination of the Shabbos; the fire of the Gehinnom, on the eve of the Shabbos.

Yet was the fire of the Gehinnom created on the eve of the Shabbos? Surely it was taught: Seven things were created before the world was created, and these are they: The Torah, repentance, the Garden of Eden, Gehinnom, the Throne of Glory, the Temple, and the name of the Messiah. The Torah, for it is written, Hashem made me [sc. the Torah] as the beginning of his way. Repentance, for it is written, Before the mountains were brought forth, and it is written, You turn man to contrition, and you say, Repent, O sons of man! The Garden of Eden, as it is written, And Hashem planted a garden in Eden from afore. The Gehinnom, for it is written, For Tophte [i.e., Gehinnom] has been prepared since yesterday. The Throne of Glory and the Temple, for it is written, Like the throne of glory, on high from the beginning, is the place of our sanctuary. The name of the Messiah, as it is written, His [sc. the Messiah's] name shall endure forever, and has existed before the sun!¹⁴ — I will tell you: only its cavity was created before the world was created, but its fire [was created] on the eve of the Shabbos.

Yet was its fire created on the eve of the Shabbos? Surely it was taught, Rabbi Yosi said: The fire which the Holy One, Blessed be He, created on the second day of the week shall never be extinguished, as it is said, And they shall go forth, and look upon the corpses of the men that have rebelled against Me, for their worm shall not die, neither shall their fire be quenched? And Rabbi Bana'ah son of Rabbi Ulla said: Why was 'it was good' not said concerning the second day of the week?¹⁵ Because the fire of the Gehinnom was created

on it. Also Rabbi Elozar said, Although 'it was good' was not said in connection with it, yet He re-included it in the sixth, as it is said, And Hashem saw everything that He had made, and behold, it was very good. — Rather, the cavity [was made] before the world was created, and its fire on the second day of the week; while as for our fire, on the eve of the Shabbos He decided to create it, but it was not created until the termination of the Shabbos.

For it was taught, Rabbi Yosi said: Two things He decided to create on the eve of the Shabbos, but they were not created until the termination of the Shabbos, and at the termination of the Shabbos the Holy One, Blessed be He, inspired Adam with knowledge of a kind similar to Divine [knowledge], and he procured two stones and rubbed them on each other, and fire issued from them; he also took two animals¹⁶ and crossbred them, and from them came forth the mule. Rabban Shimon ben Gamliel said: The mule came into existence in the days of Anah, for it is said, This is the Anah who found the mules in the wilderness.

Those who interpret sealed verses used to say: Anah was blemished,¹⁷ therefore he brought unfit [animals]¹⁸ into the world, for it is said, These are the sons of Seir the Horite [. . . And Tzivan and Anah], while it is written, And these are the children of Tzivan: Ayah and Anah.¹⁹ Hence it teaches that Tzivan cohabited with his mother and begat Anah by her. But perhaps there were two Anahs? Said Rava: I say a thing which [even] King Shapur could not say, and who is that? Shmuel. Others say, Rav Pappa said: I say a thing which even King Shapur did not say, and who is that? Rava.²⁰ The verse states, that is Anah [meaning], that is the original Anah. (54a2 – 54a5)

¹⁴ Thus the Gehinnom was created before the world. — The general idea of this Baraisa is that these things are indispensable pre-requisites for the orderly progress of mankind upon earth. The Torah, the supreme source of instruction; the concept of repentance, in recognition that 'to err is human', and hence, if man falls, the opportunity to rise again; the Garden of Eden and the Gehinnom, symbolizing reward and punishment; the Throne of Glory and the Temple, indicating that the goal of Creation is that the Kingdom of God (represented by the Temple) shall be established on earth, as it is in heaven; and finally, the name of the Messiah, i.e., the assurance that God's purpose will ultimately be achieved.

¹⁵ In which the world was created.

¹⁶ A horse and a donkey.

¹⁷ A mamzer, i.e., the issue of an incestuous union.

¹⁸ I.e., the offspring of crossbreeding, i.e., one sees in this the teaching that evil begets evil.

¹⁹ In the first verse Anah appears as Tzivan's brother, whereas in the second he is his son.

²⁰ Shapur I, King of Persia, was a contemporary of Shmuel, while Shapur II was a contemporary of Rava. These names are applied here to Shmuel and Rava, as indicating their acknowledged authority in learning.

