

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. Where the custom is to light a lamp on the nights of Yom Kippur a lamp should be lit. If the custom is to not light a lamp, a lamp should not be lit.

Where the custom is to light a lamp in the house on the nights of Yom Kippur, one should light a lamp. If the custom in the area is not to light a lamp on the nights of Yom Kippur, one should not light a lamp. Whether the custom is to light a lamp or not, both groups intended that a man and his wife should not cohabit on the night of Yom Kippur. Cohabiting on Yom Kippur is one of the five restrictions that the Torah imposes on the Jewish People. Those locales that prohibited lighting lamps were concerned that one would be able to see his spouse and that would create in him a desire to cohabit. The other locales which mandated lighting a lamp assumed that the light would cause people to abstain from cohabiting, as one is forbidden to cohabit in an area that is illuminated. (53b)

2. One only recites a blessing over a flame on Saturday night because that was when fire was first created.

Rav Yehudah said in the name of Shmuel that one only recites a blessing over fire when Shabbos ends because that was when fire was created. Adam HaRishon was about to be expelled from Gan Eden and he was afraid of the imminent darkness and dangers that lurked outside of Gan Eden. HaShem

inspired Adam to rub two flints together to create a fire. A certain elder, who some say was Rabbah bar bar Chanah, told Rav Yehudah that his statement was said well, and so says Rabbi Yochanan.

Ulla was once riding a donkey with Rabbi Abba walking on the right of Ulla and Rabbah bar bar Chanah walking to Ulla's left. In the ensuing dialogue it emerged that Rabbah bar bar Chanah did not quote the opinion of Rabbi Yochanan with regard to reciting a blessing over a fire. Rather, Rabbah bar bar Chanah had quoted Rabbi Yochanan's opinion regarding Yom Kippur that occurs on Shabbos. Rabbi Shimon ben Elazar said that even in a locale where they do not light lamps on the nights of Yom Kippur, they must still light lamps in honor of Shabbos. Rabbi Yochanan said that the Chachamim forbid one to light a lamp even when Yom Kippur occurs on Shabbos. (53b -54a)

3. After Shabbos ends one can recite a blessing over a fire that comes from wood and stones, and one cannot recite a blessing over such a fire when Yom Kippur ends.

Rabbi Binyomin bar Yefes said in the name of Rabbi Yochanan that one recites a blessing over fire both at the end of Shabbos and at the end of Yom Kippur, and this is the custom of the populace.

This statement is contradicted from a Baraisa that states that one only recites a blessing over fire at the end of Shabbos because that is when fire was created. When one sees the fire, he immediately recites the



blessing. Rabbi Yehudah, however, maintains that one recites all the blessings of *havdalah* over a cup of wine. Rabbi Yochanan said that the Halacha follows Rabbi Yehudah. Rabbi Yehudah only disagreed with the Tanna Kamma regarding when the blessing over fire is recited at the end of Shabbos. This implies that Rabbi Yehudah will agree that the blessing over fire is only recited at the end of Shabbos and not at the end of Yom Kippur, and this will contradict the previous statement in the name of Rabbi Yochanan that one recites a blessing over fire even at the end of Yom Kippur.

The Gemara resolves this contradiction by stating that Rabi Yochanan's ruling that one recites a blessing over fire even at the end of Yom Kippur refers to a case where the fire rested on Shabbos and Yom Kippur, i.e. the fire was burning on these days because it was lit beforehand or because a sick person or woman giving birth needed a fire. One can recite a blessing over such a fire, as on the holy day it was essentially prohibited for use and now it became permitted. The Baraisa, however, refers to a case where the fire was newly created from wood and stones. One recites a blessing over such a fire at the end of Shabbos, because that is when fire was created, but one does not recite a blessing over a newly created fire at the end of Yom Kippur, because fire was not created then. (54a)

4. Ten things were created on the first Friday afternoon at twilight.

There were ten things that were created on the first Friday in history at twilight. These ten things were the well of Miriam, which was the rock from which Moshe produced water for the Jewish People in the wilderness. The manna that the Jewish people ate in the wilderness was also created on the first Friday at twilight. A rainbow which appears after a storm was created on the first Friday at twilight. The letters used

to write the Ten Commandments, the instrument HaShem used, so to speak, to write the Ten Commandments, and the tablets which the Ten Commandments were inscribed on, were all created on the first Friday at twilight. The burial site of Moshe was created at twilight on the first Friday. The cave in which Moshe stood when beseeching HaShem to be close to the Jewish People after sinning with the Golden Calf, and this same cave that Eliyahu HaNavi hid in to escape death from Jezebel, was also created on the first Friday at twilight. The opening of the donkey's mouth (the donkey that conversed with Balaam, the gentile prophet), and the opening of the ground's mouth that would devour the sinners who fought with Korach against Moshe in the wilderness, were created on the first Friday at twilight. Others add to this list of items that were created on the first Friday at twilight the fire that Adam created, the mule, the ram that Avraham used in lieu of his son Yitzchak at the *Akeidah*, the worm known as the *shamir* which could cut any hard object, the first pair of tongs, the stick used by Aharon with its ripening of almonds and its sprouting of blossoms, demons, and the clothing of Adam HaRishon. (54a - 54b)

5. The space of Gehinnom was created before the world was created and the fire of Gehinnom was created on the second day of the week of Creation.

