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Pesachim Daf 55

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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

And in all places scholars etc. Shall we say that Rabban Shimon ben Gamliel holds that we do not fear [the appearance of] haughtiness, while the Rabbis hold that we do fear [the appearance of] haughtiness? But we know them [to hold] the reverse! For we learned: A bridegroom, if he wishes to recite the reading of the shema<sup>1</sup> on the first night, he may recite it. Rabban Shimon ben Gamliel said: Not everyone who wishes to assume the name [reputation] may assume it.<sup>2</sup> — Said Rabbi Yochanan: The discussion must be reversed. Rav Shisha the son of Rav Idi said, Do not reverse it. The Rabbis are not self-contradictory: here, since everybody works, while he [alone] does not work, it looks like haughtiness; but there, since everybody recites [the shema] and he too recites [it], it does not look like haughtiness. Rabban Shimon ben Gamliel too is not self-contradictory: There only, since devotion is required, while we are witnesses that he cannot devote his mind,<sup>3</sup> it looks like haughtiness. But here it does not look like haughtiness, [for] people will say, ‘It is work that he lacks; go out and see how many unemployed there are in the market place!’ (55a1)

MISHNAH: But the Sages maintain, in Yehudah they used to do work on Erev Pesach until midday, while in Galilee

they did not work at all. [As for] the night,<sup>4</sup> — Beis Shammai forbid [work], while Beis Hillel permit it until sunrise. (55a1 – 55a2)

GEMARA: At first he [the Tanna] teaches custom,<sup>5</sup> and then he teaches a prohibition? — Said Rabbi Yochanan, There is no difficulty: one is according to Rabbi Meir; the other, according to Rabbi Yehudah. For it was taught, Rabbi Yehudah said: In Yehudah they used to do work on Erev Pesach, until midday, while in Galilee they did not work at all. Said Rabbi Meir to him: What proof is Yehudah and Galilee for the present [discussion]?<sup>6</sup> But where they are accustomed to do work, one may do it, [while] where they are accustomed not to do [work], one may not do it. Now, since Rabbi Meir states [that it is merely a matter of] custom, it follows that Rabbi Yehudah states [that it is] a prohibition.<sup>7</sup>

Yet does Rabbi Yehudah hold that work on the fourteenth is permitted? Surely it was taught, Rabbi Yehudah said: He who weeds on the thirteenth and [an ear of grain] is uprooted in his hand, must replant it in swampy [damp] soil, but must not replant it in a dry place.<sup>8</sup> Thus, only on

<sup>1</sup> This is recited every morning and evening, but a bridegroom is exempt on the evening of his marriage.

<sup>2</sup> Unless he has a reputation for great piety, as otherwise it looks like an unwarrantable assumption of piety

<sup>3</sup> His feelings are obviously such that unless he is extremely pious he cannot recite the shema with proper devotion.

<sup>4</sup> Following the thirteenth day of Nissan.

<sup>5</sup> The preceding Mishnah regards abstention from work a mere custom and in this Mishnah it is treated as a prohibition!

<sup>6</sup> I.e., why cite Yehudah and Galilee? the matter is everywhere determined by local custom.

<sup>7</sup> Viz., that in Yehudah it is held to be permitted, while in Galilee it is held to be definitely prohibited, and not merely dependent on custom.

<sup>8</sup> It takes root in damp soil more quickly. Now the omer is effective in permitting everything which has taken root before it is waved; hence it is desirable that this should take root before the omer is waved on the sixteenth of the month.

the thirteenth, but not on the fourteenth.<sup>9</sup> Now consider: we know that Rabbi Yehudah maintains: Any grafting which does not take root within three days will never take root. Then if you think that work may be done on the fourteenth, why [state] the thirteenth; surely there is the fourteenth, the fifteenth and part of the sixteenth?<sup>10</sup> — Said Rava: We learned [this] of Galilee. But there is the night?<sup>11</sup> — Said Rav Sheishes: This is according to Beis Shammai.<sup>12</sup> Rav Ashi said: In truth it is as Beis Hillel, [yet the night of the fourteenth is not stated] because it is not the practice of people to weed at night. Ravina said: After all it refers to Yehudah, but in respect to taking root we do say once that part of the day is as the whole of it, but we do not say twice that part of the day is as the whole of it.<sup>13</sup> (55a2 – 55a3)

MISHNAH: Rabbi Meir said: Any work which he began before the fourteenth, he may finish it on the fourteenth; but he may not begin it at the outset on the fourteenth, even if he can finish it [on the same day]. But the Sages maintain: Three craftsmen may work on Erev Pesach until midday, and these are they: tailors, hairdressers, and launderers. Rabbi Yosi bar Yehudah said: shoemakers too. (55a3 – 55a4)

GEMARA: The scholars asked: Did we learn [that it may be finished] when required for the Festival, but when not required for the Festival he may not even finish it; or perhaps we learned [that he must not begin work] when it is not required for the Festival, but when it is required we may indeed begin it; or perhaps, whether it is needed for the Festival or it is not needed, he may finish but not start?