Our Rabbis taught: Ten things were created on the eve of the Shabbos at twilight, and these are they: The well, manna, the rainbow, writing, the writing instruments, the Tables, the burial place of Moshe and the cave in which Moshe and Elijah stood, the opening of the donkey's mouth, and the opening of the earth's mouth to swallow up the wicked. While some say, Also Aaron's staff, its almonds and its blossoms. Others say, The harmful spirits [demons] too. Others say, Also Adam's garment. (54a5 – 54b1)

Our Rabbis taught: Seven things are concealed from men. These are they: the day of death, and the day of comfort,²¹ the depth [extent] of judgment; and a man does not know what is in his neighbor's heart; and a man does not know from what he will earn; and when the Davidic dynasty will return; and when the wicked kingdom will come to an end.

Our Rabbis taught: Three things entered the thoughts [of Hashem] to be created, and if they had not entered, it would be but right that they enter. And these are they: Concerning a corpse, that it should decompose; and concerning a dead person, that he should be forgotten from the heart; and concerning produce, that it should rot;²² and some say, concerning coins, that they should circulate.²³ (54b1)

MISHNAH: Where it is the custom to do work on Tisha b'Av²⁴ one may do it; where it is the custom not to do work, one may not do it. And in all places scholars cease [from work on that day]. Rabban Shimon ben Gamliel said: a man may always make himself a scholar.²⁵ (54b1)

²¹ No man knows when he will be relieved of his anxieties.

²² If kept too long. This is necessary in order to restrain the producer from withholding supplies and thus artificially raising the prices.

²³ For the benefit of the poor who have no other means of obtaining sustenance.

²⁴ The ninth of Av is a fast-day in commemoration of the destruction of the Temple.

²⁵ I.e., he may abstain from work even if he is not a scholar.

²⁶ I.e., if a public fast is proclaimed, it does not commence on the previous evening, nor is work forbidden, even where it is the practice not to work on Tisha b'Av. (Yom Kippur, of course, stands in a different category entirely.) In the whole of the subsequent discussion 'public fast' does not mean one

GEMARA: Shmuel said: There is no public fast in Babylonia save Tisha b'Av alone.²⁶ Shall we say that Shmuel holds, [with regard to] Tisha b'Av, its twilight is forbidden;²⁷ but Shmuel said: [with regard to] Tisha b'Av, its twilight is permitted? And should you say, Shmuel holds, The twilight of every public fast is permitted, — surely we learned: One must eat and drink while it is yet day. Now what is this to exclude is it not to exclude twilight? No: it is to exclude after nightfall.

Shall we say that this supports him? [It was taught:] There is no difference between Tisha b'Av and Yom Kippur except that with the latter, its doubt is forbidden, while with the former, its doubt is permitted. What does 'its doubt is permitted' mean? Surely [that refers to] twilight? — No, [but] as Rav Shisha the son of Rav Idi said, It is in respect of the fixing of Rosh Chodesh; so here too it is in respect of the fixing of the Rosh Chodesh.²⁸ (54b2)

Rava lectured: Pregnant women and nursing women must fast and complete [the fast] on that day [Tisha b'Av], just as they fast and complete [the fast] on Yom Kippur; and its twilight is forbidden. And they said likewise in Rabbi Yochanan's name. Yet did Rabbi Yochanan say thus? Surely Rabbi Yochanan said: Tisha b'Av is not like a public fast. Surely that means in respect of twilight? — No: in respect of work.²⁹ [You say], 'Work'! we have learned it: Where it is the custom to do work on Tisha b'Av one may do it; where it is the custom not to do work, one may not do it. And even Rabban Shimon ben Gamliel merely says that if he sits and does not work it does not look like conceit, yet he certainly does not forbid it? — Rather, what does 'is not like a public

of the statutory fasts, but a fast proclaimed on account of drought or disaster etc.

²⁷ I.e., it is forbidden to eat at twilight on the eve of the fast, since he regards the twilight as possessing the full force of a fast-day. Twilight is a period of doubt, and it is not certain whether it is day or night.

²⁸ E.g., if a man is in the wilderness and does not know what day was fixed as Rosh Chodesh, he must observe two days of Yom Kippur (his doubt could only be whether the previous month had consisted of twenty-nine days or thirty days), but only one day as Tisha b'Av.