We have learned that fire was created at the end of the first Shabbos in history, yet this statement is contradicted from the opinion that maintains that fire was created on the first Friday in history at twilight.

The Gemara resolves this contradiction by stating that the fire created at the end of Shabbos was fire that we use, whereas the fire that was created on the first Friday at twilight is the fire of Gehinnom.

This answer is challenged from a Baraisa that states that seven things were created before the creation of the world, and one of these things was Gehinnom.

The Gemara resolves this contradiction by answering that the space of Gehinnom was created before the physical world was created, but the fire of Gehinnom was created on the first Friday at twilight.

This answer is challenged from a Baraisa that states that the fire that HaShem created on the second day of Creation will never be extinguished, so we still have the contradiction between the opinion that maintains that man's fire was created on the first Friday at twilight and the statement made previously that fire was not created until the end of the first Shabbos.

The Gemara resolves the contradiction by stating that the space of Gehinnom was created before the physical world, and the fire of Gehinnom was created on the second day of Creation. Regarding man's fire, it entered Hashem's thoughts to be created on the first Friday at twilight but the fire was actually created at the end of the first Shabbos. (54a)

6. There is a dispute regarding when a mule was first created.

A Baraisa states that two things entered the thoughts of HaShem to be created on the first Friday at twilight but they were not actually created until the end of the first Shabbos. When Shabbos ended, HaShem gave Adam an understanding similar to the Divine understanding and Adam rubbed two stones together and produced fire, and Adam also bred a horse and a donkey and the result was a mule. Rabban Shimon ben Gamliel, however, maintains that the first mule produced was in the days of *Anah*. *Anah* was a *mamzer*, born from an incestuous relationship between his maternal brother and their mother. (54a)

7. Seven things are hidden from people.

There are seven things that are hidden from people and they are: the day a person dies, the day when a person will be comforted from his suffering, the depth of judgment, which is either how people judge matters, or the judgment of man in the World to Come. A person also does not know what is in the thoughts of another person, one does not know from which business he will earn a profit, and people do not know when the kingship of Dovid will return and when the Roman exile, i.e. our current exile, will end. (54b)

8. Three things entered the thoughts of HaShem to be created at Creation, and even had they not entered His thoughts, it would have been logical that they be created.

Three things entered the thoughts of HaShem to be created during the week of Creation, and these things were created later. These three things were logical to be created, because they are necessary for man's existence. They are the decree that a dead body decomposes and emits a stench, so people will bury the body and not be always reminded of their loss. HaShem also decreed that one who dies be forgotten from the hearts of those who had mourned him or her, and HaShem also decreed that produce spoil, because otherwise people would retain produce in their storehouses and this would lead to a food shortage and a famine in the world. Some say that HaShem also decreed that currency circulate in the world. (54b)

9. Even if the custom is to work on Tisha B'Av, Torah scholars should not engage in labor.

Wherever the custom is to perform work on Tisha B'Av, one can perform work. If the custom is not to

perform work on Tisha B'Av, one cannot perform work. Even where the custom is to work, Torah scholars should not work, because they feel the loss of the Bais HaMikdash more than others. Rabban Shimon ben Gamliel maintains that even a commoner should view himself like a Torah scholar regarding working on Tisha B'Av and he does not have be concerned that he will appear arrogant for abstaining from work. (54b)

10. The only difference between Yom Kippur and Tisha B'Av is regarding establishing the new month.

Shmuel said that only Tisha B'Av in Babylonia is the equivalent of a public fast day with all of the stringencies similar to a public fast for rain in Eretz Yisroel.

This statement implies that Shmuel would maintain that one is forbidden to eat and work during twilight of Tisha B'Av. This implication is contradicted from a statement of Shmuel that one can eat and work during the twilight of Tisha B'Av. One cannot say that Shmuel maintains that one can eat and work at twilight of all public fasts, because the Mishnah states that one can eat and drink on the day prior to a fast day only while it is still day, and this would seem to exclude twilight, when one is forbidden to eat and work. The Gemara rejects this supposition, stating that the Mishnah only excludes eating and working after dark which is forbidden. Thus, both of Shmuel's statements are reconciled, because Shmuel maintains that one can eat during twilight of a public fast day and during twilight of Tisha B'Av. The Gemara attempts to offer proof that twilight of Tisha B'Av is permitted because a Baraisa states that the only difference between Tisha B'Av and Yom Kippur is that the doubts of Yom Kippur are forbidden and the doubts of Tisha B'Av are permitted. The Baraisa thus refers to twilight prior to

Tisha B'Av and this teaches us that one can eat and work at twilight. The Gemara rejects this proof, because this Baraisa refers to establishing the new month. If before Yom Kippur there was uncertainty as to which day the court had decreed to be Rosh Chodesh Tishrei, Yom Kippur would have to be observed for two days. If there was s uncertainty regarding the establishment of Rosh Chodesh Av. However, only one day of Tisha B'Av need be observed. (54b)

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.