<sup>9</sup> For it is obvious that the law is so stated as to give the latest possible time.

<sup>10</sup> And it is a principle that part of the day counts as the whole day; thus there is time for it to take root even if it is replanted on the fourteenth.

<sup>11</sup> Following the thirteenth, when it is permissible even in Galilee.

Come and hear: But he may not begin at the outset on the fourteenth even a small girdle, [or] even a small hair-net. — What does ‘even’ imply? Surely, even these which are required for the Festival, he may only finish, but not begin; from where it follows that where it is not required [for the Festival], we may not even finish! — No; after all, even when it is not required we may indeed finish [the work], and yet what does ‘even’ connote? Even these too, which are small. For you might argue, their beginning, that is the end of their work; then we should even begin them at the very outset; therefore he informs us [that it is not so].

Come and hear: Rabbi Meir said: Any work which is required for the Festival, he may finish it on the fourteenth.<sup>14</sup> When is that? When he began it before the fourteenth; but if he did not begin it before the fourteenth, he must not begin it on the fourteenth, even a small girdle, even a small hair-net. [Thus,] only when required for the Festival, but not when it is not required! — No; the same law holds good that even when it is not required for the Festival we may also finish it, and he informs us this: that even when it is required for the Festival, we may only finish, but not begin.

Come and hear: Rabbi Meir said: Any work which is required for the Festival, he may finish it on the fourteenth; but that which is not required for the Festival is forbidden; and one may work on Erev pesach until midday where it is customary [to work]. [Thus,] only where it is the custom, but if it is not the custom, it is not [permitted at all]. Hence this proves that when required for the Festival it is [permitted], but when it is not required

<sup>12</sup> Who in our Mishnah forbid the night.

<sup>13</sup> For if he weeds some time on the fourteenth we would have to count the rest of the day as a complete day, and also the beginning of the sixteenth until the waving of the omer as another complete day.

<sup>14</sup> Even where it is customary not to do any work.

for the Festival it is not [permitted]. This proves it. (55a4 – 55b1)

But the Sages maintain, three craftsmen [etc.]. A Tanna taught: Tailors, because a layman<sup>15</sup> may sew in the usual way on the intermediate Days;<sup>16</sup> hairdressers and launderers, because he who comes from overseas and he who comes out of prison may cut their hair and wash [their garments] on the Intermediate Days.<sup>17</sup> Rabbi Yosi son of Rabbi Yehudah said: Shoemakers too, because the Festival pilgrims repaired their shoes on the Intermediate Days. Wherein do they differ? — One Master holds, We learn the beginning of the work from the end of the work;<sup>18</sup> while the other Master holds, We do not learn the beginning of the work from the end of the work. (55b2 – 55b3)

MISHNAH: One may place eggs under hens<sup>19</sup> on the fourteenth, and if a [brooding] hen ran away, one may set her back in her place; and if she died, one may set another in her place. One may sweep away from under an animal's feet on the fourteenth, but on the Festival, one may remove [it] on a side [only].<sup>20</sup> One may take utensils [to] and bring [them back] from an artisan's house, even if they are not required for the festival. (55b2)

GEMARA: Seeing that you may [even] set [the hens for brooding], is there a question about putting back? — Said Abaye: The second clause refers to the Intermediate Days of the Festival.<sup>21</sup> Rav Huna said: They learnt this<sup>22</sup> only

<sup>15</sup> I.e., a man who is not a craftsman in this particular trade.

<sup>16</sup> Lit., 'the non-holy (portion) of the Festival' – Chol HaMoed. Only professional work is forbidden, but not the work a non-professional does at home.

<sup>17</sup> Hence on the fourteenth, which is certainly lighter than the Intermediate Days, these may be done in general, and even by professionals.

<sup>18</sup> Making shoes is the beginning; repairing them is the end. Just as repairing is permitted, so is making them permitted.

<sup>19</sup> For brooding.

<sup>20</sup> But not sweep it altogether away.