²⁹ On the fast-day itself. On a specially proclaimed public fast work is forbidden, whereas on Tisha b'Av it is permitted.

fast' mean? In respect of the Ne'ilah service.³⁰ But surely Rabbi Yochanan said: Would that a man would go on praying all day!³¹ — There it is a [statutory] obligation, whereas here it is voluntary.³² Another alternative [answer] is, 'What does 'it is not like a public fast' mean? In respect of the twenty-four [blessings].³³ Rav Pappa said: What does 'it is not like a public fast' mean? It is not like the first ones but like the last [ones].³⁴

An objection is raised: There is no difference between Tisha b'Av and Yom Kippur except that with the latter, its doubt is forbidden, while with the former, its doubt is permitted. Now what does 'its doubt is permitted' mean? Does it not refer to its twilight? — Said Rav Shisha son of Rav Idi: No: [It is meant] in respect of the fixing of Rosh Chodesh.

Hence in all [other] regulations they are alike. This supports Rabbi Elozar. For Rabbi Elozar said: A man is forbidden to dip his finger in water on Tisha b'Av, just as he is forbidden to dip his finger in water on Yom Kippur. An objection is raised: There is no difference between Tisha b'Av and a public fast except that on one work is forbidden, while on the other work is permitted, where it is customary. This [implies that] in all [other] matters they are both alike; whereas in respect to a public fast it was taught, When they [the Sages] ruled, Bathing is forbidden, they spoke only of the whole body, but not of a man's face, hands, and feet?³⁵ — Said Rav Pappa: The Tanna teaches a series of leniencies.³⁶ (54b2 – 55a1)

³⁰ On specially proclaimed public fast-days an extra service was added at the end of the day', called ne'ilah, which means 'closing'. Rabbi Yochanan states that there is no ne'ilah on Tisha b'Av.

³¹ If a man does not remember whether he has recited his statutory prayers, Rabbi Yochanan rules that he should recite them now, though there is an opposing view that a man must not pray when in this doubt. Now, since Rabbi Yochanan holds that a man must pray when in doubt, why should there not be a ne'ilah service on Tisha b'Av, seeing that it is like a specially proclaimed public fast in many respects?

³² On a public fast-day ne'ilah is obligatory; on Tisha b'Av a man may recite it if he desires.

³³ On public fast-days six benedictions were added to the usual eighteen which constituted the 'Shemoneh Esrei Prayer' par excellence. Rabbi Yochanan teaches that these are not recited on Tisha b'Av.

DAILY MASHAL

Torah before the World and the World for Torah

The Gemara states that HaShem created Torah before He created the physical world, as it is said: *HaShem made me (the Torah) as the beginning of His way, before His deeds of yore*. The Medrash states that the word *Breishis*, in the beginning, is expounded to mean that for *reishis*, a reference to the Torah that is called elsewhere *reishis*, the world was created. This Medrash would seem to indicate that the creation of the world preceded the Torah. The obvious resolution to this question is that Torah is spiritual, so the Gemara means that HaShem created the Torah before the creation of the physical world, and the Medrash is stating that the only purpose of creating a physical world is so the Jewish people can study the Torah. Although this may seem elementary, there is a profound message that lies within this answer. One must be certain that all his actions to be within the realm of Torah, because otherwise there is no purpose for a physical existence. When Haman decreed that the Jewish people should be annihilated, the Jewish People repented and reaccepted the Torah. When faced with physical extinction, a Jew must accept the yoke of Torah upon himself, as Torah is the sole purpose of creation.

³⁴ In times of drought three public fasts were proclaimed, which began at daybreak. But if the drought nevertheless continued, another three were proclaimed, and these began the previous evening. Rabbi Yochanan thus ruled that Tisha b'Av begins on the previous evening, and eating is forbidden from twilight.

³⁵ Which shows that on Tisha b'Av washing of face and hands and feet is permitted.

³⁶ The whole series of 'there is no difference' etc. is taught by the same Tanna, and in each he merely wishes to intimate a point of leniency. Thus he first teaches that Tisha b'Av is not more lenient than Yom Kippur save that the doubt of the former is permitted. Then he states that Tisha b'Av is not more lenient than public fasts save that work is permitted on the former. But he does not refer to the reverse cases where Tisha b'Av is more stringent; hence you cannot deduce that they are alike in all other matters.