[when it is] within three [days] of her rebellion, so that her heat<sup>23</sup> has not yet left her, and after three days of her brooding, so that the eggs are quite spoiled.<sup>24</sup> But if it is after three days since her rebellion, so that her heat has left her, or within three days of her brooding, so that the eggs are still not completely spoiled, we must not put [her] back. Rabbi Ammi said: We may even put her back within [the first] three days of her brooding.<sup>25</sup> Wherein do they differ? — One Master holds, They [the Sages] cared about a substantial loss, but they did not care about a slight loss; while the other Master holds: They cared about a slight loss too. (55b2 – 55b3)

One may sweep away from under [etc.]. Our Rabbis taught: The dung which is in the court-yard may be moved aside; that which is in the stable and in the court-yard may be taken out to the dunghill. This is self-contradictory: you say, The dung which is in the court-yard may [only] be moved aside; then he [the Tanna] teaches, that which is in the stable and in the court-yard may [even] be taken out to the dunghill? — Said Abaye, There is no difficulty: one refers to the fourteenth [of Nissan]; the other, to the Intermediate Days. Rava said: Both refer to the Intermediate Days, and this is what he says: If the courtyard became like a stable,<sup>26</sup> it may be taken out to the dunghill. (55b3 – 55b4)

One may take utensils [to] and bring [them back] from an artisan's house. Rav Pappa said: Rava examined us. We learned: One may take [utensils to] and bring utensils from

<sup>21</sup> A hen may not be set to brood then, but she may be put back.

<sup>22</sup> That she may be put back even on the Intermediate Days of the Festival.

<sup>23</sup> The desire to hatch.

<sup>24</sup> They can no longer be eaten, being too addled.

<sup>25</sup> Since the eggs have been slightly spoiled, and not all people would eat them. After three days there is a substantial loss, as the eggs are quite unfit; but within three days the loss is only slight, since some people would eat them.

<sup>26</sup> It contains so much dung that it cannot be moved aside.



an artisan's house, even if they are not required for the Festival. But the following contradicts it: One may not bring utensils from an artisan's house, but if he fears that they may be stolen, he may remove them into another court-yard?<sup>27</sup> And we answered, There is no difficulty: Here it means on the fourteenth; there, on the Intermediate Days. Alternatively, both refer to the Intermediate Days, yet there is no difficulty: here it is where he trusts him;<sup>28</sup> there, where he does not trust him. And thus it was 'taught: One may bring vessels from the artisan's house, e.g., a pitcher from a potter's house, and a [glass] goblet from a glass-maker's house; but [one may] not bring wool from a dyer's house nor vessels from an artisan's house.<sup>29</sup> Yet if he [the artisan] has nothing to eat, he must pay him his wages and leave it [the utensil] with him; but if he does not trust him, he places them in a nearby house; and if he is afraid that they may be stolen, he may bring them secretly home. You have reconciled [the contradictions on] bringing; but [the contradictory statements on] taking [the utensils to the artisan's house] present a difficulty, for he teaches, 'One must not bring [from the artisan's house]', hence how much more that we must not take [them to his house]!<sup>30</sup> — Rather, it is clear [that it must be reconciled] as we answered it at first.<sup>31</sup> (55b4)

## DAILY MASHAL

### *Reciting Shema and not Appearing Arrogant*

The Gemara records a dispute between the Chachamim and Rabban Shimon ben Gamliel regarding a groom reciting Shema on the first night of his wedding. One opinion in the Gemara states that the Chachamim permitted the groom to recite the Shema because

<sup>27</sup> Near the artisan's house, where it is better guarded, but he may not take them home if it is a long distance.

<sup>28</sup> Either that the artisan will not dispose of them, or that he will not claim payment a second time.

everyone else is reciting the Shema so the groom will not appear arrogant. It is interesting to note that if one person would be reciting Shema when no one else is reciting Shema, that one individual would be considered arrogant. We find that the Medrash states that when Yosef appeared to Yaakov after not having seen him for twenty-two years, Yaakov recited Shema and Yosef did not.

The Maharal explains that Yaakov channeled his love for his son Yosef and therefore he recited Shema. Yosef, however, was engaged in the mitzvah of honoring his father so he was exempt from reciting Shema. Based on our Gemara, we can suggest that Yaakov recited Shema because he was certain that he was pious and he could concentrate properly, and he would not be considered arrogant for reciting Shema. Yosef, however, was preoccupied with affairs of the state and if he would recite Shema, he would appear to be arrogant by demonstrating that he could concentrate on the recital of the Shema even in such a stately position.

<sup>29</sup> The latter two when they are not needed for the Festival.

<sup>30</sup> While the question of trusting does not arise here.

<sup>31</sup> Viz., that our Mishnah refers to the fourteenth, while the Baraisa refers to the Intermediate Days.